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THE  
CHURCH-HISTORY  
OF  
BRITTANY  
FROM THE BEGINNING  
OF  
CHRISTIANITY  
TO THE  
NORMAN CONQUEST

FROM ROMAN GOVERNORS.  
BRITISH KINGS.  
under The ENGLISH-SAXON HEPTARCHY.  
The ENGLISH-SAXON (and DANISH)  
MONARCHY.

CONTAINING

- I. The Lives of all our Saints assigned to the proper ages wherein they lived.
- II. The erections of Episcopall Sees, and Succession of Bishops.
- III. The celebration of Synods, Nationall, Provinciall and Diocesane.
- IV. The Foundations of Monasteries, Nunneries and Churches.
- V. And a sufficient account of the Successions of our Kings, and of the Civill affaires of this Kingdom.

From all which is evidently demonstrated:

*That the present Roman - Catholick Religion hath from the Beginning, without interruption or change been professed in this our Island, &c.*

By R. F. S. CRESSY of the Holy Order of S. BENEDICT.

*Thus saith the Lord: Stand upon the wayes, and behold and enquire concerning the ancient pathes, which as the good way, and walk in it, and ye shall find rest for your soules. But they sayed: We will not walk in it. Ierem. vi. 16.*



Printed in the year. 1668.

*Permissu Superiorum, & Approbatione Doctorum.*



OVER







TO THE  
QUEEN.



MADAME,

TOUR MAJESTY, Will,  
I hope, graciously be pleased to permit  
mee to make my present Adresse with the sincere Confession  
of a fault, and most humbly beggin pardon for it.

It was not from mine own presumptuous ambition, but because  
I thought it necessary to the good of many Readers of the fol-  
lowing History, that, with leave, TOUR MAJESTIES  
name should be seen at the first opening of it: But till now I  
durst not declare why I thought so, being apprehensive least, not  
so much TOUR GREATNESSE, as scrupulous HV-  
MILITY should forbid it,

The Design which I had in compiling and publishing this



## THE EPISTLE.

Work was to represent, as on a Theater, to the view of our Nation the more then Heroicall Gests (especially) of our Ancient Kings and Princes, now by your, to us happy, Mariage, become **TOUR MAIESTIES ANCESTORS**; Such Gests I meane of theirs as regarded Heaven and Religion: How humbly and ioyfully they entertained it, how by their Sanctity they adorned it, and with what industry and magnificence they advanced it, being the very same Religion, which, though in this last age defamed and persecuted, wee still with ioy professe.

The same Theater will likewise represent this Religion with at least equall advantage and splendour in the Lives and actions of very many glorious Queens and Princesses, to the eyes of whose minds Almighty God having discovered the more then celestiaall Beauty and Glory with which it adorns pure and humble soules sincerely embracing it, they suddenly found themselves deprived of all Taste of perishing Delights, and all esteem of wordly Eminence, insomuch as their own Greatnes and the Affluence of all Temporall contentments became a Burden to them: Yea many of them conceived such a loathing averfenes against them, that not being able to endure even their presence and sight, they made hast to hide themselves from them in Desarts, or perpetuall Prisons of Monasteries: And others not so nice, or perhaps wanting opportunity, lived in the sight of them on purpose to shew their contempt of them. And their State obliging them to abundance and delicacies of Meats, to costly Magnificence in Apparell, and to a necessity of admitting ceremonious honours and Veneration from others, they would for these things be revenged on their innocent selves by many stoll'n Fastings, by secret tormenting Chains and Cilices, by humbling themselves in spirit under the meanest of their Subiects, and by prolonged retreats in Prayer and conversation with God alone. By these and many other such Artifices the Divine Spirit taught them to use this world as if they used it not, to crucify the Flesh and all the appetites of it, and to live to and with God alone, whilst the world thought they belonged to it.

Now such a Life as this being altogether unfashionable and even hydeous in the eyes of the late Reforming age, wherein Poverty, want of sensuall contentments, solitude and continuall attendance in Spirit to God are esteemed extremest Miseries,

and



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and a willing embracing and seeking such Mortifications to Nature, Madnes: Hence it comes to passe that the frequent Stories of the like, which will be afforded in the following Book, will no doubt by many be resolved to have been fabulous inventions, such Practises impossible, and whensoever pretended, Hypocriticall.

Fore-seeing this, I iudged it necessary, by the best means I could, to prevent such like prejudices or incredulity of my Readers. And no expedient could I imagine more proper and efficacious for this purpose, then a restoring, as it were, to life again those glorious Examples of Piety, whose seemingly inimitable Vertues my desire was they might see are visibly quickned among us in *TOVR MAIESTY*, a Daughter of those glorious Princes, a far greater *QUEEN*, yet no lesse ambitiously aspiring to their Humility, contempt of worldly Glcry, affection to Mortifications, and unwearied attendance to God, both in the same Publick Ordinances delivered by Him to his Catholick Church, and the same private Recollections, and amorous Whisperings to his Divine Heart.

*MADAME*, for fear of obstructing *TOVR MAIESTIES* hoped for pardon I dare not enlarge my self upon this Argument, which contains my Fault. Neither indeed is it needfull: For it will be a sufficient advantage not only to my present Design, but also to recommend our Catholick Faith it self, if the Maligners of it can be perswaded, onely to reflect on the blessed Fruits of it in *TOVR MAIESTIES* mind and conversation: Fruits which they dayly see and acknowledge. If they would doe this seriously, they would, no doubt, wonder by what fatall Constellation that Religion should be so persecuted, the Effects of which even the Persecutours themselves doe love and admire.

As touching this Work it self, the which (first humbly again begging leave) I lay at *TOVR MAIESTIES* feet, if onely the Names of Persons and Places were changed, it relates in effect the same Story which all Catholicks read in the Records of their own respective countreyes. It is the very same Faith which is reported to have been preached both here and there: and the same successe attends the preaching of it. At first it is derided, hated and persecuted: the Professours of it in



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the mean time patiently suffering whatsoever its Enemies will think good to inflict: But in time it begins to be hearkned to: and then it never failes to ingratiate it self with its most bitter Adversaries, and without the terrour of Secular armes, without any seditious conspiracies, being armed only with its own beauty and gracefullnes, and recommended from Heaven by healthfull Miracles, it subdues and captivates the hearts of Nations, the most Savage and barbarous.

Such has been the constant Method by which CATHOLICK RELIGION, and it alone, has triumphed over Idolatry and Atheisme. As on the contrary by a Method directly opposed to this, but yet constant likewise and Vniform, other Vncatholick Sects, wheresoever intruding themselves, have prevayled. For surely it was not by Miracles, it was not by patient suffering, it was not by the zeale of unarmed Preachers that the Professours of Calvinism in France, Scotland and Holland, and of Lutheranism in Germany and the Northern Regions became possessours of Churches not built by their own Ancestours, for they had no Ancestours at all. Truly if for the space of above a thousand years, which the following History comprehends, I could have discovered any Province or City by such unchristian arts made Christian and Catholick, or but one Catholick Writer pretending to such a Method of propagating his Religion, I should not have passed it over with a desingenuous silence.

For the generall substance therefore of this History. YOUR MAJESTY already knowes it before you cast your eyes on the Book. Yet I may take leave to say, That one Advantage this History may boast of, beyond that of any other Catholick Nation: For which therefore it may invite even YOUR MAJESTIES curiosity. As it embraces a greater variety of Revolutions hapning in our Island (the Scene of it) then any other countrey: So in all those Revolutions it affords many great and extraordinary Rarities. Never any Nation was so plentifull and over-flowing in Benedictions to other Countreies, by sending forth an incredible number of Apostolick Bishops and Preists which converted to the FAITH almost all our consining Nations. Never any Nation was blessed with so many glorious Saints adorned with Crownes and Purple. Yea it may be affirmed



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that the Annalls of the whole CATHOLICK CHVRCH doe scarce record in all other Countreyes so many Kings and Princes, who have relinquished their Thrones to change their Scepters for Crosses, their Treasures for Poverty, their magnificent numerous Courts for bare, solitary Cells, and their awefull Power for Subjection. This was a change which none could work, but onely the right hand of THE MOST HIGH.

And yet the like Change wrought by the same ALMIGHTY HAND in the soules of a far greater number of our Queens and Princesses was more admirable, in as much as their imbecility, delicacy of education and naturall timidity were greater. For the space of severall Ages the Daughters of our Monarks seemed as if they thought themselves born in a countrey none of their own, a Countrey of Strangers, or rather Enemies: the destruction of whose race they sought to procure, by refusing their concurrence to continue it. And therefore as if they had been ashamed to acknowledge their Native countrey, and afraid to converse with the inhabitants of it, they made hast to hide themselves from them, that they might freely entertain their far more Noble and aspiring thoughts and desires of A BRIDEGROOM worthy of their Love, and a Crown answerable to their holy ambition. Or if such Retreats were denyed them, they were taught by A HEAVENLY INSTRUCTOVR to erect solitary Monasteries, or Bride-chambers for their CELESTIAL SPOUSE in their own hearts: Where they could live undisturbed even among Crowds of Visitants or Flatterers: they could macerate themselves with Fastings at the most luxurious Feasts, and with painfull Hayrcloathes under their softest and most gorgeous Vestments. They knew no use of worldly Riches but to supply the necessities of the poore, or to adorn the Altars of their CELESTIAL SPOUSE: from a continuall entertainment of whom nothing could distract them, even in sleep their hearts waked to him.

A great well-orderd Army of such glorious Saints of your own Sexe will the following History discover to YOUR MAJESTY, and this of all states, Wives, Widdowes and Virgins, and which was wonderfull, some of them all these, both Wives, Widdows and yet Virgins. So that here YOU may sett before your eyes a numerous Variety of Heavenly Patterns of YOUR own rank, by conversing with whom YOU may



## THE EPISTLE.

yet more richly adorne **TOVR**, soule. Each of them will present  
**TOVR MAJESTY** with a Gemme sparkling with a  
peculiar different luster, all of them both like and unlike in beauty  
and glory. Now may a Heavenly Crown besett with such more  
then Starlike Iewells attend **TOVR MAIESTY**,  
whensoever Death shall ease **TOV** of that **TOV** now wear.  
This is the argument of the dayly Prayers of

**TOVR SACRED MAIESTIES;**

Most humbly devoted Subject,  
and Servant in our **LORD**,

**Br. S. CRESSY.**



*Permissio A. R. P. Praesidis Generalis.*



GO Fr. Augustinus Hungare Congregationis Anglo-Benedictinae Praeses Generalis, Librum, cui Titulus, *The Church-History of Britanny*, à R. P. Sereno Cressly, nostrae Congregationis Monacho compositum, & à S. Theologiae Doctoribus ad id deputatis, approbatum, typis mandari lubens permitto. Datum 2j. Maij stilo Vet. 1668.

*Fr. AUGUSTINVS qui supra.*

*Approbationes Doctorum.*

**L**IBER hic cui Titulus, *Historia Ecclesiae, &c.* nihil continet sanae Doctrinae aut bonis moribus dissonum: Antiquorum aeta, doctrinam, mores clarè & succinctè tradit: & dum Historiae veritatem felici essequitur indagine, Fidem veram contra quoscunque Novatores mirificè confirmat: quare reipublicae Christianae hunc Librum utilissimum fore iudico: Datum Londini Maij 12. stilo Veteri. 1668.

*Fr. BENEDICTVS STAPYLTON, Ord. S. Ben. Sac. Theol. Doctor.*

**E**GO subsignatus Doctor Facultatis Theologiae Cadomensis legi librum Anglici idiomate scriptum cui Titulus, *The Church-History of Britanny* (sive, *Historia Ecclesiastica Britannica*) à R. P. Sereno de Cressly Religioso Anglo Ordinis S. Benedicti compositum, in quo plurima scitu digna, omnia Fidei Catholicae consona, & bonis moribus nihil absolum deprehendi. Quare ad Catholicorum utilitatem & Hereticorum convictionem prae se debere mandari censui. Actum Rothomagi die 20. Augusti, annoque Domini 1667.

*THOMAS DE SIMON.*

**E**GO infra scriptus in Alma Facultate Parisiensi Sacrae Theologiae Doctor, fidem facio me accuratè perlegisse librum Anglicano idiomate conscriptum, cui Titulus, *The Church-History of Britanny, composed by the R. Father F. Serenus Cressly, Religious of the holy Order of S. Bennet.* In quo quidem nihil deprehendi quod Catholicae, Apostolicae & Romanae fidei, aut bonis moribus adversetur. Quin imò hanc ipsam fidem, quam hodie Romano-Catholici in Anglia profitentur, validissimis argumentis demonstrat omnino consonam esse illi, quam primitus viri Apostolici in Britannia propagarunt, quam Christus Dominus Apostolos docuit, quamque Ecclesia Catholica suggerente Spiritu Sancto perpetuò retinuit. Datum Parisiis Kal. Aprilis. 1668.

*FRANCISCVS GAGE.*

**E**GO infra scriptus, Sacrae Facultatis Parisiensis Doctor Theologus, testor me legisse Librum Anglicè conscriptum, cui Titulus, *The Church-History of Britanny, composed by the R. Father F. Serenus Cressly, Religious of the holy Order of S. Bennet:* Et nihil in eo invenisse, quod Fidei Orthodoxae, aut bonis moribus repugnet. Datum Parisijs prima die mensis Aprilis. Ann. Dom. 1668.

*GVILIELMVS PHELAN.*



V P O N T H E E N G L I S H E C  
*clesiasticall History written by his honourd friend*  
 F. SERENVS CRESSY.

**S**TILL lovely in thy beautie's  
 ruines, look,  
 ENGLAND, thy face in this  
 reflecting *Book*.  
 Start not at Scarrs, or wrinkles: this  
 smooth glasse  
 Shews but thy Primitive and youth-full face.  
 Read with delight and ioy: this breathing  
 Story  
 Sets out to life thy death-surviving Glory.  
 But if thy curious glance must pry too far  
 Beyond these leaves, what now thy featu-  
 res are,  
 Blame not his Penn, who (not t'endanger  
 Truth)  
 Shadows thine Age, and onely paints thy  
 Youth.  
 Nor will wee blame thy blush, nor yet  
 thy Teare,  
 If thou wilt needs thy time with this com-  
 pare.  
 So blusht, so wept the Worlds great Em-  
 presse, when  
 In lively Mirrour of her *Livia's* penn  
 Her faded honour she with sigh's recalls,  
 And mourns her buried Vertues funerals.  
 When she her *Curius*, her *Sabine* mourns,  
 Bathing her *Regulus*, her *Decius* Vires,  
 Those *Heaven-saints*, whom had our ages  
 seen,  
 Had *Catholick* as well as *Rome* been.  
 How she disdained herself, though she  
 could now  
 Her *Great Augustus* boast, as well as *Thou*,  
 Yet wast' expiring *Venus* to seem alive,  
 Though onely in *effigie* some Reprize:

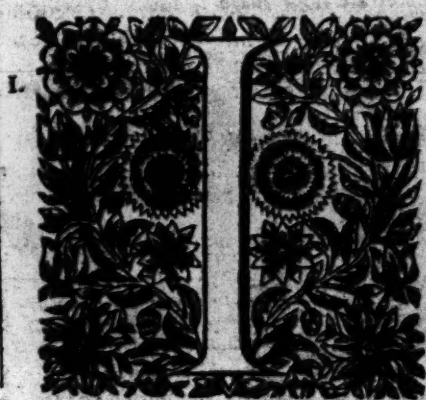
Whose very sight *Idea's* might create  
 For proud *Posterity* to imitate.  
 And thou in this *Serenus Glasse* maist see  
 If still thy looks dare own themselves and  
 Thee.  
 Be thine own *Iudge*: And who can better  
 know,  
 Then thine own self, if *Thou* bee'st *Thou*,  
 or no?  
 No bitter *Satyres* here, no nettling *Wit*,  
 No *Passion* strutting in *Zeale's* Counterfeit.  
 No crooked *Wood*, no *Crosse-dilemma* here:  
 Deny not but thy self, the cause is cleare.  
 Eares are slow *Iudges*, much by *Rumour*  
 dult,  
 By tickling flattery too as often led.  
 What *Plea*, then this, can futes *Thou* dis-  
 pence,  
 When thine own *Eyes* bring their own evi-  
 dence?  
 In no false *disguise* disgayl'd see *Thou* thy  
 face,  
 No patch'd *Reform* here soyles thy *Native*  
*Grace*.  
 Here view thy *Patris* forgotten look  
 So lively drawn in this *serenizing* Book.  
 Thy *Ways*, by *Test* and *Witness* seen  
 Relat'd in this *Eternall* Monument.  
 Thy ruin'd *Sepulchers*, and buried *Shrines*  
 Repaired and rais'd in these *Immortal*  
 lines:  
 Thy banished *Saints* recall'd by *Saints* like  
 men,  
 Thy *Gods* author'd in *CRESSY'S* life and  
 Penn.

Ed. Thymelby Pri. S. Gaugerici Cameraci.





THE  
PREFACE  
TO THE  
READER.



I will no doubt be expedient, with the *Christian Readers* leave, to entertaine him a while in the porch and *Entrance* of this *history*, there to informe him touching certain general matters relating to it, the knowledge of which will not be unusefull to him: and those are principally three; 1. *the Motive* inducing the *Author* to compose it. 2. *the disposition* and order observed in it. 3. *the most considerable Writers* from whom materials have beene furnished for the fabrick of it. As touching the *Motive* to the end it may appeare not irrationall, I must give this account of my selfe to my *Readers*:

1. I have not been able of late to prevent or expell a deepe resentment of greife, mixed with some indignation, to see the *cause of God* and his *Church* too ordinarily defended, and in a manner alwaies opposed with so much vnbecoming passion and violence, so as that oft times on the one side the merit of defending *truth* is lost by extreme prejudice don to *Christian Charity* and humility: and on the other side the guilt of opposing truth is heightened by proceedings full of fury and revenge in the enemies of it.

2. A sad consideration hereof has produced in my mind a great averfenesse from *Controversies*. For though I am not much suspicious of my selfe but that through the assistance of *Divine grace* I may hope to manage a *dispute* how weakly soever, yet without an arrogant incivility or mingling therein contemptuous reflexions on the adversaries persons: yet perceiving that even candour & modestie, though excelle in proceeding from the penn of a *Catholick disputant*, like oile increaseth the flame of a *Sectaries* passion: there fore a compassionate solicitude in behalfe of our *Adversaries* themselves, least by my occasion they should be plunged yet more deeply and irreparably in the hatred of *Divine Truth* and *Christian* peace, has induced one almost to a resolution (as far as I may dispose of my selfe not to continue, much lesse to renew *Debates* and controversies, except it shall appeare with sufficient evidence to me, that *God* shall require it of mee.

3. Indeed it was to me at first an astonishment to see how the violence of our *Anti-catholick Writers* in *England* has been increased against those who have assisted them; and their calmnesse equally encreased towards those who had not long since almost, and they know intend still to destroy their *Church*, and *Monarchy* with it. But this astonishment quickly ceased as soon as I perceived that for the most part the new *Defenders* of the *Church of England* against *Rome* were arrant *Sectaries*, some of them notoriously *stigmatized*, and who not long before had been the loudest *Trompets* of war against the same *Church*: such are the *Champions* who of late have intruded themselves into this *Controversie*, knowing how much thereby they can ingratiate themselves with the people whom they have made thirsty after blood: and likewise how in managing of it, they can covertly pursue their old *desing*



## The Preface

the *English Church* her selfe. For this purpose they speake favourably of the tender consciences of their own seditious partie, and treacherously commend the *Church of England* by telling the people how unlike it is to the *Roman Church* which challenges a supreme obliging authority, whereas according to them the *English Bishops* have no *Jurisdiction* at all, no not even my Lord of *Canterbury* himselfe, but every ones private reason and conscience exempted from all humane authority is to be his onely *Guide*. Thus they defend the *Church of England* by making it no *Church* at all.

5. Vpon the sight of this, I again wondred that so manifest, so traitorous a prevarication should be connived at by the heads and *Governours* of the *English Protestant Church*. But this wonder did not long continue after I had upon reflexion considered, that from the very beginning of the breach of *England* from *Rome*, the *Bishops* themselves have bene the underminers of their own *Church*. For there have never wanted in that number at least three, or four who in *Episcopacy* loved onely the mannors and revenues, being otherwise in their judgments and affections poisoned and embittered with the very *Gall of Calvinism*. Now ordinary experience has shewed that among more than twenty moderate *Protestants*, if there be found three or four genuine *Calvinists*, they doe infallibly make the *major part*, by the advantage of their furious zeale, restless activity, and interest in popular favour.

6. These *marked Prelats* then are they whose *Faith* consists in disbelieving the *Doctrines* of the *Catholic Church*, and their charity in hating and persecuting the *Professors* of such *Doctrines*. Whence it comes to passe that the *seditious preaching party* conforming themselves to this unbelieving beleife, and uncharitable charity, have right enough to their affections and favour: so that out of a liking to their *unchristian Zeale* against *Catholic unity* they easily pardon and excuse in them the like *Zeale* against both *Episcopacy* and *Monarchy* it self. These are they who having first asserted the furious doctrines of *Calvin* touching *absolute Reprobation*, *predestination to sin*, *impossibility of losing grace*, &c. as opposed to the *Roman faith*, have thereby given the *Presbyterians* advantage to brand all moderate *Protestants* with the unpardonable crime of *Papery*. These are who, though they will not, or dare not themselves undervalue the Challenge made by the *Church of England* of a legitimate succession of *Ordinations*, yet have rendered such succession uselesse to them, and indeed ridiculous, by giving the right hands of fellowship to *Calvinisticall Congregations* abroad, in which those who call themselves *Ministers of Gods word* and dispensers of his sacraments, have no more right to such titles than their wives or daughters have. Lastly these *Prelats* have been the persons who not onely favouring, but by their own writings promoting the *Fanatick position*, That the *Pope* is *Antichrist*, have hereby put a sword into the hands of *Presbyterian Gladiators* by which they can cutt, mangle, & destroy every way, whom soever they please, as easily as they think they can *Catholics* themselves. *Bishops* they can destroy with it, as being proud *Prelats* who by their own confession have received their character and *Jurisdiction* from *Anti-christ*. And *kings* they can with a safe conscience destroy, in case they will not deliver up unto them *Anti-christian Bishops*, *Anti-christian Estates*, *sober prayers or Ceremonies*, yea and *Anti-christian Lord-ships or mannors too*. Indeed so advantageous has this *Engin of Popish Anti-christianisme* been to every *Self* which would destroy another, that we have seen even the *Presbyterians* themselves wounded almost to death with it by the *Independents*, *Anabaptists*, &c. who confidently charged their *Classes* and *Synods* with *Anti-christian tyranny*.

7. Ecclesiasticall matters being reduced to these termes in *England*, can any one esteeme it a wonder if malicious and unquiet *sektaries*, being shadowed under such *Reckers*, are so securely busy both to encrease their esteeme and credit amongst the ignorant multitudes by their zeale against *Papery*, and withall at the same time closely pursue their old designs upon *Church livings*, and for that end make use of such credit to pluck down that *Church*, which now they would seeme to support? Whilst they snarle and grin against *Catholics*, they bite, and hope shortly to devoure *Prelatical Protestants*, and whatsoever *Power* shal maintain them.

8. Such being the present state of *Controversie-writings*: To what purpose should any *Catholic* interresse himselfe in confuting bookes, in which if there be any thing material, it is the undermining of that *Church* which in the *frontis-piece* is pretended to be asserted: for generally it is agreed on by the late *Authors* that the *English Church* has no authoritie to oblige any one in conscience to beleive doctrines proposed by her. From whence follows necessarily, that no man can be obliged to be a member of it, and therefore that she cannot iustly excommunicate or otherwise punish any one for not yeilding obedience to her, or for deserting her and choosing another communion. And yet lesse are we concerned in what is written by them directly against us, and the *faith* which we professe: since not a word of sober reasoning can be found, but what the last age had heard a hundred times objected and refuted. If there may be any thing new, it is a *Texture* of new invented calumnies & phrases of foule language: And what a folly, and pitty likewise, is it by contesting, to open yet wider such noysom *Flood-Gates*.

9. Yet notwithstanding all this, the *Cause of Gods Church* must not be deserted. Therefore far be it from mee in so miserable a distraction of judgments and affections to entertain any resolution of surceasing endeavours to promote *Catholic unity* and *Peace*. And (our Lord be

blessed )



## to the Reader.

bleſſed) it ſeemes ſomee that this deſireable and never more than at this time ſeaſonable duty may be performed without any quarrelling *controverſie* at all. And one healthfull meane for this purpoſe I have here made uſe of, which is a ſincere & ſimple relation, uncontroverted by any, of the ſtate of our *Britiſh Churches* ſince from the *Primitive* times, both as to the *Doctrines* of faith received by them, and *externall praſtiſes* in uſe among them. For I ſuppoſe that any ſober and rational *Chriſtian* will not unwillingly grant, That that *Church* which in theſe times ſhall appear moſt conformable to thoſe *Primitive Apoſtolical doctrines* and *praſtiſes*, ought unquestionably to be eſteemed moſt ſafe and *Orthodoxe*. Now for a *Trial* of this there will be no uſe of *ſillogizing* or diſputing: The ſimpleſt *Readers* eyes will reſolve him that thoſe very points of faith and diſcipline for which the *Roman Catholick Church* is ſo cruelly aſſaulted on all ſides by *ſectaries* are the very ſame which *Apoſtolick Doctours* at firſt taught our forefathers, and which by their *Successours* have been ſo carefully tranſmitted to us, that during the ſpace of more than a thouſand yeares comprehended in this *Hiſtory*, not any congregation at all, nor any perſons, except a few diſperſed known *Hereticks*, did ever appear to contradict what we ſtill beleive and praſtiſe; nor did ever teach any of thoſe opinions, which now conſtitute any of our later *Engliſh ſects*.

10. Now this way and *Method* of arguing implicitly, without diſputing, ſeems to me of force inextinguishable, as being not obnoxious to the peeviſh Cavils of quarrellſom ſpirits, and efficacious to extort the aſſent of ſuch as are truly deſirous to find the truth. For though among all our *ſectaries* (as antiently among profeſſed *Hereticks*) the pretence of each one be to admit no other *Rule of faith*, but onely his own ſence of *Scripture*, the *chime* whereof ſeems to every one of them to accord to the *tune* framed by himſelfe, though each of them has a *tune* utterly diſcordant from all the reſt: Yet ſurely that man muſt renounce his reaſon, forgett his *Creed*, yea he muſt covertly blaſpheme *Chriſt* himſelfe, who ſhall continue to impute moſt horrible *ſuperſtitious* and *Idolatries* to the *Catholick Church*, after that he ſhal have diſcovered plainly that ſhe teaches the very ſame *Doctrines* and *Obſervances* which were at firſt delivered by *Apoſtolick Preachers*. For ſince there never was antiently any other *Church* in *Brittany* (and the like may be ſaid of other *Countries*) but that which taught the ſame doctrines, ſuch blaſphemers of *Gods Church* muſt conſequently affirm, That ſo many *Holy Apoſtolical Doctours* have taught, ſo many glorious *Martyrs* have ſhed their blood, and ſo many *Bleſſed Saints* have wrought moſt ſtupendious *Miracles* for confirming moſt damnable *ſuperſtitious* and *Idolatries*.

11. Now what other conſequence can flow from hence but this moſt execrable, yet by them unavoydable one, that *Jeſus Chriſt* was not the true *Meſſias*: for how can they eſteeme him the *Meſſias* who it ſeems failed in the principal End for which the *Meſſias* was ſent, which was by ſhedding his blood to redeem, and by the effuſion of his ſpirit to ſanctifie a *Church*, and ſuch an one as is prophetically deſcribed to be a *ſpiritual kingdom* which ſhould never be deſtroyed: a *Church* in which *God* would place *Paſtors* till the *Conſummation of the ſaints*: A *Church* into which all nations ſhould flow: A *Church* or *city* built upon a hill ſo that it cannot be hidden, and which is alwayes at unity in it ſelfe: a *Church* unto which *Kings* ſhall be *Nurſing-fathers* and *Queenes nurſing-Mothers*. Laſtly a *Church* in which *Chriſts* people ſhould doe the *miracles* which he did, and greater yet then they were (which laſt Character is referred to the whole body of the *Church* in whom this vertue doth ſhine for ever, as is obſerved in the margin of the *Engliſh Bible*.

12. This being ſo, let thoſe defamers of *Gods Church* be demanded, Where is the *Church* that is promiſed, and thus deſcribed, to be found: We can ſhew them ſuch an one, not one of theſe marks wanting to it: but let them ſhew the like to us. They abhorre all ſuppoſition that the *Catholick Church*, ſtained, as they accuſe her, with horrible *ſuperſtitious*, and *Idolatries*, ſhould be it, for what would they then be? Where then would they have us to looke for it? Truly if they be our directours we may looke long enough to little purpoſe. We may ſearch all corners with candles and torches, and all in vain: And this our adverſaries acknowledge: For not any one of them pretends to ſhew a *Church* diſtinct from the *Catholick* and qualified as the ancient *Prophecies* require. On the contrarie they content themſelves with the fancie of a *Church* inviſible and hidden in ſome unknown deſart preſently after the *Apoſtles* times, during the whole ſpace contained in this *hiſtory*: ſo that no wonder if they can give no account of it: which is to ſay in plain language, *Chriſt* could not or would not, and certainly did not make good the many promiſes of his *Father*.

13. O the miſerably ſandy and miry foundation on which theſe men doe build all their pretentions of belonging to *Chriſt*, and expectation of eternall happineſſe from him, ſince it relies upon this blaſphemous ſuppoſition, That all the *Saints* acknowledged hitherto by *Gods Church*, and juſtified to be ſuch by innumerable ſtupendious miracles, all the famous *Doctours* and *Converters of Nations*, all the *Glorious Martyrs*, all the immaculate *Virgins*, and in a word, all thoſe who have and doe acknowledge themſelves members of this one *Catholick Church* have been eſtranged from *Chriſt*, & excluded from that happineſſe by criminall *Anti-chriſtian ſuperſtitious* and *Idolatries*.

14. Now I muſt confeſſe that this way of arguing does take its force from another ſup-

poſition

Eſa. 2.

Eſa. 49.

Dan. 11. 44.  
Eph. 1. 11.  
Eſa. 11. 2.  
Math. 5. 14.  
Pſal. 137. 3.  
Eſa. 60. 1.  
Jo. 1. 9.



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position (which whether it be made good or no the prudent *Reader's* eyes may judge) which is this, That by the following *History* is evinced, that the present *Catholick Church* teaches the very same doctrines which from the infancy of *Christianity* were taught and received in our *Nation*. The truth of which *Affirmation* I doe not well know or imagin by what course or methode it can rationally be expugned or considerably weakened: and much lesse can I conceive how upon supposition that it is true, it can be sleighted by any.

15. Yet I assure my selfe this *book* will fall into the hands of some, who without examining particulars, will think with one puff of their breath to blow down the whole fabrick of this by professing confidently, That they have no obligation at all to beleive one word written in it, being withall certain that all is false whatsoever it is which may be pretended advantageous to *Catholicks*: The *Scripture*, the *Scripture*, and nothing but the *Scripture* can challenge beleife from them: as for all other writers, and especially such as these out of whom this *history* was collected, who were generally *Monks* or little better, *John Fox* has taught to make their stories no part of their *Creed*.

16. But as for these men they seem not unlike an honest *Northen tenant* of the late *Earle of Cumberland*, very zealous for the honour of his *Lords* family, who when another his companion had in discourse imputed treason to some of the said *Lords Ancestours*, replied: I am sure that is false: for I have read all the *bookes of histories* both in the old and new Testament, and I desire any man to shew me that ever any *Clifford* has been a *Traitor*.

17. Others there will be who will read this *History* with very great indifference whether the things related be true or not, yea and whether the inference even now drawn from thence be valid or not. A preassumed assurance, as they conceive, that the now *Catholick Church* is such an *Anti-Christian Congregation* as they read described in the *Apocalypse*, fortifies their stomach to swallow down and digest any consequences whatsoever, though *Christianity* it selfe should be endangered by them.

18. To such *Readers* as these I have nothing more to say, but that I am sorry since they want the skill of judging like rational creatures, that they have the misfortune not to want the faculty of reading; or at least that it is not in my power to prevent their unprofitable expenses of money and time upon such a book as this.

19. But as touching more sober *Protestant readers*, who notwithstanding out of a prejudice against *Catholick Doctrines*, and some times out of a feare of the worldly incommodities of being convinced by writings which assert them, are ordinarily too negligent in examining the weight of *Testimonies* produced in their behalfe. In case this *History* fall in to the hands of such, the *Author* (having first besought *Almighty God* to give them a more perfect discernment between temporall and spirituall things) desires them seriously to consider in general the degrees of credibility, which occur in *Histories*, and *Records*: and how far they doe respectively require our assent to them as a dutie of obligation.

20. God our heavenly creator as he has given us an internall light of reason to iudge of the nature of objects occurring to our senses, by a frequent *Experience* of effects flowing from them: So for asmuch as concernes other *objects* which can come no other way to our knowledge but by the testimonie of men (such as are actions or events which have hapened before our dayes, the same God, who is pure reason it selfe, has instituted another *light* or *guide* which is *authority*, to direct our reason in iudging of them: that is, in affording our assent proportionably to the merit and weight of such authority: Therefore obstinately to refuse our assent to the testimonie of witnesses, who can be iustified to have been persons of learning, Judgment, diligence, fidelity, and pietie, and especially in matters the truth of which is highly concernes us to know, is to oppose ones selfe to the most wise ordonnance of God, and not onely to renounce our reason, but the most necessary care of *eternitie*. Upon which ground *St. Augustin* sayes, it is some unhappiness to be mis-lead by authority, but it is a far greater unhappiness not to be moved by it. The reason is, because the former onely argues the imbecillity of human reason: but the latter, an absolute contradiction to it, as if our soules were fit to iudge of nothing but the present objects of sense, as beasts doe. Therefore *Calvin* himselfe affirmes, that to deny our assent to witnesses many in number and of authentick credit, is an act not of diffidence, but of depraved furious obstinacy. Which Censure is most iust, since thereby all use of humane conversation is destroyed: For all publicke judgments, tenures of land, rights of priviledges, &c. depend on the testimonie of records and witnesses.

21. Now for application of this to the subject in hand, which is the credibility of the principal *Writers* from whom this *history* has been collected, how exempted they are from the least suspicion of a will or intention to deceive posterity, how iudicious they were and consequently not much obnoxious to be deluded by others; how diligent they were in searching authentick reports for matters past, and the testimonie of the most pious and grave persons for actions or events which themselves saw not; It will not be necessarie by a particular enumeration of proofs to weary my *Reader*, who if they please may for satisfaction herein consult the preface to the *Flores Historiarum* written by the late most venerable and learned *Bishop of Chalcedon*, who has there made a Collection of the *Elogies* and honourable Characters given by the most learned amongst *Protestant* writers to our ancient *Catholick Historians*,



## to the Reader.

*S. Aldelm, S. Bede, S. Alcuin: Ethelwerd, Florentius Bravenius, William of Malmbury, Mathew of Westminster, Henry of Huntingdon, Hoveden, Marianus Scottus, Ingulfus, Osbern the Monk, &c.* and so these we may adioyn testimonies yet more unquestionable from letters of Popes, Princes and Prelats, authentick Records of Churches and Monasteries, Charters of Kings, Acts and Decrees of Councils, all these still extant, unquestionably legitimate, and evidently confirming the Catholick Religion now professed. To derogate therefore from all these, and at the same time not to doubt of the fidelity of Polybius, Livy, Tacitus, Dio, &c. pagan Historians, cannot be an act of reason but onely willfull passion.

22. When therefore, for example, we shall read that before the coming of the Saxons a holy Bishop of the Brits (*S. Remigius*) having a scruple of some irregularitie in his Ordination, to quiet his conscience had recourse not to any Metropolitan his neighbour in Britanny or France; but the Pope onely (who alone could dispense in the Common Law of the Church) and to his disposal submitted his miter, had all defects supplied, and acquiesced in his iudgment. Again when we shall read both in the Records of the Brittain and Saxon Churches, that no Metropolitan durst presume to exercise his spiritual jurisdiction till enabled there to by a Pall received from the Pope; that Popes have threatned excommunication against Saxon Kings and Prelats for disorders in Ecclesiasticall discipline, for not supplying Episcopall Sees, too long vacant, &c. that they have sent Legats into England with authority acknowledged and submitted to, to call Synods, to visit and reforme abuses, &c. that they have required an account of the Faith of our Bishops, accepted and iudged appeales of Bishops oppressed, not any one English Prince or Bishop protesting against such authority: That they have communicated (*pro tempore*) a jurisdiction to one Metropolitan to visit and reforme the Province of another not subiect to him (not to insist upon priviledges and exemptions conferred by Popes on Churches and Monasteries, &c.) May, when any one shall have read all this and more, yet shall continue to denie that Popes have anciently exercised any spiritual jurisdiction in our Island, or shall pretend that Britanny was of it selfe a kind of Patriarchat absolute, and independent, whereas to this day our Metropolitans have nothing to shew for their Power or places, but what they have received from Popes: this is not diffidence, but well deserves that title which Calvin even now gave it: And especially when we shall see the authority and credit of a roaguy Welsh paper preferred before all such inrefragable Witnesses.

23. The like may be applied to any one who shall doubt whether the veneration and invocation of saints was anciently in practise among the Saxons in England, yea and approoved by our Lord himself, after he shall have read (besides many other passages in this our History) recorded in the authentick Acts and subscriptions of a Nationall Synod, how an Arch-bishop, severall Bishops and Nobles did with loud praises to God openly acknowledge, that by the merits and intercession of poor *S. Guthlac* they in the same moment in which they were deliberating about contributions to his decayed Monasterie, did find themselves miraculously freed from a painefull Palsy which not an hower before had tormented them: and thereupon made Vowes devoutly to visit his sepulcher and reliques.

24. It may suffice for a tast to have instanced in these two points of Catholick Doctrine, vehemently contested and charged with noveltie by Protestants. As much may be sayd for the rest, as the Sacrifice of the Masse, veneration of Relicks, Prayer for the dead, a Belef of Purgatorie, &c. Concerning all which I will not forestall the Readers enquiry and iudgment.

25. Now I conceive it cannot reasonably be esteem'd a prejudice to my pretention of demonstrating a continued succession of Catholick belef in our Island, though a Protestant reader should chance not unprobably to discredit it some particular Storyes contained in this book, touching Visions, Revelations, Miracles, &c. For surely it cannot be expected that I should be caution for every story in it: *Q. Curtius* who writes the gests of King Alexander, did not esteeme it a disparagement to his history, when he plainly telles his readers (*Plura equidem transcribo quam credo, &c.*) that is, I doe verily transcribe into this my historie more things then I my selfe doe undoubtedly beleive: For I neither dare confidently assert such things as I doubt of: Neither can I think it fit to suppress such things as I have by tradition received.

26. In a work of this nature concerning matters which have hapned many ages since, of which no new information can be had, the modern Historian being onely a Transcriber, ought not to make his owne particular sentiments to become a rule for others. The vertue requisite in him is fidelitie in transcribing; yet with discretion in the Choice of Authors; not equalling obscure legendaries with Writers of approved learning and probitie: Nor the narrations of these touching matters received upon hearsay, with such of which they professe themselves Eye-witnesses, or to have received from persons of Eminent gravitie and authoritie.

27. Though it should be true therefore, that for example, *S. Bede*, or *S. Aldelm*, or any other of our ancient Classicall writers have been somewhat too credulous in Storyes told them of Miracles, Revelations, Visions, or what you will, as long as there are upon record great multitudes of other passages confirming doctrines to which such stories have regard, and which cannot with any reason be suspected, it will follow that in case among a hundred there were but one miracle truly related, or but one vision truly divine, the doctrines would remaine unquestionable.



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28. Yea I may adde further: In case that, upon an impossible supposition, all such stories could be demonstrated to have been false, they would notwithstanding proove such doctrines to be true. For such a world of Miracles having been pretended (call it so) by severall persons in all ages, to have been frequently and publickly perform'd and beleived, without any censure of them upon the ground of inconsistency with the received faith of the Church, it must necessarily follow, that the Church held such Doctrines as points of her common beleif, what ever becomes of the stories or Miracles themselves.

29. For my part therefore I cannot conceive any possible way left for any of our present Seditaries to invalidate the generall result of this History, unless each self dissenting from all the rest, as well as from Catholick faith, could luckily find out some old bookes or records of more authority then these, out of which to frame for each of them a Church History to shew that not the Roman Catholick, but their peculiar tenents have been the beleeif of Gods Church from the beginning, confirmed in Councils, attested by Miracles, Martyrdoms, &c. And indeed it would be a pleasant entertainment to read a Presbyterian Church History compiled by such a flowing penne as M. Primmer, with large Margins full charged yet hundreds of quotations, and according to his custome, not one of them pertinent, ages confidently pretending to prove by Presbyterian Councils, Fathers, Miracles, &c. that the Church of God has been alwayes governed by Lay-Elders, and has reiected Episcopacy as Anti-christian: Or an Independent Church History in like manner demonstrating, that there was anciently no subordination of Congregations either to Bishops or to Classes of Presbyters, &c.

30. Now such an impossible taske as this they are in reason obliged to undertake, if they will hope to make any iudicious considering person, who has no design upon Church-lands, to beleive against the pretention of this History, that besides the Roman Church our Lord had alwayes from the beginning another Glorious Church of a quite contrarie belef, sett aloft upon a hill, to which all nations flowed. For it is not here as in Distinall controversies in which after that Catholicks have heaped together a world of texts out of the Fathers to iustifie their belef, their adversaries will think to escape either by devising forced interpretations of those Texts, or by opposing a few obscure passages out of the same Fathers which they hope some will imagine not unfavourable to them. Whereas heere in Narrations concerning matters of fact and externall practises a thousand times renewed, and never censured, the wits and inventions of our Seditaries must needs be miserably at a losse, they having no matter upon which to exercise their subtilty, in framing disadvantageous senses, and being utterly unprovided of Authours or Records to tell storyes favourable to their pretentions.

31. Indeed what will be the fate of Church Histories written by Pseacholick Authours, we have seen in the voluminous work of four not unlearned Primitive Lutherans called the Centuriators of Magdeburg, who conspired together with infinite labours to frame an Historiall Collection of the Doctrines professed, and Rites practised in each age out of all ancient Fathers, Councils, and Ecclesiasticall Writers. For the bulk of it, it is not an unusefull work, for there we read disposed in common places the substance of what the fathers taught in every Century of yeares, touching the propagation of the Church (not the Lutheran Church I assure you) notwithstanding its persecutions, the manner of its Government, Rites, Synodes, Principall Doctours, as likewise the Hereses opposing and contaminating it, &c. In all which there is found little pertinent to their quarrells with the Catholick Church: therefore in each Century there is moreover assigned a peculiar Chapter for that purpose, the title whereof is this, *A DECLINING OF DOCTRINE*: containing the peculiar and incommodious opinions, the stubble and Errours of Doctours (in each age:) which errors have been openly delivered by them in their writings. Now what incommodious opinions and errours were these, it is very commodious that we should briefly declare.

32. In the very first Century and in the writings of the Apostles themselves these Germans find opinions very incommodious to them: For not to insult upon many disgracefull phrales applied by them to S. Peter, imputing unto him great imbecillities, ignorances, Errours, &c. Touching S. Paul they say, *It was certainly no small sliding in him, that he yielded to S. James to be purified in the Temple: for therein he shewed that he had not a right understanding (or made not a just account) of the abrogations of Moses his law.* And againe treating of the Epistle of S. James, they feare not to write thus, *The Epistle of James does not in a small measure sever from the Analogie of Apostolick Doctrine, whilst it ascribes Iustification not to faith alone (as our master Luther teaches us) but to works. Moreover it stiles the law, a law of libertie: whereas it is a testament which generates to servitude. Neither doth the author of that Epistle observe an Apostolick manner in teaching, &c.* Let us not wonder at the choller of these men against this holy Apostle, for it cannot be deny'd but his opinions are very incommodious to them and to their new fanaticall Doctrine of Iustification.

33. In the second Centurie we have but few monuments left of those Apostolick Fathers; onely a few Epistles and short treatises of those Glorious Martyrs, S. Ignatius, S. Irenaeus, and S. Iustin: yet not any of these in the Centuriators iudgment have wanted their Errours, that is, incommodious opinions condemning both the teaching and life of their Patriarch Luther. In the Epistles of S. Ignatius (say they) there are certaine passages, which seem to decline to soule

blemishes.

Magdeburg.  
Cent. 1. l. 2. c. 4.  
lb. c. 10. f. 596

lb. c. 4. f. 54.

Id. Cent. 2.  
c. 10. f. 167.



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blemishes. For he speaks incommodiouſly touching Virginitie. Yea moreover out of his Epistles it appears that generally in that age Chriſtians began ſome what more earneſtly to love and eſteeme the care of preſerving Virginitie. Theſe are foule blemiſhes indeed but yet theſe are not all. For beſides theſe there are other paſſages which are dangerous, and as it were ſeeds of Error: for he talks of a Chriſtian ſacrifice, as if he were a very Papiſt. Next touching S. Irenæus we may perceive by his writings (ſay they) that he had ſeverall incommodiouſe opinions and thoſe of no ſmall moment, for he admits Free-will even in ſpiritual things. Likewiſe that paſſage, ſavour of Novelty which we find in the publiſhed Copies, where ſpeaking of the Roman Church he ſayes, To this Church by reaſon of its more potent principality it is neceſſary that every other Church, that u. all believers who ſoever they are ſhould have recourſe, in aſmuch as the tradition which came from the Apoſtle has been entirely preſerved in it. Laſtly touching S. Iuſtin the Martyr, among the ſtains and Errors of his writings they reckon theſe: That he ſeems to maintain the libertie of mans will: And that the law is poſſible: for he ſayes, it is no impoſſible thing for men who have a good will, to love God above themſelves and their neighbours as themſelves. Yea moreover he denies concupiſcence to be ſin. Laſtly in general they write that the doctrine of Juſtification was delivered by the Doctours of this age too negligently and abſurdly, that is, much otherwiſe than Luther delivered it.

34. In the third Century they find yet more things to diſpleaſe them. The Doctours of this age (ſay they) for the greateſt part admits free will. Thus Tertullian, Origen, Cyprian and Methodius. Again, the moſt ſublime article of Juſtification is for the moſt part obſcured by Origen and Methodius. And as for the doctrine touching Good works, the Doctours of this age did yet more decline from the true Doctrine of Chriſt and his Apoſtles (and Luther) then thoſe of the former. For they invented and inculcated many voluntary obſervances. Thus Tertullian doth immoderately extoll chaſtity and continence. Origen attributes to good works that they are a preparation to ſalvation and conſequently a cauſe. And with the like error was Cyprian miſled, who aſcribes to good works that they are the Guardians of hope, the ſtay of Faith and cauſe us to abide continually in Chriſt, to live in God, and to attain to heavenly promiſes and Rewards. Then for Penitence, the doctrine thereof hath been wonderfully depraved by the Writers of this age: They impute remiſſion of ſins to Contrition. Cyprian expreſſly affirms that ſins are redeemed and waſhed away by penitential ſatisfaction. Moreover the ſame Cyprian ſpeaks dangerously or not according to the Tradition of Chriſt and the Apoſtles concerning ōlution in Baptiſme, ſaying it is neceſſary that the perſon baptiſed ſhould be anointed with Chriſme, that thereby he may become the anointed of God and have the grace of Chriſt in him. And concerning the Eucharift, Cyprian doth ſuperſtitioſly ſaie that ſome vertue accreus thereto from the perſon adminiſtring it: for he ſayes the Eucharift ſanctified on the altar. And again. The Prieſt doth execute the office of Chriſt and offers ſacrifice to God the Father. Which phraſe of offering ſacrifice is uſed alſo by Tertullian. You may moreover (ſay they) obſerve in the writings of the Doctours of this age, Origen and Cyprian, not obſcure ſignes of invocation of Saints. And laſtly touching the Primacy of the Biſhop of Rome Cyprian affirms expreſſly and without any foundation of holy ſcripture, that the Roman Church ought to be acknowledged by all for the mother and root of the Catholick Church. Likewiſe Origen ſayes, that Peter by vertue of Chriſts promiſe deſerved to be made the foundation of the Church. The ſame Cyprian hath moreover in this ſubject other dangerous opinions, as where he tries and limits the Paſtorall office to ordinary ſucceſſion: And ſo bids (inferiours) to iudge Biſhops and prelates of the Church.

35. It is pity to proceed any further, in producing out of the following Centuries the ſometimes ſad, but moſt often angry complaints & acknowledgments made by theſe honeſt German Writers, how generally their Patriarch Luthers Doctrines have been prejudged and condemned by the ſcholars and Doctours of Gods Church, and the Faith of the preſent Roman Church aſſerted. The further they proceed in their collection, a greater number of yet more Severe Judges they diſcover, till in ſhort tyme they cannot find one to ſpeake a good word for them. And this, like a conſcious Lury, they attelt: In ſo much as one would be tempted almoſt to ſuſpect that they had been ſecretly bribed by the Pope to publiſh their own condemnation.

36. Theſe things conſidered, I cannot fore ſee any probability of a Debate likely to enſue touching this Hiſtory, I mean for aſmuch as concerns the doctrinall part of it; nor any conſiderable arguments to proove (againſt the reſult of it) that the points of Catholick faith have not been taught through all the ages compriſed within its limits. And as for the ages following, that is, ſince the Conqueſt by the Normans, it is out of all diſpute that our fore-fathers have been Romans, in a deeper degree perhaps then wee their children are now.

37. But I muſt acknowledge I am not ſecure againſt quarrels for as much as concerns the Chriſtian praſtiſes of piety and wiſdom commended in the ſaints whole Geſts are heere related: and the reaſon is becauſe our modern ſchoolmen have a quite different notion of vertue and piety, from that which Catholicks from the beginning to this age have entertained. Therefore ſuch Readers miſſing in this booke ſtories of Expius performed in old tymes, ſuch as they magnifie in their primitive red-lettred ſaints of their new faſhioned Calendars, and finding praſtiſes heere exalted for vertues, which with their good-will they would renounce in their Baptiſme, as works and pompes of ſathan: I ſhall not want adverſaries good ſtore, of all ages and ſexes.

Ib. f. 58. 64.

Ib. c. 10. f. 207

Ib. c. 48. 49.

Ib. Cent. 3. c. 4. f. 77. Ib. f. 80.

Ib. f. 82.

Ib. f. 83.

Ib. f. 84.



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23. For I confesse that among the hundreds of *Saints* commemorated in this *book* (of whom not a few are acknowledged for *Saints* even by the *Protestants*, and which is more, for *Workers* of stupendious *Miracles*) not one can be found of their *new Mode*. Nor one can be found magnified as *Inventors* of new *Doctrines* opposite to the *Common faith* of the Church. Nor one who to spread abroad such *Doctrines* armed *subjects* against their *Princes*, demolished *altars*, burnt *Churches*, violated *Holy Writings*, or invaded the possessions of *God*: Nor one who thought his *Christian liberty* could iustifie sacrilegious lusts, in breaking *vowes* of *Chastity* and soliciting others to doe the like. Here we shall not read of so much as one *God-wife* of the city or country, nor one *chamber-maid*, *Prentice*, or *Groom* disputing with *Doctors* and *Bishops*, and confuting all the *Fathers* and *Councils* of *Gods Church*, &c. So that if for want of such qualifications as these all our ancient *Holy Bishops*, *Martyrs*, *Doctors* and *Virgins* must be *unsuited*, there remains for us no *remedie* but the old uncomfortable one *Patience*.

39. Yet per haps this defect or want of *heroicall perfections* will not so confidently, at least in publick be objected against our *Warriors*, as the virtues for which we commend them. A continuall macerating of the flesh with *abstinences*, *fastings*, *Watchings*, *Haire-clashes*, lying on the cold hard ground and the like, these austerities our *moderne spiritualists* will mock at, as uselesse, us voluntary self-afflictions, concerning which they assure, *God will say, Who hath required these things at your hands?* And they will be yet more angry, and doe hope that *God* will be so too, against consecrating ones self to perpetuall *Virginity* or continence in *Marriage*, against secluding ones selfe from all conversation with the world, against almost all use of the tongue except speaking to *God*, against an entire submission of the will to the *Direction* of another, and specially against renouncing riches, honours, Pleasures, &c.

40. But such *Zealous Apologists* for concupiscence shew that they can scarce frame to themselves an intelligible notion of the force of that fundamentall veritie of *Christianitie*, that *nothing ought to be the object of our love, but God alone*: Neither can they penetrate into the incomprehensible depravation of our soules by *Original sin*. What a poore superficiall conception have those men of the sense of those precepts *Love not the world, nor, &c.* And, *Mortifie your members which are upon the earth*: Or of those practices of a *Paul*, *I chastise my body, and bring it into servitude* last, &c. And the world is crucified unto me, and I unto the world!

41. Neither ought we to wonder hereat: for since our perfect soules, know how imperfect they are. None but such have eyes to see the *rebellious obstinacy* and rage of *Corrupt Nature*, when it is constantly and vigorously contradicted; or to discover its pernicious arts and subtilties to intrude it selfe, its own seekings and interests in all, even our best actions, so perswading unwearie soules that it is onely the *divine love* which moves them to performe many, yea most of their actions, when his love has the least share in them. If they did rightly comprehend these things, they would cease to wonder at, and censure happie soules which being moved by *God* to aspire to his perfect love, shew such severitie and rigour against the inclinations of *Nature*. These *Fathers* of *spiritualitie* would then understand that such austerities of theirs, considering their divine vocation, are not in them merely voluntary oblations, but that by an *internal light*, and inward impulse of *Gods spirit* *God* requires them from them, since without such violence exercised against nature and sensuality they would faile in their onely necessary design of attaining to his perfect love.

42. Another, and which is the most noble exercise of these perfect soules is so little understood by such *Censurers*, that they resolve it to be a mere fiction. This is their necessary practise of pure *spirituall prayer*, or a quiet repose of *Contemplation* without any interruption, even scarcely in sleep. Now a *Diversion* of this *Divine gift* is more excusable, and a man may say, more rationally, in these *Enemies* of *Gods Church*, because it being a *Grace* which never was found but in the *Catholicall Church*, and there also onely in choice and perfectly retired soules, all *aliens* are incapable of the practise of it, since it requires an entire submission of the soule to *God* and *superiors* or *directions* appointed by him, and consequently being not able to practise it, they can have no true conception of the nature of it.

43. The most perfect manner of *prayer* in esteem with them is such a tedious, loud, impetuous, and uncivill conversation with *God*, as they see practised by their *Preachers*: which is no better than a meere artificiall *flight* and facilitie easily obtained by custome, and a quick imagination, and may be in perfection practised by persons full of all inordinate, sensual, revenge full and immortified passions. Neither can this *prayer* possibly be un-interrupted, since it is little better than a corporall exercise, employing the sensible faculties principally. Whereas the *prayer* of *Contemplation* conferred by *Almighty God* on his most favoured *Saints* excludes all *Images* of the senses, yes and intire all perceivable *affections* of the understanding, and is exercised in simple *Elevation* of the will, without any force at all, yet with admirable efficacy: And thereby it may in time become continuall, so as in vertue thereof all other actions may be performed. Now to dispose a soule for such *prayer*, theris previously required an entire calmnesse, and even death of the *Passions*, a perfect puritie in the *spirituall affections* of the will, & an entire abstraction from all creatures. And such onely as have attained to this divine exercise of *prayer*, doe perfectly understand and accomplish what our *Saviour*

and



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and his *Apostles* command, saying: *Pray continually: Pray without ceasing.*

44. Vpon these grounds it is that, *S. Hierome* sayes, *The lives of Gods Saints are a (perfect) interpretation of Scripture.* For we have seen, how both the Precepts of *Mortification*, *divine love*, and *Prayer* (under which all *Evangelicall duties* are comprehended) have in and by the practices of *Gods Saints* been explained unto us in a sence sublime, *Seraphicall* and *Divine.* Whereas proud sinfull soules for feare of excluding and condemning themselves, are forced to apply unto them a meaning base, unworthy, terrestriall, and complying with their owne imperfections. And not content with this, they presume to censure and caluminate those upon whom *God* hath bestowed a clearer light to see his heavenly will, and a more potent grace to performe it.

45. Hitherto I have acquainted my *Readers* with the  *motive* inducing me, to employ my thoughts and labours in a work of this nature, which being a simple *narration* of *Actions* and *Events*, is not probably obnoxious to quarelling or controverſie, yet no lesse efficacious to produce that which should be the *End*, but seldome is the effect of *Controverſie*, *unity* in *Judgment*, *Peace* and *obedience.* I will in the next place declare the Order and method observed in this following *history.*

46. All though for as much as concerne the contexture of it, it little differs from the form of *Annals*, for it proceeds consequently and orderly from year to year, except when our *ancient Monuments* furnish nothing at all, Yet I thought most commodious, not to frame it one entire piece, without any separation, except of years, as *Ecclesiasticall Annals* use to be composed, but following the method observed by the ancient *Greek Historians*, *Eusebium*, *Theodoret*, *Sozomen*, &c. to divide it into *books* and *Chapters*, with the *Arguments* of each premised. For I conceived that by such frequent pauses, the *Readers* mind would receive some refreshment, and his memorie a considerable benefit, when he shall find the occurrences of times and actions of persons not too often interrupted and delivered peccemeale, that is, no more of them at once then belongs precisely to each year.

47. The *History* consisting of thirty five *books* comprehends such occurrences, principally regarding *Gods Church*, as hapned in our *Island* during four great *revolutions*: and it is therefore divided in so four parts. The first part (in eight books) comprehends the time in which this our *Country*, having been first discover'd and after wards conquered by the *Romans*, was governed by them as a *Province* of that *Empire.* And it begins more than fifty yeares before our *Lords* coming, and continues till the four hundred and one and twentieth after his *Incarnation.* The second part (in four books) comprehends the time in which *Brittany* having been deserted by the *Romans* was governed by its owne native *Kings* the space of a hundred seaventy five yeares, till the yeare of *Grace* five hundred ninetie six. The third part in thirteen books relates *Ecclesiasticall* affaires after that the *Saxons* having invaded *Brittany* chased out the antient inhabitants, and settled in it *seven Principallities*, called the *Saxon Heptarchie*: which lasted more then two hundred yeares, that is, till the yeare of our *Lord* eight hundred. And the last part in ten books pursues the same subject after that the *West-Saxon Kings* having subdu'd the rest brought *England* into a *Monarchie*: In which state it continued governed by *Saxon* (or *Danish*) *Kings* till the yeare of *Grace* one thousand sixty six, in which the *Saxon* race ended in *Harold*, who was slain, and the *King-dom* entirely conquered by the *Normans.*

48. Moreover for the *Readers* ease and benefit, there is placed at the head of every page the name of the *Governour* or *Prince* during whose *Reign* the occurrences there related, hapned. And thereto is added the year of our *Lords* *Incarnation*, to the end the *Reader* with one glance may see where he is, and with the people of what age he then converses.

49. In the last place, gratitude and even *Justice* requires from me an acknowledgement, that the following *History* as to far the greatest part of it, is collected out of the three former volumes of *Ecclesiasticall Annals* not long since written by the late *Reverend* and *Learned* father, *F. Michael Alford* (alias *Griffith*) of the *Society of Iesus.* True it is by the occasion of severall *monuments* and *books* more lately publish'd, as the *Monasticon*, *The ten historical Writers*, *The Flores Historia Ecclesiastica* gather'd with great diligence by the late most illustrious and *Learned Bishop* of *Chalcedon*, to which may be ioyned severall volumes of *Manuscripts*, which I found in the Library of our *RR. FF.* of the order of *S. Benedikt* at *Dorway*: I say by the help of these I have been enabled to make considerable additions through the whole work, and to correct severall passages, as related by the foresaid *reverend* and *learned Father*: Yet all this hinders not but that the generall fabrick of the work is to be ascribed unto him,

50. Yea moreover I must professe that though I have a long time had in my thoughts and desires a good inclination to supply a great defect, by doing right to our *Religion* in furnishing our *Country* with a *History* in our owne tongue, like this, yet partly by reason of other avocations, and principally a want of courage and patience, necessary to one who should search into so vast and confused a *Mass* of ancient *Monuments* requisite thereto, I found no great difficulty to excuse my selfe. But when I save this



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discouragement removed by so able a hand, and could have no assistance, that any other had the same intention, I then conceived it my *Duty* to effect what before I only wished or but faintly purposed.

51. In consideration therefore of the obligation which not my self only, but all *Catholicks*, yea our whole *Nation*, has to the fore said *Venerable Father* for his unvaried labours in restoring, and with such advantage representing to the world as on a magnificent *Theatre*, all the *Verities* of our *Nation* once more, as it were, repeating their glorious *deeds*; I would it were in my power to raise to his memory a *Pyramid* answering his merits. But that task I must leave to a more skilful hand, who shall hereafter record to *posterity* the occurrences of this present age, of which no doubt he will be esteemed a principall ornament. I must therefore content my self with preparing, as I have been able, these few materialls, for his *monument*.

52. *Father Michael* *Alford* had certainly in an eminent degree the two endowments which constitute an excellent *Historian*, *Learning* and *Industry*. The former was the fruit of his wonderfull industry, which manifestly appears to whosoever shall read his *Annals*; and the latter had a more *Divine* originall, the grace of *God* being furnished by his constant prayers and devotions.

53. His *Philosophie* he heard at *Seville* in *Spain*, and his *divinitie* at *London* in *England*. From whence he was sent to *Naples* where he spent two years in doing all offices of kindness to our *English* *Gentry* and *Merchants* which frequented that port. After this, five years more he past with great and general approbation in the *University* at *Paris*. Where also he was admitted to his *Profession* of *Sacred Theologie*. From *Paris* he was sent to *Lyons* to be Companion and assistant to the *Master* of *Novices*; and thence to be *Superior* at *Geneva*. That employment ended, he was directed *Missiomer* into *England*, viz. that when the *Monaster* of the *Abbey* of *Chalcedon* coming thither caused a strict watch to be appointed in the *Port*. So that at *Dover* he was upon that suspicion examined by the *Magistrate*, and by his order conveyed to *London*. But his person not answering the description given of the other, by the *Gentry* intercession he was set at liberty, and afterward settled in a worthy family in *Leicester-shire*. There he constantly lived, employing his time in assisting his *Catholic* *Neighbours*, and what could be spared from that, in writing his *Ecclesiastical Annals*. In the year of *Grace* 1671. he went beyond seas with designe of perfecting his *History*: Where coming to *Saint Omar*, a lingering fever seized on him being then near seventy years of age, which undetermined and at last consumed his decayed natural strength.

54. Great abilities and learning will perpetuate ones memory on earth, but if unaccompanied with *Piety*, it will be apt to swell the person with *Pride* which can find no place in heaven. This *venerable Father* knew this well, and therefore made it his cheifest care and study to adorne his soule with *Piety* and *virtue*. As he carried the name, so did he also a tender devotion to the glorious *Archangel* *Saint Michael*: of which he left a memoriall divers years before his death, by a devout prayer and Picture devised by him, which he caused to be cutt at *Antwerp*, and directed in the honour of the same, not only as his *Father*, but also the *Standard-bearer* of the Church against *heretics* and *Infidels*, which he also endeavoured to quell both by word and writing. For the space of two and twenty years before his death a part of his daily devotion was to sing his *Psalm* every day in one of the  *sacred wounds* of our *blest Saviour*. And lastly, in the evening of his life, he desired, four dayes before his death, to be put in a *chained* to his *cross* as a *penit* exercise. The last day lodged him in the *earth*, there he lived in the *peace* of *God* for ever in heaven, and there to enjoy the happy reward of all his *labours*.

55. Having now acquainted with the *history* of *Father Michael*, I named this *reverend Father* *Alford* as the principal fountain from whence the following *History* is derived: I have in him named all manner of *truths* and *facts*, but not any have escaped his search. And having a well grounded assurance of his *honesty* in his allegations from them, I have for the most part quoted them out of his books, yet not abridging mine own libertie of adding more then he has made use of, or drawing other inferences from them then he has done.

56. And whereas among our *Historians*, frequent occasion has been given to alledge in the following book severall of our *Protestant* *Authors*, I have some ground to suspect that I shall displease some men, by a fault called *Civility*, in not changing the *titles* which they give themselves, and are so styled by the whole nation. For whereas I have generally written *Bishop Parker*, *Bishop Fisher*, *Bishop Gardiner*, &c. I am told I ought to have annexed some phrase of disparagement as *Pseudo-Episcopus*, or *Qui se dicit Episcopus*, &c.

57. But for my excuse or defence I must take leave to say, 1. that herein I follow not onely the example of the ancient best *fathers* in their disputes even against *Arians*, *Phisicians*, *Nicetians*, &c. but of the most learned *Authors* of the *Protestant* *Apology*. 2. I am assured that if my *Accusers* were personally to converse with these *Protestant* *Prelates* they would not after such a manner change their *titles*. Now I see no reason why an obligation should be imposed on any to be uncivill with his *pen*, and not with his *tongue*.



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3. I doe not find that ever any *Protestants* esteemed such *civillitie* an advantage to them in the *debts* concerning their *Ordinations*: for to instance in a case in just reason far lesse disputable then that, yet not long agoe actually and terribly disputed: If during the late *Rebellion* a faithfull subject of the *King* should have petitioned for a *Passé* to goe through the *Rebels* quarters, no man would have suspected him of *disloyalty* because in his *Petition* to *Fairfax*, *Cromwell*, or *Waller* he stiled them *Lords Generalls*. Has not the *King* himself in addressees to the unlawfull *Parliament* done the like? Yet all this surely without engagement to acknowledge their authoritie to be legitimate.

58. Particularly as touching the forementioned *Writers*, it cannot be denied but that we are much obliged to their diligence in the search of publick *Records*, and their sincerity in delivering what they found. True it is that *B. Parker* according to the *Impulse* of a *Calvinisticall* spirit often inserts malicious invectives against the *Catholick Church*, as being indeed the *Patriarch* of *Calvinisticall Prelacy*. *B. Godwin* is lesse cholerick and may be excused if now and then he seek some advantage, particularly upon the account of married *Prelates*. But as for *B. Fisher* his admirable abilities in *Chronologicall* and *Historicall* erudition, as also his faithfulness and ingenuous sincerity in delivering without any provoking reflexions, what with great labours he has observed, ought certainly at least to exempt him from being treated by any one rudely and contemptuously, especially by mee, who am moreover alwayes obliged to preserve a just resentment of very many kind effects of freindship received from him.

59. And thus at last I conclude the subject about which my desire was to entertain my *Reader*, before they enter upon the following *History*: If this *discourse* be too tedious, they cannot in reason refuse their pardon, since we both know that I cannot detain them against their will, nor any longer then they have a mind to it. *God almighty* pardon whatsoever defects are in this Book, and give that good successe to it which I onely desire and intend, that his *holy Name* may be glorified, and the *Christian Readers* soule advanced in a love of *truth* and *peace*. Amen.





The *Reader* will be plesed to consider, that this *Fool*, having been printed in a *Cann* where not one of the *composers* understood the least word of English, it may be supposed a ; donable fault, if many *Errors* have been committed. The principal among which are here ; dified : as for unconsiderable ones which have happened by mistake of *press*, *names* substituted one the other, and which will not stop an intelligent *Reader*, he himself is desired to the *Correction*.

Page. 4. Col. a. Lin. 63. *Orison* or *Read*, *Orison* delivers, or. p. 77. col. b. l. 32. *thom* to be signed from R. then have been design'd for p. 81. col. a. Lin. a *twelvly* R. a *twelvly* p. 82. b. l. 28 same the *Cap* R. the same *Cap*. p. 83 col. a. lin. He his R. He in p. 93 col. a. l. 9 b dome R. have done. l. 51 Numbers *Tranls* R. numbers of *Tranls*. p. 98 c. b. l. 6 c. *Alban* R. *Affs* of s. *Alban* p. 107 c. b. l. 41 *Agall* and R. *Agall* man. p. 110 c. a he gan R. begun. p. 113 c. b. l. 7 *Confessio* R. *Confessio*'s. p. 130 c. a. l. 10 the same R. the s. p. 157 c. a. l. 35 *Governor* however R. of *Governor*'s, however. p. 160 c. a. l. 10 man a R. man. p. 195 c. b. l. 21 for more R. far more. p. 197 c. a. l. 11 but only R. being only. p. 206 c. a. l. *Kings* last R. *Kings* last. p. 225 c. a. l. 1 writer R. writes. p. 232 c. a. l. 40 part reaches at a *rany* which from R. part of *Britany* which reaches from. p. 244 c. b. l. 19 memory the R. 1 mory of the. p. 249 c. b. l. 19 by own order R. by his own order. p. 264 c. b. l. 1, last R. p. 264 c. a. l. 17 came of R. came out of. l. 18 (*State*) and man. p. 272 c. b. l. 1 more the R. more then the. l. 64 (after *Tranls* or (*Dele*) the a. following line p. 293 c. b. l. 45 *thom* R. whom. p. 295 c. a. l. 65 was freed his pain R. was freed from pain. p. 339 c. b. l. 35 letters the *King* R. letters to the *King*. p. 348 c. a. l. 3 *filling* R. *fillai* p. 385 c. a. l. 61 in our *Church* R. in her *Church*. p. 394 c. a. l. 31 *inherid* R. *inherid*. p. c. a. l. 12 *accessours* R. *Affsours*. p. 423 c. a. l. 14 month (*of March*) R. *Mon* (*of March*). p. c. a. l. 6 our wayes R. your wayes. p. 439 c. a. l. 1 *Refellers* R. *Refid*. p. 440 c. a. l. *Kord* R. *Lord*. p. 474 c. a. l. 9 *vast* *lummes* R. *vast* *lumma*. p. 481 c. a. l. 9 the *que* *que* the *Roman* *synod*. p. 447 c. b. l. 8 at *shepy* R. at *selepy*. p. 471 c. b. l. 31 an *wickin* (*Dele*) p. 483 c. a. l. *penult*. *Catholick* and R. *Catholick* *Farr* and. p. 501 c. a. l. 51 making *mercy* making *merry*. l. 51 *Narratis* and R. *Narratun* and. pag. 511 c. b. lin. 11 *thou* *glad* *Farr* *Island*. p. 524 c. a. l. 21 hand R. and. p. 535 c. a. l. 46 will make R. will *make*. p. c. b. l. 34 drive violently R. drive him violently. p. 538 c. b. l. 18 of an *age* R. of an *ag* p. 571 c. b. l. 31 *elst* R. *left*. p. 598 c. b. l. 10 of hu R. of his. l. 31 changing its. l. 60 own of name, and seven R. own name, and of seven. p. c. a. l. 38 were compiled R. were compiled. l. 64 his *longing* R. his *longi* p. 716 c. b. l. 21 all *vast* R. all *vast*. p. 720 c. a. l. 16 *Ref-sam* *king* R. *Ref-sam* *king* p. 728 c. a. l. 10 his *vouis* to him R. his *vouiss* to him. p. 739 c. a. l. 1 *even* man back returned back. l. 8 sent for he R. he sent for. p. 741 c. b. l. 41 his *age* R. of age. p. 798 c. a. l. 30 at a so *char* place R. at a place. p. 820 c. a. l. 15 his *nor* R. his *nor* p. 816 c. a. l. 16 *act* *piety* R. *act* of *piety*. p. 861 c. b. l. 40 at *Swadish* R. at *Swadish*. l. *grates* R. *gates*. p. 879 c. b. l. 43 *cured* R. *cured*. p. 904 c. a. l. 12 of *Stephen* R. of *Stephen* p. 907 c. b. l. 61 no man *determine* R. no man can *determine*. p. 931 c. a. l. 21 *slain* R. *slain* by *King* *Edmund*. p. 940 c. b. l. 20 *Comen* R. *Comen*. p. 948 c. a. l. 1 of *wh* R. of the *Whole*.



## to the Reader.

3. I doe not find that ever any *Prophet* esteemed such *civilitie* an advantage to them in the *debates* concerning their *controversies*: for to instance in a case in iust reason far lesse disputable than that, yet not long agoe actually and terribly disputed: If during the late *Rebellion* a faithfull subject of the King should have petitioned for a *Pass* to goe through the *Rebels* quarters, no man would have suspected him of *disloyalty* because in his *Petition* to *Fairfax*, *Cromwell*, or *Waller* he filled them *Lords Generalls*. Has not the King himself in addressees to the *unlawfull Parliament* done the like: Yet all this surely without engagement to acknowledge their *authoritie* to be *legitimate*.

4. Particularly as touching the *forementioned Whigs*, it cannot be denied but that we are much obliged to their *diligence* in the search of publick *records*, and their sincerity in delivering what they found. True it is that *B. Parker* according to the *impulse* of a *Calvinistical* spirit often infers malicious inferences against the *Catholick Church*, as being indeed the *Patriarch* of *Calvinistical* *Protestants*. *B. Stedman* is less cholericke and may be excused if now and then he seek some advantage, particularly upon the account of *married Prelates*. But as for *B. Rymer* his admirable abilities in *Chronological* and *Historicall* erudition, as also his faithfulness and ingenuitie in delivering without any provoking reflexions, what with great labour he has observed, ought certainly at least to exempt him from being treated by any one rudely and contemptuously, especially by mee, who am moreover alwayes obliged to receive a full advantage of very many kind effects of freindship received from him.

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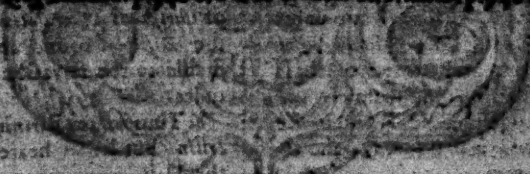




# ERRATA.

The Reader will be pleased to consider, that this *Book* having been printed in a *Country* where not one of the *composers* understood the least word of *English*, it may be esteemed a pardonable fault, if many *Errors* have been committed. The *principals* among which are here rectified: as for unconsiderable ones which have hapned by mistake of *single Letters* resembling one the other, and which will not stop an intelligent *Reader*, he himself is desired to be the *Corrector*.

Page. 4. Col. a. Lin. 61. *Origen* or *Acad*, *Origen* delivers, or. p. 37. fol. b. l. 12. shen to be designed from. R. then have been design'd for p. 2. col. a. l. 11. a freindly R. a freindly p. 24. col. b. l. 28. same the Cap. R. the same Cap. p. 35. col. a. l. 20. He his R. He is. p. 93. col. a. l. 9. have dome R. have done. l. 51. Numbers *Frank* R. numbers of *Frank*. p. 98. c. b. l. 8. *Jeff* c. *Alban* R. *Alfr* of *s*. *Alban* p. 107. c. b. l. 41. *And* *son* R. *And* *son* *son*. p. 110. c. a. l. 31. he gan R. begun. p. 113. c. b. l. 7. *Confess* R. *Confess* *son*. p. 130. c. a. l. 10. the same R. the same p. 157. c. a. l. 35. *Gover* *son* however R. of *Gover* *son*, however. p. 180. c. a. l. 1. man a R. man of a p. 195. c. b. l. 21. for more R. far more. p. 195. c. a. l. 10. but only R. being only. p. 199. c. a. l. 46. *Kings* last R. *Kings* last. p. 215. c. a. l. 1. a writer R. writes. p. 234. c. a. l. 41. part reaches of *Bur* *son* which from R. part of *Bur* *son* which reaches from. p. 244. c. b. l. 39. memory the R. memory of the. p. 249. c. b. l. 39. by own order R. by his own order. p. 263. c. b. l. 11. list R. list p. 294. c. a. l. 17. came of R. came out of. l. 28. (*Dele*) and more. p. 274. c. b. l. 25. more the R. more than the. l. 31. (*after* *Dele*) (*Dele*) the a. following lines. p. 292. c. b. l. 45. whom R. whom. p. 295. c. a. l. 65. was freed his pain R. was freed from his pain. p. 339. c. b. l. 35. letters the *Kings* R. letters to the *Kings*. p. 381. c. a. l. 57. fasting R. fasting. p. 385. c. a. l. 61. in our Church R. in her Church. p. 395. c. a. l. 31. inherited R. inherited. p. 401. c. a. l. 22. accellours R. *aff* *son*. p. 423. c. a. l. 51. month (*of* *March*) R. *Month* (*of* *March*). p. 427. c. a. l. 6. our wayes R. your wayes. p. 459. c. a. l. 3. *Et* *bel* *son* R. *Et* *bel* *son*. p. 430. c. a. l. 10. *Kings* R. *Kings*. p. 434. c. a. l. 9. vast summes R. vast summs. p. 441. c. a. l. 9. the *Rome* *son* R. the *Rome* *son*. p. 447. c. b. l. 8. at *shep* R. at *shep*. p. 473. c. b. l. 33. an within (*Dele*) an. p. 484. c. a. l. 1. penule *Car* *son* and R. *Car* *son* *son* and. p. 501. c. a. l. 55. making mercy R. making merry. l. 51. *Nar* *son* and R. *Nar* *son* and. pag. 511. c. b. lin. 11. *Nar* *son* R. *Nar* *son*. p. 524. c. a. l. 21. hand R. and. p. 525. c. a. l. 46. will make R. will I make. p. 527. c. b. l. 54. drive violently R. drive him violently. p. 536. c. b. l. 18. of an age R. of an age. p. 571. c. b. l. 32. elst R. left. p. 598. c. b. l. 10. of hu R. of his. l. 31. charging his R. changing his. l. 60. own of name; and seven R. own name, and of seven. p. 679. c. a. l. 38. were compiled R. were compiled. l. 64. his longing R. his lodging. p. 716. c. b. l. 11. all vast R. all vast. p. 720. c. a. l. 16. *Wif* *son* *Kings* R. *Wif* *son* *Kings*. p. 728. c. a. l. 10. his vouts to him R. his vouts to him. p. 729. c. a. l. 1. return ment back R. returned back. l. 8. sent for he R. he sent for. p. 741. c. b. l. 65. his age R. of his age. p. 798. c. a. l. 31. at a place R. at a place. p. 820. c. a. l. 1. his *son* R. his *son*. p. 826. c. a. l. 16. *Chap* *son* R. *Chap* *son*. p. 861. c. b. l. 40. at *Dele* R. at *Dele*. l. 51. *gates* R. *gates*. p. 879. c. b. l. 45. *son* R. *son*. p. 901. c. a. l. 52. of *son* R. of *son*. p. 907. c. b. l. 62. no man detemine R. no man can detemine. p. 915. c. a. l. 23. slain *Kings* *son* R. slain by *Kings* *son*. p. 940. c. b. l. 10. *son* R. *son*. p. 948. c. a. l. 1. of whole R. of the whole.





# THE CHVRCH-HISTORY OF BRITTANY VNDER ROMAN GOVERNOVRS

I. PART.

I. CHAP.

*A general view of the Government and Religion of Brittain when first discovered, &c. A proof of Gods mercy and Grace to our Nation.*

**H**AVING in Intention, through the Divine assistance, to compile a plain orderly Narration of Church Affairs touching the Infancy and growth of Christian Religion in this our Island of Brittain; it will be expedient in preparation thereof, to give the Reader a prospect of the State both of its ancient Civil Government and Religion also, or rather most horribly impious Superstitions and Ceremonies: by a due consideration of both which we may clearly see, and ought thankfully to acknowledge the wonderfully blessed effects of the Divine Providence and Grace towards this our Native Country more plentifully then to any other.

For though the Civil State here was in those times infinitely invaded and usurped by the Romans: yet by Gods most wise, holy Direction, the injuries and

oppressions sustained by our Ancestors proved an occasion of their greatest Happiness, since by means of the correspondence and intercourse then intervening between this Island, formerly unknown, and the rest of the Roman Empire, to which it became subject, a passage was opened for a free admittance of the prime Light of saving Christian Verities, the victory of which over the Brittain Devils did abundantly recompence the servitude induced by the Romans over their Bodies and Estates.

And moreover the Omnipotence of Divine Grace was illustriously commended by its triumphing over a far greater opposition raised against it by the Devil in this, more then almost any other Nation. For here especially was anciently erected the Shop and Schools of most impious and inhumane Superstitions. The abominable Art of Magical and Diabolical Divinations, the most barbarous Mysteries of Sacrificing to the Devil with human blood, and, in a word, whatsoever impieties Hell could suggest, were here invented and practised: the Inhabitants of this Island by the miserable advantage of their solitude and separation from the rest of mankind being a more leisure to entertain, and withall better enabled by Nature

A with



# The Church-History of Brittany

IUL. CÆ.  
EMP.

Tact. in vit.  
Agricola.

Cæsar. l. 5.  
comment.

with Study to promote and encrease those execrable Rites: For (as Tacitus relates from Julius Agricola's observation, who had sufficient experience to make a judgment) the Britains were naturally endowed with quicker and sharper wits than their Neighbours the Gauls, &c. And it was chiefly in the inventing of impious Superstitions that they gained a wretched reputation and authority among the adjacent Nations, who therefore sent their Youth into Britain to be instructed in the Arts and delusions of Satan, as Cæsar testifies. Such advantageous enablements, and withall such persuasive invitations had they to be more wicked, and greater enemies of God and true Piety, then any of their Neighbours.

4. But within a few Ages we shall see Satan like lightning fall from heaven: We shall see this our Nation and Countrey become the School of Holines and Vertue, the Nursery of Saints, the Refuge of persecuted Christians, and a fruitfull Mother of Apostles to plant our Holy Faith in most of our confining Regions. This was a change of the right hand of the most High. But before we can be spectators of the manner how this wonderfull change was made, we are first to take a view of the ancient primitive State of this our Island, by whom it was peopled, and how governed both in affaires Civill, and such as pertained to Religion.

II. CHAP.

## II. CHAP.

1. 2. The ancient Inhabitants of Britany: 3. 4. Conquer'd by C. Julius Cæsar: yet with great difficulty. 5. His Motives for the invasion. 6. A small part only subdued.

1. IT is a great Proof against the ancient Philosophers, and our Modern Atheists, callling Christians that the world was not from eternity, because all the parts and Regions of the Earth have been successively inhabited by Nations spreading themselves by little and little from the East where man was created. Thus was this Island of Britany first possess'd by colonies of the neighbouring Belgick Gauls, &c. as appears by the names severally given by them to the places where they respectively settled themselves, as the Atrebatæ, Morini, Belgæ, and severall other, situate especially on the Southern coasts: which argues these to have been later plantations, though preceding the Age in which this our Countrey was first discovered to the civill part of the world.

2. Now though the ancient inhabitants coming from severall quarters were divided in names and regions, yet they were all joyn'd in one common Title of Britains,

and one common language, the same with that of the Gauls. To fetch the name of Britains from Brutus a supposed son of Silvius and great grandchild of Æneas, favours of the doting fancies of our old Bards and Poets: more probable it is that they were call'd so from the ancient Gallick word Brith, which signifies colour'd or painted, for so Cæsar describes them to have been in his dayes. And for the same reason the Romans in following times called the Northern people of this Island, that is, such as had not been subdued by them, and accustomed to their Civill Education and cloathing, by the name of Picti, because they retained their old fashion of colouring their Bodies, as believing that made them appeare more agreeable to one another, and more terrible to their Enemies. Or rather, as Mr. Somner observes, the name of Britany seems to be derived from the old British word Bryde, which signifies to boyle with rage: fitly applied to all the British Islands, as being encompassed with a Sea esteemed by the Ancients almost unnavigable, by reason of the swelling furious waves with which it is most frequently agitated.

3. The first that discovered this our Island to the remotest parts of the civilis'd world, was C. Julius Cæsar, who toward the latter end of his ten years war in Gauls transported his Legions hither more then once. Two severall attempts he made in vain to conquer that part of the Island which he invaded: but at the third by means of the mis-intelligence between the severall petty Princes reigning here, he forced them to yeild and submit themselves to Tribute. Those who opposed him were only a few severall states in the Southern parts of the Island, who made choice of Cassibelan King of a few Provinces about London to be General in the warre: For as for the Northern and Midland Countreys of Britany they were not at all engaged, nor suffred any prejudice by his conquest. Notwithstanding that small purchase which he made, and which he paints forth much to his own advantage, was so highly esteemed by himselfe and the Roman Senate, that they ordained no less then twenty days of publick thanksgiving to their Gods for so great a victory: as believing that they had discovered a new world, whose bounds were unknown to them: For till the next Age it was not known to be an Island.

4. Cæsar in his description of this Attempt omits severall passages which were not for his advantage: but other Roman Historians of those times take notice of them: and particularly Lucan affirms that his affrighted soldiers turn'd their backs to the Britains in search of whom they made so many voyages. And all the fruit of his victory accruing either to himselfe or the City of Rome was very inconsiderable, besides the glory of having been an

Somner. in  
Gloss.

Lucan. l. 39.

Lucan. l.

in Index



Dio. ubi sup.  
Tacit. in vit.  
Agri.

invader, saith Dio. Inasmuch as Tacitus confesses that though by one prosperous combat he terrified the inhabitants, and got some possession of the sea coasts, yet he might be said rather to have discovered the Countreys posterity, than to have given them the possession.

5. The Motives of his passing the Ocean thither in that warlike manner, besides his naturall ambition and thirst of Glory, which was boundles, was a desire of revenge against the Britains, who sent succours to the Gauls against him, and thereby gave some stop and delay to his victories over them. Suetonius adds another Motive of Cæsar's, for says he, Cæsar had a great hope of enriching himself with British Pearles, the largeness of which he did much admire.

6. This first conquest in Britanny, such an one as it was, hapned about five and fifty yeares before the Birth of our Saviour. And the effect of it was only obtaining a verball dependance of some few Southern Princes of the Island on Rome, testified by an inconsiderable Tribute: The Countrey in the mean time being altogether governed as before: for there were as yet no Garrisons left there to keep them in awe: the petty Kings reigning still, enjoy'd their former dominion over their subjects: which by acquaintance with the Romans became more Civil, and in that regard were indeed gainers by being conquered.

and Essex) who had been slain by Casibelin, fled over into France and there demanded Cæsars Protection; who brought him with him into Britanny, and restored him to his Principality. This Mandubratius seems to have been the same that Beda, Eutropius, &c. call'd Androgeus, a title probably given him by the Britains for betraying the liberty of his Countrey: for in that name according to the ancient British language, is imported one that is a criminall, facinorous person. This Androgeus or Mandubratius seems afterward to have been again expell'd: For in Augustus his days (Cæsar's adopted son,) we find Cynobelin a son of Casibelin to have reigned in Britanny, and continued the payment of the Tribute imposed by Cæsar, as appears by ancient Coyns which were the Numismata Cæsaris.

2. It was in the time of this Cynobelin (usually by British Historians called Kimbelin,) and in the forty third yeare of Augustus his reign that the Son of righteousnes arose, a light unto the Gentiles, and the glory of his people Israel: for then our Lord Iesus Christ the only eternal Son of God was born of a pure Virgin in Bethlem the City of David.

3. The Seat of this King, as likewise of his Predecessours was Camulodunum (now called Maldon in Essex,) as Dio witnesseth. Which Town received its name from Camulus, in an ancient inscription called the Holy and most powersfull God, answering to the Roman and Grecian God Mars.

4. According to the ancient British Chronicles this Cynobelin had two sons, Guiderius and Arviragus, who reigned successively after him. But in the Roman Histories we find that Cynobelin had three sons, of quite different names, to wit, Adminius, Togodumnus and Caratacus or Caradacus. It is hard to devine whence this so great diversity of relations should proceed, whether the same persons had severall names, or whether these were severall persons, and Princes of severall dominions in Britanny. Neither indeed is it much important in it self, and much lesse for our present design, that this ambiguity should be cleared.

5. It may suffice us to be informed from the Roman Story, that in the reign of the Emperour Tiberius who succeeded Augustus, the eldest son of Cynobelin, called Adminius, was for some great crime banish'd by his Father: who dying presently after, his second son called by the Britains, Guiderius and by the Romans Togodumnus, succeeded in the Kingdome, and had the confidence to be the first who denyed to pay the Tribute to the Romans imposed on his Ancestours.

6. That which gave him this confidence may seem to have been the neglect which Augustus had of preserving his interest in this Island. For though toward the middle of his reign, upon some provocations

Bed. l. l. c. 2.

Camb. Brit.  
Dio. lib. 60.Sueton. in  
Calig. cap. 44.

## III. CHAP.

## III. CHAP.

1. 2. The Birth of Christ in the three and fortieth yeare of Augustus, when Cynobelin was King in Britanny. 3. 4. His three children. 5. Adminius the eldest is banish'd: and Togodumnus succeeds in the Kingdome: who denies Tribute. 6. The affairs of Britanny neglected by Augustus and Tiberius. 7. 8. Caligula's fanaticall attempts against it. 9. &c. Claudius his invasion and conquest: continued by his Generall Plantius, who after Togodumnus his death overcomes Caradacus, and sends him prisoner to Rome. 10. His Successours victories. 11. 12. Of Carismandua Queen of the Brigantes. 13. Suetonius Paulinus subdues the Isle of Mona. 14. &c. The Iceni under Queen Boadicea rebell: and destroy eighty thousand Romans: but are defeated by Paulinus. 15. Peace succeeds.

1. Cæsar relates as one occasion or pretence for his invasion of Britanny, that Mandubratius a son of Immanemius late King of the Trinobantes, (that is, Middlesex

Cæsar. Com.  
ment. l. 5.



Tadi. Hist.  
l. 2.Suet. in Ti-  
ber.  
cap. 38.

Dis lib. 39.

Sueton. in  
Calig.V. P. P. P. P.  
Ann. B. 44.  
Orf. lib. 7.  
c. 6.  
Seda lib. 1.  
c. 3.  
Sueton. in  
Claud. c. 17.  
Dis. lib. 60.

he had had an intention to transport an Army hither, which was diverted by other occurrents of greater importance: yet growing old he changed his mind, being so far from an ambition to extend his Empire, that he straitened the bounds of it, confining it with the River *Euphrates* on the East, and the *Ocean* on the West and North: by which this our Island was in a sort excluded from the Roman Empire. And this design which was an effect of *Augustus* his wisdom, was through sluggishness and an attendance to sensuall pleasures continued by *Tiberius*, who for the space of the first two years never went out of his Palace, and during the succeeding twenty years of his his reign never made progresse further then a few Cities neighbouring to *Rome*, the remotest of which was *Antium*.

7. This slothfull disposition in *Tiberius* seems to have been the cause that our banish'd Prince *Adrianus* either did not address himself to him for his restitution, or was neglected by him. But a more active nature in *Tiberius* his Successour, *Caligula*, encouraged *Adrianus* to implore his protection. This he did when *Caligula* by his frantick lusts had emptied his Treasure, and having by his extortions impoverished all Italy, went with an Army into *Gaul*, meerly upon pretence of commotions in *Germany* to pillage that and the rest of the adiacent Countreys. Afterward he made a shew as if he would passe over into *Brittany*, and continued his march to the *Ocean*, where he stay'd making no further attempts at all, yea being enraged against any of his Officers, whensoever they executed any warlike design.

8. Here it was that *Adrianus* submitted himselfe and all the right which he pretended to his Kingdom to *Caligula*: which so puffed up the mind of the vain *Emperour* that, as if the whole Island had been effectually delivered up to him, he wrote boasting letters to *Rome*: but was so far from restoring that banish'd Prince, that all he did was to range his Army in battell on the Sea coasts over against *Brittany*, planting his Engines, &c. no man imagining what he intended: when upon the suddain he commanded all his souldiers to fill their helmets and bosoms with cockles and other fish-shells, calling this a conquest of the *Ocean*: and with those spoyle return'd in triumph to *Rome*.

9. But *Caligula*'s next Successour *Claudius* pursued his design against *Brittany* more seriously. Several Motives he might have to renew an invasion, either for *Guiderus* his neglect of continuing his Tribute, as *Matthias Vespasianensis*, or to shew himselfe a Prince usefull to the Commonwealth, as *Paulus Orosius*, or because of fresh tumults in the Island. However in the second year of his reign one *Vericus a Brittain* Nobleman being for sedition banish'd out of

*Brittany*, as *Adrianus* had been in the reign of *Caligula*, solicited likewise *Claudius* to make an invasion to recover his rights there: Whereupon order was given to *Aulus Plautius* the Emperours Generall in *Gaul* to transport his Army into *Brittany*, which though with great difficulty, by reason of the souldiers unwillingnes, he performed. His army landed in severall places: and particularly *Vespasian* his Lieutenant-Generall, in the Isle of *Wight*, which he subdued. The *Brittains* not expecting an invasion, were unprovided and disperied: so that the *Romans* had much adoe to find and draw them out of their woods and fastnesses. But at last they in severall battles overcame first *Caradocus*, then *Togodannus* (or *Guiderus*) sons of *Uxellinus*, who after the defeat of their Armies, escaping, retired to the place where the River of *Thames* disburdens it selfe into the Sea. There likewise by means of the *German* souldiers in the *Roman* Army, which were accustomed to swimme armed over the most rapid Rivers, the *Brittains* were again defeated, and *Togodannus* slaine.

10. After whose death, when the *Brittains* were so far from being discouraged with it, that they more earnestly and unanimously renewed the warre, inflamed with a desire to revenge that and their former losses, *Aulus Plautius* out of feare pursued the war no further, but repaired to the *Emperour*, as he had been commanded in case any extraordinary difficulty interven'd. Hereupon *Claudius* himselfe in the fourth yeare of his reign resolved to make an expedition: for which purpose reinforcing his Army, and making great provisions for the war, among which were *Elephants* also, he went down to *Ostia*, from whence sayling to *Marseilles*, and performing the rest of the journey partly by Land, and partly by Sea, he arrived at his Army, expecting him on the Banks of *Thames*: which River having pass'd over, he fought the Enemy and had an entire Victory, in somuch as he possess'd himself of *Camulodunum*, the Pallace of the King: and shortly after he subdued many by force, and received others by a voluntary surrendry. Whereupon he suddenly return'd to triumph in *Rome*, having spent in all these exploits only sixteen dayes in *Brittany*, the Government of which he left to *Plautius*. All these particulars are recorded by *Dis.*

11. *Plautius* after the Emperours departure, pursued the war vigorously: so much to the Emperours satisfaction that he granted him the honour of an inferiour sort of Triumph, call'd *Ovation*, in the procession whereof he graced him so far as to attend him himselfe on foot, walking by his side both in his going to the *Capitol* and returning thence. And so highly did he esteem this Conquest of *Brittany*, that he accepted among his own Titles, and gave to his only

Malden in  
offex.



ion the name of *Britannicus*.

12. In the tenth year of *Claudius* his reign there was sent into *Brittany*, as Successour of *Plautius* in the Government of the Army *Publius Ostorius*, who finding great troubles and tumults in the Countrey by his diligence and courage quickly pacified them, disarming the *Brittains*, fortifying with Garrisons all the Provinces between the Rivers *Antena* (which seems to have given the name to *South-hampton*) and *Severn*. Thence advancing to the Eastern parts of the Island inhabited by the *Iceni* (that is, those of *Sussex*, *Norfolk*, *Cambridge* and *Huntingdon*) whom he found willing to enter into an association, but utterly refusing to admit Garrisons. Whereupon he subdued them by force, though severall other Provinces, and some which had formerly submitted, joyned themselves with them. And to strengthen the *Romans* possession, he placed in *Camelodunum* a colony of the fourth Legion called *Vindex*.

13. From thence he turn'd his arms Westward, against the *Silures*, inhabiting *Hertfordshire* and the Southern part of *Wales*. Here he found terrible resistance: for besides that these *Silures* were a fierce Nation, they put great confidence in *Caradacus*, who eight years before having been driven from the *Triambur* had his refuge among them, and became their General: A man by many heroically exploits courageously perform'd, and by his admirable patience in sufferings become highly renowned, both among the *Brittains* and *Romans*. Notwithstanding by the advantage which the *Romans* had in their arms (for the poore *Brittains* were wholly unprovided of such as were defensive) *Ostorius* gained a memorable Victory, by which he became seized of the wife, daughter and brethren of *Caradacus*. As for himselfe he escaped by flight, and repaireing to *Carismandua* Queen of the *Brigantes* (or *Turkibere*) he was by her perfidiously delivered up to the *Romans*, and sent prisoner to *Rome*, being for the fame of his courage a spectacle of wonder to all the Citties of *Italy* through which he pass'd. All these particulars together with his magnanimous behaviour before the *Emperour Claudius* may be seen elegantly celebrated by *Tacitus*. For as for the dreaming fables of *Mathews Vespasianensis*, concerning a marriage formerly made between *Caradacus* (whom he confounds with *Arviragus*) and a daughter of *Claudius* call'd *Genusia*, (never heard of among the *Romans*, &c.) they deserve not to be taken notice of.

14. Yet probable it is that which the same *Author* relates that *Caradacus* having been restored by *Claudius*, both to his liberty and Kingdome, spent the remainder of his life in peace, shewing much love and respect to the *Roman Empire*, and exercising great justice and liberality to others, by

which his glory was encreased through all *Europe*. Now what were the names and fortunes of his brethren is uncertain. Probable it is that one of them was that *Cogidunus* mentioned by *Tacitus*, to whom the *Roman Emperours* gave severall Cities, with the Title of King: who (saith that *Author*) remained even to the dayes of *Vespasian* entirely faithfull to the *Romans*, and induced others to the like fidelity: Such being the received ancient custom of that Empire to make use of Kings as instruments of servitude.

15. During the absence of *Caradacus*, the *Silures* began new tumults, and with great multitudes encompassed the *Roman Cohorts* busie in building forts for Garrisons in their Countrey. In that combat the Prefect of the Camps, eight Centurions, and severall Companies fell: and had not the rest been releived by neighbouring Garrisons and quarters, they had all been destroyed. And afterward when the *Romans* went to forrage they were again set upon by the *Brittains*, they together with severall troops, and such Cohorts as were ready, were put to flight: But *Ostorius* opposing his Legions to the fyers and pursuers, turn'd the fortune of the day, and defeated the *Brittains*.

16. *Ostorius* dying presently after, *Claudius* sent in his place *Aulus Didius*, who arriving in *Brittany*, found that since *Ostorius* his death, the Legion under the command of *Manlius Valens* had received a losse in a battell against the *Silures*, whose insultings he repressed. But presently after in the Northern parts of the Isle, a discord hapning between a Queen and her husband, occasion'd a meeting of severall States adjoining, call'd severally to assist each party, and opened a way to the *Romans* to enlarge their Dominiõ.

17. For *antismandua* Queen of the *Brigantes* (*Turkibere*) having married *Venusius* a Nobleman of the same Province, after she had obliged the *Romans* by giving up to them *Caradacus*, and by that correspondence encreas'd her wealth and luxury, began to despise her husband, and took into the society of her bed and throne his servant and Armour-bearer (*Armigerum*) *Vellacatus*. This caused great seditions in the Kingdome, the greatest part of the Province assisting *Venusius*, by whose help the Queen was brought into great straits, and forced to demand assistance from the *Romans*, who sent severall Cohorts and Wings of Horses, which after severall combats at last freed the Queen from danger, but withall restored *Venusius* to the Kingdome again.

18. *Didius* afterwards dying in the fourth yeare of *Nero* the Successour of *Claudius* in the Empire: *Verannius* was next sent *Prætor* into *Brittany*, who made a few excursions into the woods, wasting the enemies Countrey, but was hindred from making any progresse by death hapning to him within one years space.

act. in Agric.

act. Annal. l. 12.

J. ibi. & lib. 3. H. B.

A. D. 60.

T. ibi. in Agric.



19. In his place was sent *Suetonius Paulinus*, who pass'd the two first years of his Government very prosperously, subduing severall Provinces, and strengthening the Roman Garrisons. And afterwards having a design to take from the *Brittains* the Isle of *Mona* (or Anglesey) which was a refuge for fugitives, he pass'd over his Army thither, which was astonish'd to see the horrible aspect of the Enemies forces; among which women ran up and down with torches in their hands, having their haire dischevelled, and garments fashion'd on purpose to excite horror. The *Druids* likewise, whose principall feat that Island was, made processions with their hands lift up, and their tongues uttering dire curses and prayers: But the Romans, encouraged by their Generall, changing their astonishment into contempt of such a fanatick multitude, charging among them quickly dispersed them: and afterwards settling Garrisons, cut down their Groves consecrated to most savage and execrable Superstitions.

20. But whilst *Paulinus* was exulting for the Conquest made by him in the Western parts of the Island, the *Verri* inhabiting in (Norfolk, &c.) the Eastern Provinces, rebelling against the Romans, brought a terrible destruction upon them fore-signified by wonderfull Prodigies: For saith *Dion* and *Tacitus* likewise, there were heard in the Counsell-Chamber of the Romans a noyse and murmur as of barbarous people laughing and rejoycing, and in the Theater a howling and weeping of multitudes: Moreover there were seen houses floating on the Thames, and the Sea between *Gaul* and *Brittainy* had the resemblance of Blood, &c.

21. The causes of that insurrection and rebellion *Dion* ascribes to the oppression and covetousnes of the Emperours Procurator, *Decianus Catus*, who would renew the forfeitures of Estates though formerly remitted by *Claudius*. But *Tacitus* relates a more likely and far more incensing provocation, which was this. „*Prasutagus* King of the *Iceni* dying very rich, in his last Testament made the Emperours joynt-heire with his two daughters: thinking thereby to secure his Kingdome and family from all injuries. But it fell out quite contrary: insomuch as his Kingdome was invaded, and wasted by the Officers of the Army, and his family by the Emperours servants. Yea the *Widow Queen* could not secure her self from stripes; nor her daughters from ravishment: the Nobility was spoiled of their estates, the Princes of blood were used like slaves, and the whole Kingdome reduced into the form of a Roman Province. Hereupon they take arms, sollicite the *Trinobantes* and other States not yet accustomed to slavery: being hereto chiefly encouraged by the ab-

sence of *Paulinus* the Roman Generall.

22. An army being suddenly rais'd consisting of about one hundred thousand, *Queen Boudicca*, a Lady of high courage, would her self be the Generall: and lead them so courageously and prosperously, that she besieged and took two of the firmest Colonies that the Romans had, *Camulodunum* and *Verulamium*, destroying all, and exercising most barbarous cruelties even upon the women, hanging them on gallowses naked, with their breasts cut off and sow'd to their mouthes, &c. There are reckoned no fewer then fourscore thousand Romans destroyed in this insurrection.

23. Newes of so fearfull a Tragedy being brought to *Paulinus* in Anglesey, he presently march'd confidently through the midst of the Enemies till he came to *London*, a colony, rather rich with marchandise, then fortified against a Seige. Therefore notwithstanding the supplications and teares of the inhabitants, he quits it, chusing to secure the whole Roman State with the losse of one Town, which was presently destroyed by the Enemy. He had with him not above ten thousand souldiers: notwithstanding making choice of a convenient place, back'd with a wood, and having a narrow entrance which freed him from danger of surprise, he resolved to fight the *Brittains* camp'd in a plaine before him. And so much had a desire of revenge inflam'd the courage of the Romans, that marching in a close order, after they had spent their darts and pikes, they pierced through the vast body of the *Enemies*, entirely routing them: and neglecting spoyles, they spared none, not even women, nor cattle, but added them to the heapes of the slain. That which most expos'd the *Brittains* to so great a slaughter (for no lesse then seaventy thousand were slain in this battle) was that they had closed their own Army behind with their Carriages, in which besides their goods were placed their wives and children, so confident they were of Victory. After this defeat the *Queen Boudicca* ended her life by poyson: called by *Gildas*, a crafty *Lioness*, for her cruelty and perfidiousnes in managing the former war.

24. After this so signall a Victory, the *Brittains* during the whole reign of *Nero*, never attempted any revenge, but quietly submitted themselves to the Romans. If there were any tumults, they were caused by the Romans themselves. To *Suetonius Paulinus* succeeded *Tarpiliannus*, who ingratiated himself with the *Brittains* by the softnes of his Government, more acceptable, because compared with his Predecessours severity. After three years *Trebilius Maximus* was sent *Prator*, who being naturally slothfull, and unacquainted with the arts of managing a campe, & moreover sordidly avaritious, became hated and despised by

*Gildas de Exid.*

the

*Dion. lib. 62.  
Tacit. Annal.  
l. 14.  
Cyprian.*

*ibid.*



the souldiers. Which hatred was encreased by *Publius Calpurnius* Legat of the twentieth Legion, a man formerly of a crosse seditious nature. The discord between these two grew to such a height, *Calpurnius* objecting to the Generall his defrauding the souldiers of their pay, and *Trebellius* charging *Calpurnius* with sedition, and confounding the order of discipline, that most of the souldiers both Roman and *Auxiliaries* siding with *Calpurnius*, *Trebellius* was forced, being deserted of all, to fly to *Vitellius* then Generall to the Legions in Germany.

IV. CHAP.

IV. CHAP.

1. A particular description of the Superstition of ancient Britains.
2. 3. 4. Of their Priests, or Druids.
5. 6. Of their Bards.
7. 8. &c. Of their Idols, *Belinus*, *Diana*, *Belatucadus*, &c.
11. *Claudius* the Emperour worship'd as a God. 12. 13. &c. Their inhumane Rites: forbidden by the Romans: 16. But not extirpated till Christianity came in.

1. **H**itherto we have given a brief of the State of *Brittany* from the time of its first discovery and conquest by *Julius Caesar* to the end of *Nero* the sixth Roman Emperour and last of the family of the *Caesars*. In which compasse of time occurs some, though not much matter to furnish our History. But before we mention any particulars of it, it will be expedient to declare what was the Religion of the ancient Britains, to the end that the horror of that spiritual darkness which clouded this Island may give a greater luster to the celestial light which through Gods infinit mercy began to shine here.

2. For this purpose consulting former Writers, we find that among the Ancient Britains, & Gauls likewise, there were two sorts of people of greatest authority, whose employment regarded their Religion: Those were 1. the Druids, and 2. the Bards: the former were, as it were their priests: the other their Prophets.

3. The Druids were so called, if we beleive *Pliny*, from the Greek word *Δρυς*, which signifies an Oak: because, as *Lucan* and *Caesar* assure, their dwelling was in Groves, and there they perform'd their Superstitious ceremonies: a practise of Idolatry anciently condemn'd in the *Jews*, and taught them by their neighbouring Heathens. But the signall Oak which the Druids made choice of for their veneration, was such a one on which mistle did grow: by which privy token, as they conceived, God mark'd it

out, as of sovereign vertue for his service. Under this tree on the fifth day of the Moone (whereon they began their year) they invoked their Idols, and offered two white Bulls, filleted on the horns, with many other ceremonies. To this Greek Etymology of the name of Druids subscribe many learned Authours, as *Beckmannus*, *Fingernus*, *Cassanov*, *Camden*, &c.

4. Notwithstanding the Advice of *Strabo* deserves well to be embraced, who rejects the searching of Greek derivations, of appellations in use among Barbarous Nations. And indeed it is strange that so learned a Writer as *Camden*, should herein follow *Plinies* conceit, since himself acknowledges that an Ancient Writer *Alfricus* testifies that among the Saxons the word *Dry* (from whence doubles the Druids were named) signifies a Magician: The Druids bring to the Britains the same that the Magi were to the Persians, the Chaldeans to the Assyrians, the Gymnosophists to the Indians, &c. as *Diogenes Laertius* observes. No man certainly will doubt but that the name of Druids proceeds from the same fountain from whence the Discipline came, and that, according to the testimony of *Caesar* and *Tacitus*, was invented in *Brittany*, and from thence derived to other Nations: insomuch as *Pliny* conceives that even the Persians themselves might seem to have learnt their Magick from the Britains. The name of Druids therefore comes not from the Greek, but the Britains, among whom never was mention made of any Greek Colony: whereas both the forementioned Writers attest that *Caledonia*, which is now called Scotland, was anciently planted by the Germans, and that the *Belga* removed out of the Northern parts of France into this Island.

5. Next the Druids, the Bards were in high esteem: who were the Prophets, Poets and Historians to the Britains: For, saith *Ammianus*, *Marcellinus*, their office was to compose in heroick verse, the famous exploits of their Ancestors, which they sung to the people to the delightfull Musick of their Harpes. And this confirms the saying of *Pliny*, that the word Bardus in the Gallick or British tongue signifies a Singer: as to this day the Welsh call such an one a Bard. Now the word Bard, a learned Modern Philologer derives from the Ancient Teutonick terme Bards or Words, signifying to see or observe: so that they may seem to be called in the same not on that the Prophets among the Jewes were called Seers (עֲוִירִי.) Another late Writer conceives the term Bard to come from the German Waerds, signifying still with us a Word and a Song, as the Greek term *ἑμνιστῆς* doeth: so that a Bard is *ἑμνιστῆς*, a Song-maker. This was the cheif employment of the Bards: though besides this their taske was likewise to conserve in memory the Genealogies and Descents of families.

Oleg. Laert.  
in Proem.

Isen. Hist.  
Gall. lib. 6.  
Tacit. Ann.  
l. 14.  
Plin. Hist.  
natur. lib. 30  
c. 1.

Bards.  
Ammian.  
Marc. lib. 15

Abr. Van  
Armen. in  
Glos.

Druids.  
Plin. Hist.  
natur. lib. 16.  
cap. 44.  
Tacit. lib. 1.  
Hist. l. 6. de  
Bell. Gall.  
lib. 1. 19.



6. A great influence they had on the minds of the Brittain to encourage them to contemne death by making the argument of their Songs to be the *Immortality of the soule by transmutation*, conceiving that the soules of dying men pass'd afterward into other Bodies; being either prefer'd to better, or condemn'd to worse, according to their former good or ill behaviour. So that the esteemed most happy Death, was to dye valiantly for their Countrey and Superstition. These two Orders therefore of *Druids* and *Bards* were (as it were) the *Ancient Clergy* of our *Idolatrous Brittain*, the Inventers and Propagators of that which they called *Religion*: the *Dryme's* and *Rites*, whereof they never committed to Writing, by which policy it became more venerable, because more Mysterious, to the Vulgar.

Camblin.  
Gedruin.Gildas de Ex-  
cid. Britan.

7. It is certainly a great mistake in some learned Writers, who affirme that the *Druids* did instruct the *Ancient Brittain* in the knowledge and worship of *one only God*: whereas *Gildas* the most ancient of our *British Historiographers*, relates that they had (*Portenta Diabolica post numerum Egyptiaca vincuntia*) *Idols of a monstrous Diabolicall figure* and *thus in so great a number that they almost exceeded the multitude even of the Egyptian Deities*: whose *figures* remained to his dayes drawn with deformed faces within and without the walls of their decayed Cities.

8. The principall among the *British Gods*, at least those which remain upon record, were 1. *Belinus*, by whom they meant *Apollo* or the *Sun*: 2. *Diana*, that is, the *Moon*. And 3. *Camelus*, the *God of warre*, answering to *Mars*: An inscription to whose honour we mention'd before. From him *Camalodanum* (or *Maldon*) received its name.

4. The name of *Belinus* seems derived from *Baal* or *Bel*, the Deity sovereignly worshipped in *Affrica* and other Countreys of the *East*, and which signifies the *Supreme Lord*. Out of a speciall veneration to this Deity as anciently the *Eastern Princes* took their names, as *Belisaxar* or *Balthazar*, *Israhel*, *Meribbaal*, and in other Countreys *Ashubel*, *Hannibal*, &c. so in *Brittain* likewise *Belinus* or *Belinus*; which we find a part of the names of King *Cassibelin* and *Cynbelin*.

Camblin.  
Bridges.

9. And as for *Diana*, a particular proof of the great devotion born to her by our Ancestors appears by a Monument neare *St. Pauls* in *London*, call'd in old Records *Diana's Chamber*, where in the dayes of King *Edward* the first, thousands of the heads of *Oxen* were digged up, which men skill'd in Antiquity well understood to be proper Sacrifices to *Diana*, whose great Temple was built thereabout.

10. Besides these we find other *Druides*, perhaps of an inferiour degree, adored by the *Brittain*. Thus an ancient inscription mentions a certain unknown God called *Be-*

*latucadrus*, worshipped in the *North: in parts about Yorkshire and Cumberland*. The name seems to import this to be some Off-spring or of affinity to *Belinus*. Moreover there is found another *Goddess* call'd *Andate* whose speciall vertue and employment no man knows. Some learned Writers are of opinion that this is the same with *Adrastra* the Goddess of *Revenge*, in vaine invoked by *Boudicca* in her last battel against the *Romans*, as *Dion* relates. It is further probable that the *Gallisk Druides*, *Nefus* figured in the shape of a Dog (like *Anubis*), *Taranis* the God of *Thunder*, answering to *Jupiter*, and *Tenestes*, the Guide of travellers and inventor of Arts, like *Mercury*, were adored likewise in *Brittain*, it being the fountain of *Idolatrous Theology*.

Dion. lib. 61.

11. After the conquest made by *Claudius*, the Emperour, of the *Southern parts* of this Island, *Caradocus* (by some Writers conceiv'd to be the same with *Arviragus*) in gratitude for his release from captivity and restitution to his throne, introduced a new fashion'd Religion into his Kingdome, consecrating an *Altar* to the Emperours worship, with this Inscription, *The Altar of eternall Domination*, which he placed in a Temple at *Camalodanum*, erected to this Mortall Deity, whose Religious service was every Month solemnly performed by *Priests* called *Augustales*, or *Imperiall Priests*, peculiarly appointed thereto. And indeed it cannot be denied but that *Caradocus* had far greater obligations to this his visible Deity then to any of his Ancient false Gods. However, this vainly pretended *Propheticall* Inscription proved unsuccessfull, for in his next Successours dayes both the Temple and Religion were demolish'd by *Queen Boudicca* when she ruin'd the *City* where it stood.

Tacit. in  
Sens. de mor-  
te claudij.Pompe. Vi-  
ronis. lib. 4.

12. As touching the speciall *Rites* of the *Ancient British Superstition*, we find in *Cassius* that their *Priests* or *Druids* had the sole authority in ording both the Publick and private Sacrifices: yea moreover that they determined all both publick and private Controversies. If any dispute hapned about possessions of Lands, if any facinorous Act, as murder or the like, had been committed, the *Druids* appointed the punishment, as likewise rewards in case of any honourable exploit. And their *Decrees* in all cases were so indispensably obliging, that if any private person or community refused to submit to them, the highest penalty could be inflicted was *Excommunication*, or forbidding their presence at the *Sacrifices*. Which *Excommunication*, upon whomsoever it was denounced, rendred them in the esteem of all men, as impious and detestable wicked persons, whose conversation and presence all would avoyd, as thinking them contagious.

Cassius. com-  
ment. lib. 6.

13. Mention was made before of their superstitious veneration of *Mistletoe* growing on *Oakes*, which they esteem to be a

speciall



## under Roman Governours. I. Book.

speciall gift of God. The rite of gathering which is thus described by Pliny. Having after diligent search found where the Mistletoe grows, they prepare sacrifices and banquets, and two white Bulls they bring under the Tree, whose horns they there fast bind with fillets of linnen. Then the Druid or Priest clothed with a pure white garment mows the Oake, and with a golden Sickle reaps the Mistletoe, which is received into a white vestment. And this being done they offer their sacrifices, with songs, as Ovid saith, and Prayers that God would make his Gift proferrable to them: For they ascribe great vertue thereto, imagining that by drinking it sleep'd in water their barren cattle become fruitful, and that it is a remedy against all poisons.

14. But these Rites argue only vanity and folly: others they had which were barbarous and execrable. For as Tacitus relates, they made their Altars flow with the blood of Captives taken in the war, yea for want of Captives they shed their own brethren: and consulted their Gods by searching into the entrails of men. Which custome of theirs is thus described by Diadorm Siculus, When the Druids, saith he, doe consult about matters of great importance, they observe a wonderfull custome, and for the horribleness of it incredible, which is this: Having mortally wounded a man with a sword, they divine future events by the manner of his fall, by the tearing of his members, and the flowing of his blood. This skill they attain'd by long observation.

15. These more then inhumane Diabolical practises which ought to have rendred the Britains an object of hatred to all mankind, found nevertheless not only excuse, but approbation from other Nations. In so much as our Barbarous Countrey-men were considered as persons of exemplary Devotion to their Gods, yea as Masters and Professors of sublime Mysteries, skilfull in a hidden Theology: so that their neighbours the Gauls, Celts, &c. repaired to Britany as the Academy wherein a Religion was taught that had the vertue to save men by murder, and honour God by destroying the perfectest of his creatures. Yea even the Romans themselves, though otherwise trayn'd up in a morall civility beyond other Nations, yet out of a pestilent curiosity ingrafted in our corrupt nature, became many of them Disciples of the British Druids, and practisers of these execrable Superstitions. In so much as the Emperor Claudius was forced by rigorous Edicts to forbid the whole Religion of these Druids. Augustus had formerly interdicted the exercise of it to his own Citizens: But Claudius extirpated it not out of Italy only, but the whole Nation of the Gauls. However his Lawes extended not their force into Britany, for we find, as hath heretofore been related, these Druids with their horrid Superstitions in their Army in Anglesey (the peculiar Schoole of that Religion) when they fought against, and

were subdued by Ostorius Scapula during the reign of Nero, who succeed Claudius.

16. But what the Roman Emperours with all their authority could not, Almighty God by degrees effected, sending a new celestially Light to dissipate the more then Egyptian darknes wherein our Countrey had been involved. What speciall servants and Ministers in those primitive times God employed to work so happy and wonderfull a change, it is now seasonable to declare, with as much perspicuity as the subject will beare. For considering how in those holy times men did busy themselves far more with leading devout lives, and exercising an Apostolicall charity to save their own and other mens soules, then with writing Books, or raising Monuments to acquaint posterity with the history of their actions: And moreover those few Writings and Monuments which were then extant, afterward by strange revolutions of times, and almost totall extirpation of the Britains by Heathenish Saxons, &c. were lost and defaced, some few reliicks of them remaining only in the memories of the Natives, and by a Traditionary succession delivered and recorded by Writers of the following Ages: These things considered, it is not to be expected that we should give an exact Narration of matters so obscurely and imperfectly transmitted to us. However since most of the Testimonies to be produced are drawn from Authors not contemptible, many of them having no interest at all which might move them to be inventers of fables; and without any gain to themselves, yea with danger to their own soules to become seducers of posterity, the following History, even of the most ancient, and therefore least clearly delivered affaires touching the Primitive Christianity of our Island, may reasonably exact beleife in the Readers minds: especially considering that those Modern Writers among us, since the late change of Religion, who voluntarily deride and contradict what shall be here delivered, doe not so much as pretend to any Monuments anciently exhibiting a contrary Narration, but resolutely conclude that to be certainly false, which cannot approve it selfe to be in all points and circumstances evidently true. But their disbeleife can be no prejudice to any one who judges by reason, and who will proportion the degree of his assent to the merits of the proofes and allegations: the rather because it is manifest that those deriders of our ancient Monuments are thereto incited by interest and partiality, because by them they see their own Novelities discovered and exploded.



A.D. 44.

## V. CHAP.

1. *Christian Religion very early entred into Brittany: even in the time of Tiberius Emperour.*

2. *S. James is sayd to have preached in Brittany.*

3. *Saint Peters coming from Antioch to Rome, a cause of the early spreading the Gospel in Brittany.*

4. *Saint Leo's testimony concerning Gods design in bringing Saint Peter to Rome.*

5. *The Captivity of King Carallacus another cause.*

7. 1. &c. *Of Claudia Rufina a Christian Lady: married to Pudens a Roman Senatour.*

11. *Of Pomponia Gracina a Roman Lady, accused for Christianity.*

13. 12. 14. *Of Saint Manfuctus, a Disciple of Saint Peter: a Brittain.*

25. *Of S. Beatus a Brittain, a Disciple also of S. Peter.*

1. **T**His our Island of *Brittany*, though call'd by the *Romans* another world, as being divided from the whole then discovered habitable Earth, yet by the riches of Divine mercy received the beames of the sun of righteousness, before many other Countreys nearer approaching to the place where he first rose. Yet we cannot hastily assent to our ancient *Historiographer Gildas*, who seems to testify that immediately after our Saviours *Ascension* in the reign of the Emperour *Tiberius*, the Gospel was published in this Island: His words are these, *In the meane time Christ that true Sun, from the supreme everlasting Tower of Heaven, and not this visible firmament afforded his beames, that is, the knowledge of his Precepts, to this Island stiff-frozen with cold, separated at a great distance from the visible Sun: This, we know, he did toward the latter end of the reign of Tiberius Caesar: at which time his Religion was freely and without any impediment propagated to mankind. There is no doubt but that the Light of the Gospel even in those dayes extended it selfe beyond the Confines of Iudaea, and the Mystery formerly hidden, that all Gentiles without exception might be admitted to the participation of Grace and salvation by our Lord Iesus Christ, was then discovered to the Apostles, who, together with other Disciples, did accordingly congregare*

Gild. de Ex-  
cid. Brit.

several Churches among the *Heathen Idollaters*: And that perhaps is all that *Gildas* intended in this passage, signifying that many zealous *Apostolicall* persons were then, as it were, in their way to *Brittany*, whither in effect they arrived not till severall yeares after.

2. Again *Flavim Dexter* (if the *Chronicle* lately published under his name, be indeed his) affirms that the Western parts of the world, and this Island by name was within eight yeares after our Saviours Resurrection illustrated by the Faith of the Gospel: For saith he, *In the one and fortieth yeare of Christ* (being the third of *Caligula's* reign) *Saint James* returning out of Spain visited *Gauls*, *Brittany* and the Towns of the *Venetians*, where he preached the Gospel: and so came back to *Ierusalem* to consult with the blessed *Virgin* and *Peter* about matters of very great weight and importance. And he is therein seconded by *Freculphus Loxovienfis*, who affirms that the same *Apostle* enlightned the people of Spain, and other Regions of the West with the Beames of Christ Gospel.

3. These Testimonies considered, without offering any violence to reason, a man may believe that within the space of eight or nine yeares after our Saviours *Ascension* the zeale of the *Primitive Christians* might have carried some of them so far as to *Brittany*, of the blessed News of Salvation, which was now to be preached indifferently to all Nations: though who those, certainly most wellcome persons, were, and what speciall effects their preaching might have had, be now unknown. However during the reign of the Emperour *Claudius*, who by his victory over the *Brittains* opened more freely a passage for strangers into this Island, there are extant more particular and evident proofs, that Christianity entred here among us. For promoting of which we may observe two great advantages: the first was the coming of *S. Peter* at that time from *Antioch* to *Rome*: and the second was the leading captives thither *Carallacus* a famous *British King*, with his *Queen*, *Brethren*, and, no doubt, a great multitude of attendants.

4. As touching the former, the ancient *Fathers* (saith *Barnabius*) doe generally agree to what *Eusebius* (a *Grecian Ecclesiasticall Historian*, not at all partiall for *Rome*) delivers in this passage of his *Chronicle*, saying, *In the second yeare of Claudius* (which was the four and fortieth of our Saviours Nativity) the *Apostle S. Peter*, having founded and settled the Church of *Antioch*, went to *Rome*: where preaching the Gospel he continued Bishop of that City the space of five and twenty yeares, that is, sayth *S. Hierom*, till the last yeare of *Nero*.

A. D. 44.

Flav. Dexi.  
ad Ann. D.  
41.Freul. tom.  
2. l. 2. cap. 4.Euseb. Chron.  
An. D. 44.

The



## under Roman Governours. I. Book. 11

The particular affaire obliging the *Apostle* to that voyage, as the same *Father* after *Arnobius*, &c. affirms, was the pursuing *Simon Magus* the Prince of all blaspheming *Hereticks*, against whom this *Prince* of the *Apostles* was from the beginning match'd in combat: whose impieties he discovered, and by true miracles rendred ineffectuall the others Sorceries, till in the end, during the reign of *Nero*, by his Prayers he dissipated the fiery Chariot carried by Devils in the aire into which the *Magician* was mounted, and in the sight of all *Rome* tumbled him down, all broken, into a precipice lower then the Earth it selfe.

5. But besides this, the *Divine Providence* had a more illustrious and universall design in disposing this journey of *S. Peter* to *Rome*: which cannot better be expressed then in this discourse of *S. Leo the Great* his most worthy Successour, whose words are these: when the twelve *Apostles* after having received by the Holy Ghost the power of speaking all Tongues, had undertaken the Employment of communicating the Gospel to the whole world, for which purpose they by common consent distributed the severall parts of it among themselves: The most blessed *S. Peter*, the Prince of the *Apostolical Order* was design'd to the principall Tower of the *Roman Empire*, to the end that the light of *Divine Truth*, revealed for the salvation of all Nations, might more efficaciously spread it selfe from the head to all the other members of the body. For what Nation was there, some of whose inhabitants were not at *Rome*? or what Region could be ignorant of what passed in that City? Here the opinions of humane Philosophy were to be trampled under foot: Here the vanities of earthly wisdoms were to be dispised: Here the abominable worship of Devils was to be confuted: Here the impiety of all Sacrileges was to be destroyed: For in this one City, by a most superstitious diligence was heaped together in one mass whatsoever had been in any other parts of the world, instituted by the vain errors of men. To this City therefore thou, O most blessed *Apostle S. Peter*, wast not afraid to come, and having the *Apostle S. Paul* afterwards a companion of thy Glory, (who as yet was busied in the ordering of other Churches) thou courageously enteredst into this Forrest replenish'd with raging beasts, and this Ocean, horrible both for its depth and tempestuousness of its waves: yet thou enteredst it with a far greater resolution then when formerly at our Lords command thou didst walk upon the Sea: Neither didst thou feare *Rome* it selfe, Mistress of the world, who before in *Caiphus* his house wast frighted by the Priests Maid-servant: And yet was not the *Emperour Claudius* his power, and *Nero's* cruelty far more formidable then *Pilates* Tribunal, or the Jews violence? It was therefore a (new) Power of *Divine Love* in thy soule that was victorious over all inducements to feare: neither didst thou esteem any terror could deserve to be apprehended, when thou wast employed in procuring the eternall sal-

vation of those who were committed to thy Love. Thus *S. Leo*: and thus doe many other Fathers expound the Oeconomy of *Divine Wisdome* in sending *S. Peter* to *Rome*: Many effects of whose Pastoral solicitude in sending from that Metropolis of the world into all other Western Regions diligene labourers in Gods Vineyard, and some particularly into *Brittany*, we shall presently mention from the authority of ancient Records.

6. A second not inefficacious Expedient furthering the effusion of *Evangelicall Light* into *Brittany* was, as hath been layd, the captivity of the *British King Caradacus* and his family, whose magnanimous behaviour there, together with the *Emperour Claudius* his favourable treating, and as it is beleived, restoring him to his Principality, we have already related out of *Tacitus*.

7. Among other attendants of this Captive Prince, ancient Ecclesiasticall Monuments celebrate the memory of *Claudia Rufina*, a *British Virgin*, and, as learned Writers probably judge, one of the Daughters of *King Caradacus*, who by her vertue and Christian Piety, being a Disciple of *S. Peter*, became a more illustrious Ornament to our Countrey, then *Caradacus* was by his hericall magnanimity. She seems to have received a change of her *British* name into *Claudia*, from the *Emperour* whose captive she was, for such was the *Roman* custome: to which was added *Rufina*, from her husband *Rufus*. This is the same *Claudia Rufina* which the Poet *Martial* afterward so highly commended for her illustrious birth, beauty and exquisite perfection both in the *Grecian* and *Roman* literature, expressly declaring that she was a *Brittain*. This the *Epigrammatist* writes in a short Epithalamium compos'd upon her marriage with *Pudens* a *Roman* Senatour.

*Martial. l. 4.  
Epigr. 13. &  
lib. 11. Epigr.  
14.*

8. Now who this *Pudens* was, is not evident in Antiquity. Severall learned Writers of our own Nation, and some Externs likewise, doe confidently pronounce that this was that famous Senatour *Aulus Pudens* concerning whom *Baronius* thus writes, It is delivered by a firme Tradition of Antiquity that the house of *Pudens* at *Rome* was the place of the first entertainmant of *S. Peter* Prince of the *Apostles*: and that there new-converred Christians began their assemblies to celebrate *Divine Myseries*: Which house was erected into a Church, by the most ancient Title of *Pudens*. The Church it selfe yet remains. wherein is extant this antique Inscription, In this holy and most ancient Church dedicated by the Holy Pope *Pius*, by the Title of *Pastour*, heretofore the house of *Saints Pudens* a Senatour, and the Hospice of the Holy *Apostles*, there rest the bodies of three thousand Martyrs, which the Holy Virgins of Christ, *Pudenciana* and *Praxedes*, buried with their own hands.

*Baron. in Not.  
ad Martyrol.*



A. D. 46.

2. Tim. 4. 12.

Fr. Mureux.

Hauden. in  
Legend. 1.  
Timoth.Martyr.  
Angl. 7.  
Aug.

9. If this was the same Pudens mentioned by Martial as husband to our Claudia Rufina, our Countrey has yet greater reason to glory in the title we have to her. And that he was the same, that passage of 3. Pauls second Epistle to Timothy affords a not contemptible prooffe, where among the salutations sent to Timothy from Rome, the Apostle in the same short verse joyns together Pudens and Claudia, saying, *Salutem tibi Pudens et Linus et Claudia, et omnes fratres salutem tibi.* Notwithstanding it cannot be denyed, but that the difficulties oppos'd to this are considerable: because that Pudens who first entertained S. Peter, and was the happy father of four illustrious Saints, Saint Timotheus, Saint Novatus, Saint Pudentians and Saint Praxedis, has in ancient Ecclesiasticall Monuments, a wife of another name assign'd to him, namely Priscilla: Notwithstanding this being the name of Pudens his Mother, it is not unprobable that Claudia in succeeding times might for her husbands sake assume his Mothers name. However matters in this point stand, it cannot be denyed that our Countrey has a great Obligation to a late Noble and Learned Writer, Francis Mureux Lord of a Signory call'd the Cold Valley, who has published a Discourse full of ancient literature entitled, *Ecclesia Christiana veteris Britannicae incommutabilis Regia*: in which he confidently pretends out of Antiquity to demonstrate this our Claudia Rufina to have descended from the Royall blood of Brittain, and to have been the Wife and Mother of Saints far more glorious. And moreover this one proof hereto may be added, that our Ancient Histories report that Timotheus the eldest son of Pudens came into Brittain, where he converted very many to the Faith, and at last disposed King Lucius to his succeeding Conversion. Now it is very likely that it was out of regard to his Mother a British Lady, that this Apostolicall Saint made so particular a choice of Brittain, to be the Province in which he desired to exercise his Christian zeale and charity.

10. It only remains to be spoken of this Claudia Rufina what we find in the Martyrology of England upon the seaventh of August, where we read these words, *A Commemoration of S. Claudia, a British woman, who was carried to Rome during the Reign of the Emperor Claudius, and afterward in the year of our Lord one hundred and ten, dyed at Sabinum a City of Umbria.*

11. It is an ambition scarce excusable, upon groundlesse suspitions to lay claim to Saints and Patrons, as some modern writers would entitle the Wife of Plantius, who in Claudius his time (as hath been sayd) triumphed for Victories over Brittain, to an Apostolicall office of converting many in this Island when she was here with her Husband. Her name was Pomponia Gracina: and according

to Tacitus his relation, she was accused of a strange Religion (*extrema Superstitio*) forbidden by the Roman Laws: the cognizance of which pretended crime was by the Senat permitted to her husband, who according to an ancient Institution in force at Rome, in the presence of her kindred sat as Judge of the same and life of his Lady, and in conclusion pronounced her innocent. This Account given of her by Tacitus has induced learned Writers to beleive that this extreme Superstition layd to Pomponia Gracina's Charge was no other then the Profession of the Christian Faith, the fruits of which in her practise being perfect humility, obedience, chastity and all other celestiall virtues, it is no wonder that her husband should so easily absolve her. But that she should be a companion of Plantius when he was sent General into Brittain, was against the Roman Laws and Custome, as the same Tacitus elsewhere declares. Probable it is that staying at Rome, in regard of her husbands authority in Brittain, she might be visited by Claudia Rufina, and other new converted Britains, and by such means be made partaker of Evangelicall light, and become a Disciple of S. Peter.

12. But a more unquestionable Disciple of S. Peter we find in ancient Ecclesiasticall Monuments, by birth a Brittain, by name Mansuetus, and by office an Apostolicall converter and Patron to the City of Toul in Lorraine, being the Metropolis of a people called Leuci. Concerning whom Isengrenius, as likewise Arnoldus Mirmanus out of old Records gives this Testimony, *that he was by Nation a Scot, born of a Noble family, a Disciple of Simon Bariona (that is, S. Peter) Chief of the Apostles, companion of S. Clement Bishop of Metz, and consecrated by S. Peter the first Bishop of Toul, a City of the Leuci, in the forty ninth yeare of Christ, and in the reign of Tiberius Claudius Caesar.*

13. Now whereas he is called a Scot, this is to be understood, as King Lucius in Ancient Records is called a King of England, that is, of that Countrey which was afterward call'd England: For as Mr. Camden well observes after most diligent disquisition, the name of Scots is not to be found in any Ancient Writer till the Age of Constantine the Great, about which time they are supposed to have settled themselves in the Northern parts of Brittain. So that it may confidently be affirmed that S. Mansuetus was a Northern Caledonian Brittain, who either in the company of Adminius a British Prince, or Beric a Noble man of the same Countrey, or as an Attendant of Carallacm went to Rome, where he was converted by S. Peter, and as hath been sayd, design'd by him the Apostolicall Bishop of Toul, probably at the request of some Profelytes of that Countrey.

14. A yet more authentick Testimony both of the life and death of this Holy Bishop

A. D. 46.

Tacit. Annal.  
l. 13.Tacit. Annal.  
l. 3.Isengren.  
Lett. 1. par.  
1. dist. 3.  
A. Mirman.  
in Theat.  
conf.

Scots



A. D. 45.

Martyr.  
Gal. 4. 2.  
Squand.

is extant in the ancient Gallican Martyrologe on the third of September, where we read this passage: *At Toul a City of the Leuci, there is on this day a commemoration of S. Mansuetus a Bishop, who was of Noble birth, by Originall a Scot, and one of the first Disciples of S. Peter: by whom being baptiz'd, he devested himself of his former Heathenish name, and assumed the Title of Mansuetus (or Meek) from the Meeknes of the Lamb of God, which he imitated: He by the same S. Peter was sent to enlighten this City with Evangelicall verities. At his first entrance wherunto, he found it so wholly given up to abominable Idolatry, that his preaching and exhortations would have produced little fruit, had not Divine power promised his undevotedness by a wonderful Miracle: by whose assistance this Preacher of salvation restored to life and health a son of the Governour of this City, who from a high Tower beholding certain horse-trumps exercising themselves, fell down to the ground all bruised and torn. Upon occasion of this Miracle the Governour with his whole family and a great number of the Citizens joy'd themselves to the flock of Christ, and were signed with the saving Character of Baptisme. After which the word of God had a free course, and great multitudes, not only of the Inhabitants of this City, but also of the Country adjoining were established in the knowledge of salvation. Then S. Mansuetus enjoying a firm peace, erected and consecrated a Church to the Holy Trinity, under the Patronage of S. Steven the first Martyr. He likewise ordained here Ecclesiasticall Ministers, and having instructed the people generally in the knowledge and practise of all manner of Piety, in the fourth year after he had begun the exercise of his Apostolicall Office he quietly closed his eyes in the sleep of death, and so attained to the fruition of eternall rewards with Christ, whom he always only thirsted after.*

15. A third holy British Disciple, though not Convert, of S. Peter's Antiquity records, to wit, one both in Title and reality *Beatus* (or Blessed.) Of this saint mention is made by severall Writers, some of them availing from Catholick Religion: Yet none of them speak of him without admiration. The summe of his Acts recorded by them is, as followeth. He became a Christian in Britain, converted by some unknown Primitive Believer. Before his Conversion his name was *Sweninus*, being born of noble parents. Out of Britain he undertook a voyage to Rome, moved thereto by other devout Christians, to be instructed more perfectly in the holy Faith by the Blessed Apostle S. Peter: by whom being baptised, as a testimony of his present happines, and hopes of a future accomplishment of it, he was called *Beatus*. After he was sufficiently instructed, he was esteemed worthy to be employed in the Apostolicall office of instructing others. In his return toward his Country passing through *Helvetia* (now called *Switzerland*) he neglected not to dis-

perse the good seed with which he had been furnish'd at Rome, and perceiving that very many in that Countrey cheerfully embraced the true Faith, he rested there, pursuing his journey no further. Thus he became the Apostle of the *Helvetians*, illustrious for his Piety, holines and miracles. In his declining age, having distributed all his substance to the poore, he retir'd himselfe to the exercises of a contemplative life, chusing for his habitation nere a village called *Frigenum*, (Vnderseven) a Grotte in a Mountain, out of which with the sign of the Crosse he expelled a dangerous and cruel serpent. It is not certain in what place he dyed. S. Bede makes only this mention of him, *At Rome is the commemoration of S. Beatus a Confessor, on the ninth of May. But the Roman Martyrologe thus, In the Town Vindecinum (or Vendsime) is celebrated the deposition of S. Beatus a Confessor. But the Ecclesiasticall Writers of Germany, the Annals of the Helvetians and Monuments of the Church of Constantia doe unanimously agree that he dyed in his solitude near Vnderseven in Helvetia in the hundred and tenth year of our Lord, when the Emperour Traian reigned.*

A. D. 60.

Sed. Marty-  
rol. 9 Maij  
Martyrol.  
R. man. 9.  
Maij.

A. D. 110.

## VI. CHAP.

## 1. Testimonies of S. Peters preaching in Britanny.

2. Proved by the Catalogue of the Provinces of the severall Apostles.

3. And by the testimony of Pope Innocentius the first.

4. S. Paul sayd to have preached in Britanny.

5. 6. 7. Simon Zelotes reported by Nicephorus to have preached in Britanny: but disproved by C. Baronius.

8. 9. The time of S. Peters coming in to this Island, uncertain: as likewise his Gest.

## VI. CHAP

1. IT was no doubt a great mercy which God extended to this our Island that he was pleased so early to enlighten it with his Divine Truth, and moreover to transforme its barbarous inhabitants into Apostles and Messengers of salvation to other Countreys also: But a far greater blessing yet did God bestow on it by directing hither his Apostle, him who was the Prime of the whole order, S. Peter himselfe, whose access to this Island is attested by Ancient Monuments, and by Writers who had no interest at all to induce them to partiality. Those who formerly had preached the Gospel here were persons though of great ho-

A. D. 60.

lines



A. D. 60.

lines and zeale, yet such as for want of an Apostolical & Episcopall Character could onely preach unto & baptise those with whom they converted: But wheresoever any of the Apostles themselves came, or persons sufficiently qualified by them, they provided for posterity also: The former could only beget children, but the other could beget both children and Fathers, establishing in the places where they preached a constant order and Government, which might last to the worlds end.

Nicoph. bish.  
lib. 1. cap. 1.

Metaphrast.  
19. lxx.

Hierom. in  
catal.

id. lib. 1.

1. Pet. 1. 14.

2. When the Apostles before their separation divided by lot among themselves the severall Regions of the world, the West became the portion of Saine Peter, as Eusebius quoted by Metaphrastes testifies, saying, S. Peter spent twelve yeares in the East, and twenty he past at Rome, in Brittainy and other cities in the West. Which passage though it be not extant in any Books of Eusebius now remaining, this does not prejudice the validity of this authority, since as S. Hierom writes in his Catalogue, Eusebius publish'd an infinite number of volumes, and among others an Unversall History, together with an Epitome of it, severall Books likewise of Martyrs, and other works. Of which a great number are by the injury of time perished. And in some of those we may & ought reasonably to judge that those words were found, rather then to imagin that such a Writer as Simeon would voluntarily feign such things from his own brain, since he had no interest in the glory of Brittainy, and besides was one who for his Sanctity is venerated in the Greek Church.

3. The same Authour out of ancient Monuments adds further, S. Peter (says he) one of the East came to Rome: from whence he went to Milan, and Phodice, which are Cities in the continent. In which places having constituted Bishops and Priests, he past into Brittainy: in which Island having made a long abode, and converted to the Faith of Christ severall Nations of unknown names, he had a Vision of Angels, which sayd to him, Peter, the time of thy dissolution is at hand, and it is necessary that thou go to Rome, where thou must suffer the death of the Crosse, and so receive the reward of righteousness. Having received this Revelation he glorified God, giving thanks for the same, and continuing certain dayes among the Brittaines, during which he enlightned many more with the word of Grace, having constituted Churches, and ordained Bishops, Priests and Deacons, in the twelfth yeare of the Emperour Nero he return'd to Rome. To this revelation made to him in Brittainy the Apostle has regard in his second Epistle, saying, I know that shortly I must put off my Tabernacle, even as our Lord Iesus Christ hath shew'd me.

4. Hereto wee may adde an important testimony of S. Innocent the first Pope of that name, who writing to Decentius Bishop of Eugubium hath this passage, Who can be igno-

rant, or not observe that that which hath been delivered to the Roman Church by Peter Primer of the Apostles, and is there observed to this day, ought to be obediently kept by all, and that nothing ought to be introduced or super-added by any which doth not come from the same authority, or seems to be practised in imitation of any other? Especially since it is manifest that through all Italy, Gauls, Spain, Affrick and Sicily, as likewise the inferiour Islands, none ever instituted any Churches, but only such as the Venerable Apostle S. Peter or his Successors did ordain Priests (and Bishops.) If any would contradict this, let them produce Records testifying that any order of the Apostles can be found or heard to have taught in those Provinces: Therefore if no such Records can be produced, they must be obliged to submit to the observation of that which the Roman Church teaches and practises, from which without doubt they received their Original: This they must doe, least while they affect strange observances, they may seem to divide from the Head of Ecclesiastical Institutions.

5. This positive Assertion of so ancient, learned and Holy a Pope, to wit, that none of the Apostles besides S. Peter, and his Successors, did constitute any Churches in the West, may seem to receive an attain from that which S. Paul says, his intention was to preach the Gospel in Spain, which that he did effectually execute, the ancient Tradition of that country, together with the assertions of severall Authours doe testify: And most certain it is that he taught many years in Rome: yea there are not wanting ancient Monuments witnessing that he came into Brittainy likewise, teaching & ordaining here.

6. Notwithstanding it wee consider the extraordinary condition of S. Paul's Apostleship, wee will see that nothing here alleged will prejudice the forecited testimony of S. Innocentius: For S. Paul being a Supernumerary Apostle adjoynted to the twelve, had no speciall Province assign'd to him, but was at liberty to exercise his office through all Provinces, yet so as that he left not any particular Church denominatd from him: for though he was in a particular manner Bishop of Rome, yet the Chaire of Rome was always called by Posterity the Chaire of S. Peter only, and all the Churches constituted in the West, even where S. Paul preached, yet regarded S. Peter as their Head and cheif Patriarch.

7. Therefore though Nicophorus relates that Brittainy was the lot of Simon Zelotes, and the Greek Menology adds that he was here crucified by Infidells, yet saith Hieronimus, this they affirm without any testimony of the Ancients: who witness that this Simon the Cananite preach'd the Gospel in Mesopotamia, and from thence went into Persia, where he receiv'd Martyrdom. So that the Greek Menology, and Nicophorus seeme to have transcribed that passage out of an Apostolical Authour, Dorathem.

A. D. 60.  
Innocent. P.  
Epist. ad Decent.

Serm.  
A. D. 44.



Nero  
Emp.

A. D. 60.

Ed. 1. 1. 1.  
1. 1. 1.

Ed. 1. 1. 1.  
1. 1. 1.

## under Roman Governours. I. Book. 1)

Nero  
Emp.

A. D. 60.

8. *S. Innocentius* his testimony therefore remains untouched, that the whole Western part of the world was *S. Peters* peculiar Province: This he says is manifest: and the same is confirmed by the consent of many Provinces and Kingdoms. Several Roman Bishops his Successors likewise doe expressly attest the same, and particularly as touching our British Churches. To this purpose Pope John the fifth, almost a thousand years since, writing to *Richard* and *Alfred* two Princes here, sayth, We doe receive bearing of the entrance of your Religion through the cooperation of Divine Grace, and perceiving the fervour of your Faith: Which Faith you first received by the preaching of the Prince of the Apostles, God graciously illuminating your minds, and the same Faith you still effectually hold fast. The same hath generally been acknowledged by our British and Saxon Kings: Hence *Kennilthun*, King of the Mercians in the year of Grace seven hundred ninety six, writing to Pope Leo the third sayth, From the same root that the Apostolick dignity was derived to thee, the truth of Christian Faith came likewise to us. Therefore we think it expedient humbly to incline our care and obedience to thy holy commands, and with our utmost endeavour to execute whatsoever thy Piety shall think fit to enjoin us. Yea King *James* himselfe did not doubt in a publick Audience to affirm, that Rome was the Mother of all Churches: And again, That if a consultation were once more renewed between the East and West about the Privilege of place and seat, he would stand for Rome and the West. Lastly hereto we may adde *S. Peters* own testimony in a Vision hapning in the dayes of *S. Edward the Confessor*, wherein himselfe professed that he had preached the Gospell in Brittain.

9. Now in what particular yeare it was that *S. Peter* left Rome, and passing through severall Provinces came at last into Brittain, it is not easy positively to affirm. Whether he left Rome upon the Emperour *Claudius* his Edict banishing all Jews from thence, or afterwards in the beginning of *Nero's* reign, as *Jerome* inclines to believe, is doubtfull. But that he was absent thence when *S. Paul* wrote his Epistle to the Romans, seems unquestionable, since *S. Peter* is omitted in the Catalogue of his salutations.

10. The particular Acts of *S. Peter* during his long abode in Brittain, though in those dayes illustrious, are now swallow'd up in the darknes of oblivion: all ancient Monuments of this Nation by so many revolutions having been consumed. Certain it is that a far freer scope was allowed for the publishing of Divine Verities in Brittain then almost any other part of the Western World, because *Nero's* persecution of Christianity did not extend hither, so that this Island was a Sanctuary for all those who either to avoyd the cruelty of Magistrats, or to find an opportunity of a quiet solitude

for Contemplation, would repaire hither. And this may be attributed, partly to the limited power of the Romans here; likewise to the Clemency and Civility of the British Princes then living, particularly taken notice of by historians, and lastly to the great distance of this Countrey from the other parts of the Empire. Such advantages had Truth and Piety to settle themselves here in Brittain, more then in any other place: and a prooffe most remarkable hereof we have in the quiet uninterrupted Solitude of *Glastonbury*, where, within a few years after this, was erected the first Schoole of Contemplation, which continued the glorious habitation of a world of saints in all Ages from the beginning of Christianity till almost our unhappy times.

### VII. CHAP.

VII. CH.

1. Of Further Testimonies of *S. Peter* and *S. Pauls* preaching in Brittain, from *Jerome* and some ancient Fathers.

1. *Isengrenius* a learned Chronologist mentioning the affairs of Brittain in his first Century, and in the year of our Lord Sixty five, fully exprested them thus: the exaltation of the British Church under *Nero*: adding withall, that many Churches were built through this Island by *S. Peter*, the prime of the Apostles.

2. Indeed Gods good Providence so disposed for our good, that *Nero*, the most abominable Emperour, yea person, that ever lived, though he was a plague and malediction to Rome, Italy, Greece and most other Provinces, yet was an occasion of wonderfull blessings to Brittain: For a tedious impatience to see his horrible actions almost forced *S. Paul* also to quit Rome, and disperse the precious seed of the Gospell among other Western nations even as far as Brittain. This is attested by witnesses of great antiquity and authority, and seems agreeable to the design of the Holy Ghost when by his command *S. Paul* and *Barnabas* were separated unto him for the work unto which he had called them: Which was to carry the light of the Gospell to the utmost ends of the earth.

3. Now that *S. Paul*, the Doctor of the Gentiles, made good that title even to the Britains, we find acknowledged by Protestant Writers also, with an intention thereby to exclude *S. Peter*. But how inconsequently they argue, hath been already declared: and the Britains themselves though anciently they gave to both these prime Apostles a most high veneration, yet they never call'd their Church the seat of *S. Paul*, but only *S. Peter*. Hence our ancient Historian and Satyrist

Jerome. com.  
1. p. 7. dist. 8.

A. D. 67.

H. 13. 2.  
9. 47.

Gildas



Nero  
Emp.

A. D. 60.  
Gildas in  
clerum.

Theodoret. in  
Psalm. 116.

Hieron. in  
Isa.

Ven. Fortunatus  
in vita. S. Mart.

VIII. Ch.

Menolog.  
Græc. 11.  
Martij.

110

## The Church-History of Brittain

Gildas inveighing sharply against the dissoluteness of the British Clergy in his time, sayth that many of them did usurp the Chaire of S. Peter with defiled feet: thereby shewing that the whole Ecclesiasticall Order here did receive their Originall and Priest hood with a right of succession from S. Peter, the Ordinary Supreme Pastor in a speciall regard of the Western parts of the world, and who likewise prevented S. Pauls coming hither severall years.

Particular Witnesses in Antiquity of S. Pauls preaching the Gospell in this Island are Theodoret, S. Hierome and others. The former of these Writing on the hundred and sixteenth Psalm, saith, blessed S. Paul breifly teaches us to what Nations he had preached saving Truth, saying, From Jerusalem round about unto Illyricum he fill'd all nations with the Gospell of Christ. And after this he came into Italy, and continued his journey even to Spaine: Moreover he brought salvation to the Islands also lying in the Sea. S. Hierom likewise mentioning the travells of S. Paul saith, He went (out of the East) as far as Spain: and from the Red Sea, that is, the southern Ocean to the Western Ocean. But more expressly Venantius Fortunatus in his Poem of the life of S. Martin, speaking of S. Paul, saith, He pass'd the Ocean, and through all Regions and accessible Islands, those which are inhabited by the Britains and the utmost Thule, his Trumpet proclaimed the Gospell.

For this reason our English Martyrologe doth deservedly reckon S. Paul among the Apostles of Brittain, in that regard professing a particular acknowledgment and veneration to him.

### VIII. CHAP.

1. 2. &c. Testimonies of the Acts of S. Aristobulus a Disciple of S. Peter, and an Apostle to the Britains.

There is moreover still extant in Ecclesiasticall Records the Memory of an illustrious Disciple of S. Peter or S. Paul, who probably accompanied one of them into Brittain, & who after many years labour in our Lords vineyard was consummated here: and that is the blessed Apostolicall Saint Aristobulus. Concerning whom we read this passage in the Greek Menology: Aristobulus was one of the seaventy Disciples, who was a follower of S. Paul, preaching the Gospell, and ministering to him in all places where he travelled: By whom likewise he was ordain'd a Bishop for the Region of the Britains. But in another Edition of the same Menology, translated formerly by one William a Cardinal, and inserted by Canisius in his second Volume of

Antiquities, we read that this S. Aristobulus was ordained not by S. Paul, but S. Barnabas: for this is the tenour of that Passage: The commemoration of S. Aristobulus a Bishop of Brittain, and Brother of the blessed Apostle S. Barnabas, by whom being ordained a Bishop he was sent into Brittain, and there preaching the Faith of Christ, and constituting a Church, he attained the glory of Martyrdom.

Moreover a Fragment published lately by J. Fisher under the name of Hales B. of Casar. Augusta (Sarragoce) S. Aristobulus is declared to be the Disciple of S. Peter: These are the words, Among the Britains a celebrated the Memory of many Martyrs, and principally of S. Aristobulus one of the seaventy Disciples, who was also call'd Zebedee, the Father of James and John, Husband of Maria Salome: who together with S. Peter went to Rome: And there leaving his family, he was sent a Bishop into England, where he dyed a Martyr, in the second year of the reign of the most cruel Emperour Nero.

Now whereas S. Aristobulus is every where named Bishop of the Britains, without any particular City assigned for his Seat, this doth argue that in those times of zeale and simplicity, Apostolicall men did not confine themselves to any determinate place, but like clouds hovered up and down, being in a sort present to all, and dispensing shewes seasonably every where. Thus S. Augustin our Apostle, at first was ordain'd Bishop of the English Nation, as beede calls him, till more Provinces being converted, he confin'd himselfe to a particular Seat.

Arnoldus Mirmannus, with other Authors likewise, extend the life of this British Apostle to the ninety ninth yeare of our Lord: affirming that he dyed in Brittain. And whereas both in the Greek Menology, and the Fragment of Hales, as likewise in the Roman Martyrologe he is sayd, after performing the course of his preaching to have been consummated by Martyrdom: this is to be interpreted according to the expression of the Primitive times, in which those were called Martyrs, who for the propagation of the Gospell went into forraign parts, there exposing themselves to all dangers, and dying in such an Employment: though their death was not violent.

And such was the condition of S. Aristobulus, concerning whom this is further added in the Greek Menology: Aristobulus having been ordained Bishop by S. Paul, was sent into Brittain, a region of most cruel and savage men: By whom he was sometimes tormented with stripes, and sometimes also dragg'd up and down the common Market-place. He perswaded many to aduyn themselves to Christ. And having constituted Churches, and ordain'd Priests and Deacons there, he happily ended his life.

In the English Martyrologe this is added, That he dyed at Glasenbury, a place far enough removed from the Trinobantes, where the

Nero  
Emp.

A. D. 60.  
Menolog. Græc.  
ubi supra.

Offic. Antiq.  
ubi. fol. 9.

Act. hist. l. i.  
c. 27.

A. Mirmann.

Martyr. Rom.  
15. Mart.

Menolog. Græc.  
ubi supra.

Mart. Angl.  
19. Mart.

Romans



A. D. 60.

Romans exercised their power. Probable it is, that having spent so many years in the laborious exercise of his *Apostolick Office*, he in his old age retired himself into that place of solitude and Recollection, there quietly disposing himself for his leaving the world. This was indeed a practise very familiar to like *Saints*. For thus in the following Age *Fugacius* and *Damasius* sent hither by *Pope Eleutherius* to convert *King Lucius* and his subjects, retired at last to the same place. And afterward the like was done by *S. Patrick*, who being a Native of *Brittany*, after having spent many years in propagating the Gospel in *Ireland*, at last returned back, and took up his finall rest at *Glaffenbury*.

Rom. 16. 20.

7. This is that *Aristobulus* mention'd by *S. Paul* in his *Epistle* to the *Romans*, saying, *Salute those which are of the household of Aristobulus*. And the reason why he did not salute him by name, doubtles was the same for which he omitted the saluting of *S. Peter*: because he was at this time departed from *Rome* into, or towards *Brittany*.

8. Thus far did the Gospel make a progresse in *Brittany* in the very infancy of Christianity before the death of *S. Peter* and *S. Paul*, as may be gathered out of the few Relicks of *Ecclesiasticall Records* not wholly extinguish'd. A great access to which felicity of this Island accrew'd by the coming

hither of *S. Joseph* of *Arimathea* and his companions: which though hapning toward the end of *Nero's* reign, yet because most of the occurrents pertaining to their *Gests* belong to the times of severall Emperours succeeding, we will refer them to the following Book: And for the present it will suffice that we have demonstrated that some of the *Apostles* penetrated as far as into *Brittany* to plant the Gospel here. A Truth testified expressly by *Theodoret*, as *B. Fisher* hath well observed: For he comparing the *Apostles* of *Christ* with the most famous of the *Grecian* and *Roman Lawgivers*, shews how much they were to be prefer'd. For all that those *Heathen Lawgivers* could doe was to induce some particular Provinces or Commonwealths to accept of their Laws, which all other Countreys reietted: Whereas, says he, our *Galilaean fishermen*, *Publicans* and *Tent makers* carried the *Evangelicall Law* to all Nations: inducing not the *Romans* only, or those which lived under their Empire to accept the Laws of our crucified Lord, but the *Scythians* also, and *Sarmatians*, *Indians*, *Ethiopians* and *Persians*, together with the *Seres*, *Hyrcanians*, *Brittains*, *Commerians* and *Germans*. And this they did not making use of arms or armies, but by persuasion of words, and demonstrating the great utility of the Laws which they preached: and for the preaching of them exposed themselves to great danger.

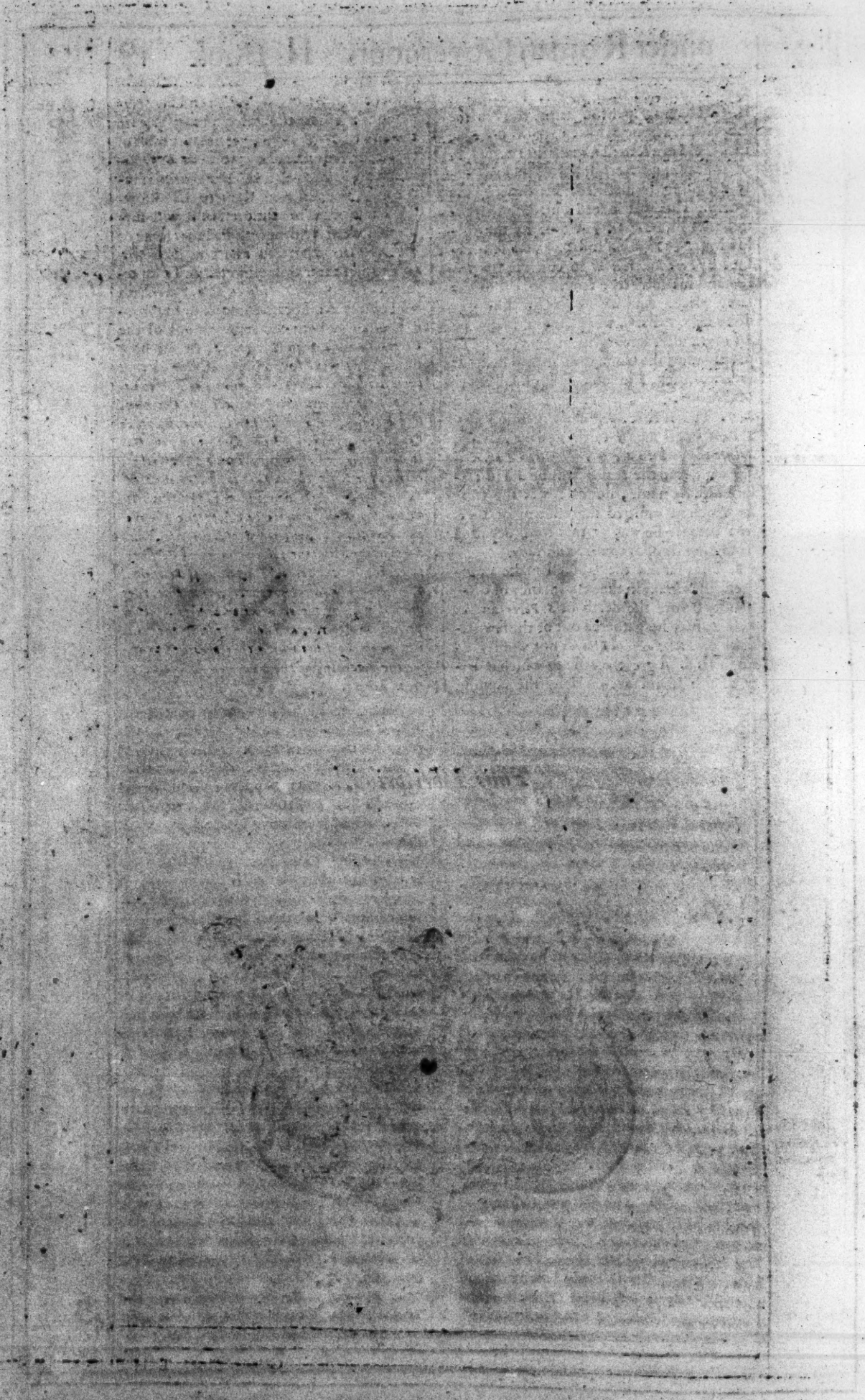
A. D. 60.

Offer. in Pri-  
mord. fol.  
1053.  
Theodor.  
Grecor. of  
Hist. lib. 9.

*Finis Libri primi.*











THE  
SECOND BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAP.

1. 2. *S. Ioseph of Arimathea and his Companions principall Apostles of Brittany.*

3. 4. 5. *Or. This confirmed out of Authentick Records by English Embassadors in the Councils of Pisa, Stena and Constance, &c.*

9. *Likewise by an Ancient Charter of King Henry the second.*

**U**PON that precious foundation of Faith and Piety which had been layd by the Holy Apostles in Brittany, their Disciples and Succellours rais'd up a Temple to our Lord, a Temple though of no such amplitude as we find in the following age, yet not so unconsiderable, but that the same thereof reached into forraign Countreys, as *Arnobius* who wrote above thirteen hundred years since, and *Tertullian* likewise observe.

1. Now the most eminent of the Primitive Disciples, and who contributed most to this heavenly building, was *S. Ioseph of Arimathea*, and eleven of his companions with him, among whom is reckoned his Son, of his own name. These toward the latter end of *Nero's* reign, and before *S. Peter* and *S. Paul* were consummated by a glorious Mar-

tyrdom, are by the Testimony of ancient Records sayd to have entred this Island, as a place for the retirednes of it, the benignity of the *Brittish Princes*, and the freedom from *Roman Tyranny*, more opportune, and better prepar'd for entertaining the Gospell of Peace, then almost any Countrey under the *Romans*.

3. But before we enquire into the occasion of the arrivall of these *Sons of Light*, or relate any of their particular *Gests*, the prejudice which in these later times has possess'd many minds against Tradition, obliges me in preparation to the History following, firmly to assert this Truth in generall; that such Apostolicall persons did indeed by their zeale and industry cultivate this barbarous Island, and this with better successe then perhaps any other Nation addicted to Idolatry.

4. Now a more efficacious Proof hereof cannot reasonably be desired, then the testimony of a person eminently conversant in our Ecclesiasticall Monuments, and whose aversion from the *Roman Church* will cleare him from all suspicion of partiality: And this is the late Protestant Archbishop of Armagh, Doctour *Vsher*, who in a Collection of Antiquities regarding the Primitive Churches of Brittany, treating of this very argument hath this passage:

5. *We must not omit to take notice that in the Generall Synods assembled by our Euro-*

*Vsher. de Primord. Eccl. Britt. pag. 22.*



A.D. 63.

paans, whensoever the Controversy was agitated touching the dignity and preeminence of the British Kingdom in opposition to the French and Spaniards, the Orators of the English Nation did usually appeal to this Tradition concerning S. Joseph of Arimathea. This question was discussed first in the year one thousand four hundred and nine in the Council of Pisa: and again eight years after in the Council of Constance: one of which there is an account of a most famous Disputation concerning the dignity and magnitude of the Kingdoms of Britanny and France, between the Ambassadors of both in the Council, which was printed at Lovain in the year one thousand five hundred and seaventeen. The said Extract taken out of Originall Acts of that Council, and prestred in the City of Constance, was published by the care of Sir Robert Wingfield Knight and Ambassador from King Henry the eighth to the Emperor Maximilian: and which is still extant in two Manuscripts of the same Council. It was in the thirtieth session that this Question was moved, Whether it be agreeable to reason and iustice that the Kingdom of England should enjoy equal Priviledges with that of France? And for the dignity of the English Church, it was among other things alledged, that presently after the suffering of our Saviour, Joseph of Arimathea an honourable Counsellor, who took down from the Cross Christs body, together with twelve companions, betimes in the morning entred into our Lords Vineyard, to wit, England, and converted the inhabitants to the Faith: To whom the King then reigning assigned for their sustentance twelve Hides of Land in the Diocese of Bath: All which twelve preachers, as ancient Records witness, were buried in the Monastery of Glasenbury, situate in the same Diocese. And with those twelve Hides of Land afore mention'd, the said Monastery was anciently endow'd and founded. This was alledged by the English Oratours for their Kingdome: Whereas France received not the Faith till the time of S. Dunstons, by whose Ministry it was converted.

Alph. Gar-  
tlan.

6. Likewise in the Council of Biena, in the year one thousand four hundred twenty four, the same Allegations were propos'd by Richard Fleming Bishop of Lincoln, and founder of Lincoln-Colledge in Oxford, when this Controversy was renewed by the English in the presence of Pope Martin the fifth, against the Spaniards, Scots and French. But principally in the Council of Basle, in the year one thousand four hundred thirty four, this contention came to great heat. For then the Ambassadors of the King of England, as well in the publick Council before the Bishops as in the Congregation deputed for Reformation, protested that they were to be prestred by reason of their more ancient reception of the Christian Faith: for they affirm'd, that the Noble Counsellor Joseph of Arimathea together with others, in the fifteenth year after the Assumption of the glorious Virgin Mary came into England, and converted a great part of it to the Faith of Christ. And no long time after the Passion of our Lord

Pope Eleutherius converted the whole Kingdom entirely to the Faith. This account gives Alphensius Garlan who was Advocate for the right of Spain in that Council.

7. And though he endeavours to enervate the reasons alledged by the English Oratours, yet his objections are so weak, that they rather establish them. For all that he opposes to the story of S. Joseph is an old trilling Legend reporting, that when Jesus entred Jerusalem, he saw a certain very thick wall, which he commanded to be payred through: and within they found a certain old man who call'd himself Joseph of Arimathea, and said that he was clos'd up there by the Jews, because he had buried Christ: and that till that time he had been nourished with heavenly food.

8. But common reason will shew how little force such a particular ungrounded story ought to have against the Tradition of a whole Nation: Therefore the English Oratours in opposition hereto gave full assurance that in our most Ancient Books and Archives, especially in the Records of the most famous Abbey of Glasenbury, it is expressly declared that Joseph with his companions, being persecuted richer by Herod or the Roman Prefect, were brought into this Island: where he preached the things which he had seen and heard of Christ, and by his preaching converted many: who being converted bestowed on him a world of rich gifts: all which he left to the Church: restituted by him in the honour of Christ. The which Church built by S. Joseph was afterward transfer'd into a Religious Monastery and Abbatiall dignity: and by that famous Monastery the praises of our Lord have been continued to that present day.

9. Thus publicly, and with so great Authority was this Tradition concerning S. Josephs preaching and converting the Britains, confirm'd in severall Generall Councils. And more particularly as touching the Ancient Records testifying the Truth of this story, we find them with great advantage mention'd in an illustrious Charter extant to this day, which was given by our King Henry the second at westminster to the Abbey of Glasenbury: In which Charter the said King signifying his intention to rebuild that Monastery which was long before consumed by fire: and to renew all the Priviledges confer'd on it by his predecessors, King William the first, and second, and his Grandfather King Henry the first: as likewise by more Ancient Kings, S. Edgar the Father of S. Edward, King Edmund and his Father Edward, and his Grandfather King Alfred, King Brinwalch, Hentryn, Baldred, Ina, the famous King Arthur, Candred, and many other Christian Kings: yea, moreover by Renewalls in former times a Pagan King of Britanny: For this purpose he affirms that he caused a diligent inquiry to be made of the said Priviledges and Charters, which were presented and read in his presence: all which he confirmed and renew'd to the same Church anciently call'd by some the Mo-

A. D. 63.

7 ser. ii pag. 15.

Vol. Harp-  
feld. in sec. 1  
cap. 2.

ther



A. D. 63.

ther of *Saints*, and by others the *Tomb of Saints*: because it had been built by the very immediate *Disciples of our Lord*, and in the beginning dedicated by our Lord himselfe; as *Venerable Antiquity* doth testify. This testimony is given by *King Henry the Second* in his sayd Charter. All which considered, to deny so great a blessing conferr'd on our Nation, as the arrivall here of *S. Joseph*, can only be an act of passion and unexcusable partiality.

II. CHAP.

## II. CHAP.

1. 2. 3. The time and occasion of *S. Josephs* coming into *Brittany* not cleared by ancient Writers.

4. 5. 6. Bishop *Godwin*s mistake, wrongfully grounded on *Freculphus*.

7. The *Holy Graal*, an old *Senceles Legend*.

**H**AD it not been for that visible lasting monument of *Glastbury*; perhaps posterity had never been acquainted with the name of so illustrious a Person of our Nation as *S. Joseph*, since no Books of that Age, if any were written, are now extant, and the wonderfull changes in the very constitution of this Island, by a succession of severall new Nations, would probably extinguish all ancient Traditions.

2. These things considered, it will be difficult to give any rationall or satisfactory Account of the precise time and occasion of *S. Josephs* arrivall in *Brittany*: and much lesse of the particular Acts of himselfe and his companions, during the space of so many years as interven'd between their first coming and death.

3. Those *Modern Writers* which have most studiously search'd into Antiquity, and with greatest candour and sincerity rejected severall fabulous inventions of some of our *Amburs* who wrote not many Ages since, doe agree that *S. Joseph* first entred *Brittany* in the reign of *Nero*, when *Suetonius Paulinus* was *Prætor* here: at which time great opportunity was afforded for such a Voyage, by reason of severall Troops and companies of soldiers sent out of *Gaul* to re-inforce the *Roman Army*, as likewise the coming hither of *Nero's* freed servant and favourite *Pollux* with a great retinue, &c.

4. But what particular occasion or Motive might induce *S. Joseph* to undertake such a journey and employment, is altogether uncertain. Our late *Protestant Historians* to exclude any relation, dependence or obligation that our Countrey might have to *S. Peter*, are willing it should be believ'd that he was commission'd from *S. Philip the Apostle*, then preaching in *Gaul*. To this effect *Dollman Godwin* late Bishop of *Hersford* writes

thus; *Freculphus Lexoviensis*, saith he, gives the reason why *S. Joseph* pass'd over into *Brittany*. For when *S. Philip the Apostle* (or, as others rather thinke, the *Evangelist*, for the Acts of these two are much confounded and mingled in history) preach'd the Gospel in *Gaul*, he had much contestat on with the *Druids*, the chief Doctours of whose superstition lived in *Brittany*. Therefore being inform'd that our Island was by a very narrow sea divided from the continent of *Gaul*, he thought it very expedient to send his twelve Preachers, the Chief and President of which was *S. Joseph*, who in the forty third yeare of Christ began their employment of converting the *Brittains*. Thus writes the Bishop, pretending *Freculphus* for his warrant.

5. When as *Freculphus* treating of *S. Philip* neither mentions *S. Joseph* nor the *Druid*, nor *Brittany*: all that he writes being onely this, *S. Philip* preach'd Christ to the *Gauls*: and moreover brought to the light of knowledge and secure Haven of Faith certain barbarous Nations, neighbouring to darknes, and joynd to them by the swelling Ocean. Afterwards in *Hierapolis* a City of *Phrygia* he suffred death by crucifying and stoning. This passage *Freculphus* extractd out of *Isidor*, and consequently it is to be interpreted according to *Isidor*s mind, who by the *Gauls* (or *Galatz*) understood that Nation then inhabiting *Asia*, not *Europe*: and by the barbarous Nations neighbouring to (Northern) darknes, the *Scythians*, divided from the *Galatians* by the *Euxin Sea*. Besides, according to the consent of Antiquity *S. Philips* Martyrdom hapned many years before the time mention'd by the Bishop.

6. Let the Apostles name therefore, who sent *S. Joseph* and his companions into *Brittany*, remain in obscurity to Protestants: though the forecited Text of *S. Innocent first Pope* of that name expressly affirms that none converted any of these Western and Northern Nations but only *S. Peter* or his Successors, or such as were delegated by them. His coming cannot be questiond, nor that he came with the authority of a Spirituall Pastour and Apostolick Preacher.

7. As for his six hundred companions which a *Senceles Legend* upon the authority of a more senceles old Book call'd the *Holy Graal*, says came along with him, some men and some women: as likewise the arrivall of a certain Prince of *Media* call'd *Nacianus*, whom *S. Joseph* had formerly baptis'd in a City call'd *Saram*, and who was sent by our Lord with an army to deliver *S. Joseph* out of prison, into which a wicked King of *Northwales* had cast him: which King is sayd to be mentiond in a Book found by the Emperour *Theodosius* in *Pilats* palace at *Ierusalem*: Such foolish dreames as these, as they are not with out scorn to be recited, so neither ought they to be made use of for the disgracing or discrediting sober History prudently grounded on Tradition.

A. D. 63.

*Freculphus.*

III. CHAP.



III. CHAP.

1. S. Ioseph first addresses himself to the British King.

2. 3. &c. The Kings name was Arviragus: whether he and Caradac were the same person.

7. He is said to be the Founder of the University of Oxford, by the advice of Olenus Calemus, an Hetrurian Astrologer.

**T**His Tradition informs us that S. Ioseph at his first abode in the Western parts of this Island with his companions, assumed the confidence to repair to the British Kings presence reigning there: to whom he gave an account of the design of his journey, which was to bring the happy newes, and to offer the only assured means of eternall happines to all that would embrace it. It is not to be doubted but this Message gravely and modestly delivered by one filled with the spirit of God, and also of a venerable presence, one that renounced all worldly designs of power or riches, Professour of a Religion sufficiently recommended in that it deserved the hatred of Nero, a Prince then infamous beyond any ever mention'd in former Histories, such a message, I say, could not but at least be hearkened to without displeasure, if not with favour, at least by such a King as this is described by our ancient Annals.

2. His name was Arviragus: (the same no doubt who in an ancient coyn is called Arvirag: ) but from what Ancestours he was descended, is not clearly enough reported in History: Certain Modern Writers will needs make him the same with Caradac before spoken of, suppos'd likewise by them to be the same with Cydrinus the youngest son of Cunobelin: from whom also they are willing to deduce King Lucius in a direct line, who reigned in the following Age: By which art they indeed give some grace to their Histories, by a distinct sorting of actions and occurrents to the precise years of Kings then suppos'd to reign in this Island.

3. It cannot truly be denied but that the Character given by Historians to Caradac and Arviragus is very much agreeing in resemblance: For as Caradac is described by Tacitus and Dio to be a Prince of great courage, magnanimity and Beneficence, and moreover a friend to the Romans: so likewise is Arviragus represented by others. For thus doth a Writer learned in Antiquity describe him: Arviragus, saith he, was well acquainted with those arts which adorn and

dispose the mind to humanity. Neither did he alone himselfe love learning, but was also a singular favourer of those who were learned, &c. He was valiant and courageous in warre, mild and element in peace: He was in his conversation affable and chearfully pleasant, liberrall in bestowing gifts, and always most deare to his subjects.

4. But the resemblance of their Characters is not a proof sufficient to render their persons one and the same, unlesse we must be obliged to believe that Brittain was a soyle too barren to produce more then one brave and commendable Prince. And there are in ancient Records severall grounds of more then a suspicion that they were distinct Kings, reigning in severall parts of this Island, and in severall times also.

5. It cannot be denied that in Brittain there were very many petty Kings and Princes, independent of one another, some of them subject to the Romans, and others free. In Caesars time there were in Kent no fewer then three. As for Cunobelin and his family, their Dominions, for ought appears, were confined to the Trinobantes, that is Essex and Middlesex, whereas Arviragus reigned in the Western parts upon the Confines of the Belgae, in the Provinces of Dorsetshire and Somersetshire: Which argues that he was of a different race.

6. But moreover this King Arviragus seems to have reigned much later then Caradac, who after his captivity by the Emperor Claudius is suppos'd to have been sent back to his Kingdom, though no Roman Writers speak of his restitution. Whereas the Roman Sazgrist mentions Arviragus as a Prince of great renown in the dayes of Domitian, the seventh Emperor after Claudius: and as an enemy very formidable to the Romans, which certainly Caradac never was. For upon occasion of an enormously great fish, a Muller, presented to Domitian, he brings in a flatterer making that Present an Omen of some great conquest to follow, Thou shalt take captive some great King, says he, or the famous Arviragus shall be rumbled down from his British chariot, &c. By which expression it seems more then probable that Arviragus, though bred up in the Roman civility and literature, yet upon advantage of the great factions succeeding in the Empire after Neros death, shook off his chains, and renounced his dependance on the Romans. Certain it is, so great and famous a King he was, that without any wrong to Caradac he might be mistaken for him.

7. Among other illustrious Monuments of his affection to literature, and munificence for promoting it, this is recorded, that he was the Founder of the famous University of Oxford: For thus writeth a modern learned Authour: It is the opinion of some that in the seventieth yeare after the Nativity of our Lord the City of Oxford was built, during the

afford, from  
Plurilog.

Pistius de  
Scriptor. in  
Arvirago.

novum lat.

Pist. de Scri-  
ptura. Aca-  
dem. Oxon.

reign



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Plin. Nat. Hist. lib. 12.

reign of King Arviragus. And that then there came into Britanny a certain Hetrurian Prophet, or Augur, named Olenus Calenus; concerning whom Pliny in his naturall History writes: and that this man layd the foundations, yea and perfected the building of it, from his own name calling it Calena: which name was continued to it till the entrance of the Saxons into Britanny: after which it was called Oxenford.

IV. CHAP.

IV. CHAP.

1. *Or. Arviragus, though not converted, affords to S. Ioseph, &c. the Isle of Glasbury for a place of retreat: and twelve Hydes of Land for their nourishment.*

TO this renowned King Arviragus S. Ioseph and his Companions addrest themselves, and expounded their Message. The successe hereof was, though not a Conversion of the King himselfe, yet a free leave to publish their Doctrine among his Subjects. And herein we ought with trembling to adore the most holy, but with all most secret judgments of God. It is probable that there could not be found a mind in all this Island at that time better dispos'd, as far as nature and human education could dispose a soule for the entertaining of Saving Teach, then in King Arviragus: Yet though by his kindness to the Professors of it, he tacitly shewd his approbation thereof, he did not receive from heaven the Gift of Divine Faith to submit thereto: So unhappily prevalent is worldly Power and Riches against the Spirit of Christianity, which teaches Humility and a contempt of such transitory vanities.

2. The King not content only to give permission to these Apostolick Preachers to convert and save his subjects, was pleas'd moreover to extend his liberality to them so far as to afford them a place of retreat, commodious for their quiet and holy Devotions, and sufficient for their sustentance, that so without distraction and sollicitude they might attend to the worship of the true God, and the instruction of all those that were willing to seek it. Yet we cannot without injury to the zeale and charity of these our Primitive Fathers imagin that they were willing to spare their labour and travels to make Christ known to many which required not after him. No doubt they behav'd themselves as all other holy Missioners did in those dayes, through all places willing not to fly from the wrath to come: And made use of that Retreat, allowd them by law, only as a place of repose after they had been spent with toyling in

Gods harvest, in which place being separated from worldly conversation they might purify themselves before their deaths, that so they might be admitted into Gods presence to receive the Crown of all their labours.

3. The Seat assignd by King Arviragus to S. Ioseph and his Companions was an Island, rude and uncultivated, call'd by the Britons for the colour of it Insivyrin, that is, the glassy Island, compass'd by the River Bry, and situated in Somersetshire. In succeeding time being cleared from bryars, draynd and cultivated, it was by the inhabitants nam'd Avalonia, for the plenty of apples and other fruit growing there. But in after ages when the Saxons had possess'd themselves of those parts they resum'd the former Title and call'd it in their own language Glasen or Glasen, whence the famous Monastery of Glasbury, begun after a homely fashion by S. Ioseph, but in future times with a prodigious magnificence enlarged, tooke its name.

4. In the same place there was by King Arviragus and his Son Marinus allotted a certain proportion of ground for the nourishment of these twelve strangers, containing, according to their ancient measure, twelve Hydes of Land. Now this term Hyde is by our Writers sometime call'd a Manse (Mansa, Manentium) sometime a Family: by others it is call'd a Plough, containing as much as one Plough and Oxen could cultivate in one year, or as could nourish a small Family. And within this proportion seems to have been contained a certain fenny, but rich peice of ground which the Saxons afterwards call'd Godney, that is, Gods Island, as being the first portion of ground which in the Christian Church was consecrated to Gods service.

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Camden in Somerset.

V. CHAP.

V. CHAP.

1. *S. Ioseph at Glasbury build's a Church.*

2. 3. 4. *Or. This confirm'd by ancient Testimonies, as an Epistle of S. Patrick, here produced.*

11. 12. *Observations from that Epistle.*

13, 14. *An Objection answerd.*

THE first thing that our New blessed Inhabitants did in their new Habitation was to build and consecrate to the worship of the only true God a Temple or Church, in which so great was the fervour and piety of our Primitive Christians, that it was deservedly call'd the Mother of Saints.

2. This



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2. This Church erected by S. Joseph, moved thereto by Divine Revelation, as our Ancient Records testify, was also dedicated to the honour of the most blessed Virgin Mary: and moreover was immediately consecrated by our Lord himselfe. Of these things the Testimonies are so Ancient and of such authority, that severall Protestant Writers refuse not their assent to them. We will here produce the attestation of Authours and Monuments, which cannot reasonably be excepted against.

3. The first is of S. Patrick, the so illustrious Apostle of Ireland. He after many years Labours spent in his Apostolical Office there, thirsting after a quiet retired life of Contemplation, in the year four hundred thirty nine returning into his native Countrey Brittany, made choice of Glanfenbury, a then famous schoole of Sanctity, for his abode, where he spent his last thirty years in Prayers, Fasting, Watching and all other Penitentiall austerities. Now having by Tradition been inform'd that in that place many Primitive Saints had been enter'd, desirous to find out and honour their Relicks, he caused the ground to be broken in severall places, and thought fit to give an account to posterity of what he found there: This he did in Writing, preserv'd hitherto with great care, and approv'd not only by ancient and modern Catholick Authours, but by learned Protestants also. The tenour of it is as followeth:

Antiquis.  
Glanfen. A.  
D. 430.

4. In the name of our Lord Iesus Christ. I Patrick the poor humble servant of God in the four hundred twenty fifth year of the Incarnation of our Lord being sent by the most holy Pope Celestin into Ireland, by the assistance of divine Grace I converted the Irish people to the way of Truth. And having establish'd them in the Catholick Faith, I at last am return'd into Brittany: where as I believe, by a special conduct of God, who is the life and the way, I arrived at the Island Iuswitrin: Where I found a holy ancient place chosen and sanctified by God to the honour of the immaculate Virgin Mary the Mother of God. There also I met with certain Brethren of holy Conversation, instructed in the rudiments of Catholick Faith, who were the successors of the Disciples of the holy Saines Phaganus and Diruvianus, whose names, considering the merits of their lives, I assuredly believe are written in heaven. And because the Lord shall be had in perpetual memory, out of the tender affection which I have to the sayd Brethren, I resolved to commemorate their Names in this my Writing: the which are Drumban, Breogan, Breumwal, Ventrerth, Bantomeveny, Adelwired, Lajer, Wellan, Breden, Irelves, Henlaron, and another call'd Hio. These being born of Noble parentage, and desirous to adorn their Nobility with works of Christian Faith, made choice of an Eremiticall life. And because I found them of humble and quiet spirits, I chose rather to live with them as to abjects in the worlds esteem,

then to dwell in Courts of Princes. Moreover being all of us of one heart and one soule, we thought it best for us to live, eat and drink in Community, and to sleep in the same habitation: and thus, though much against my will they would needs make me their Superiour, who was not worthy to untye the latches of their shoes.

5. Whilst we thus lead a Monasticall life together according to the Rules of Ancient approved Fathers, the foresayd Brethren shew'd me certain Writings of S. Phaganus and Diruvianus, wherein was declared that twelve Disciples of the Holy Apostles Philip and Jacob built the sayd ancient Church to the honour of the foresayd blessed Virgin, by the appointment of the blessed Archangel Gabriel: And moreover that our Lord himselfe from heaven dedicated the sayd Church to the honour of his Mother: as likewise that three Pagan Kings (to wit, Arviragus, Marinus and Coclinus) bestow'd upon them twelve portions of Land. I found also in other Writings of a later date, that the holy Saines Phaganus and Diruvianus obtain'd of Eleutherius, who sent them into Brittany, thirty years of Indulgence: As I my selfe likewise obtain'd from Pope Celestin of pious memory, twelve years.

6. A long time after this, being accompanied with my Brother Wellan, we with great difficulty ascended to the top of a Mountain situated in the sayd Island: And being come thither, we found an Oratory very ancient, and almost wholly ruin'd: which yet seem'd to me very commodious, and chosen of God, for the exercise of Christian devotion: Into which being entered, we were refresh'd with so wonderfully sweet a savour, that we thought our selves in Paradise. After this we went out and returned again into the Oratory, searching with great diligence all places: and at last we found a Volume of a Book in which were written the Acts of the Apostles, together with the Gests of Saines Phaganus and S. Diruvianus: which volume was much peris'd. Notwithstanding at the end thereof we found a Writing which importeth how the foresayd S. Phaganus and Diruvianus, being thereto moved by a revelation of our Lord Iesus Christ, had built the sayd Oratory to the honour of S. Michael the Archangel: at the end that he in that place should receive honour from men, who by Gods command was to lead men into everlasting and heavenly honours. Being much delighted with this writing, we endeavoured to read it to the very conclusion: and there we found that those venerable Saines Phaganus and Diruvianus had remained in the sayd place the space of nine years, and had obtained thirty years of Indulgence for all faithfull Christians who with a pious affection should visit that place in honour of Saine Michael.

7. Having found so rich a Treasure of the Divine goodness, I and my Brother Wellan spent three months in fasting, prayers and watching, and obtain'd a power over Devils and wild beasts. And on a certain night being asleep there appear'd to me our Lord Iesus, in a vision saying to me, My servant Patrick, know that I have chosen this

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place



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place for the Honour of my Name, and that men  
here may reverently invoke the assistance of my  
Archangel Michael. And thou shalt be a sign  
to thee and thy Brethren; to the end they may  
yield beleife to what I have told thee: Thy le-  
gions shall be wether'd, till thou hast declar-  
ed the Vision to thy Brethren which dwell in the  
Cells below, and shalt return hither again: And  
so it came to passe.

8. From that time forward we appoint  
that two Brethren should reside in that place for  
ever: except succeeding Prelates in future time  
should for some just reason ordain otherwise.

9. This present Writing I committed to the custody of my two Brethren Arnalphe and Ogmar who were Irishmen, and came with me out of that Country: This I did, because upon my exhortation they were content humbly to remain in the sayd Oratory. Another Copy of it I lay up in the Chest of the Blessed Virgin Mary, for a monument to posterity. I Brother Patrick also with the advice of my Brethren doe grant a hundred days of Indulgence to all those who out of a pious intention shall with Axes and other instruments cleave the passages of the foresayd Mountain on all sides from bushes and trees, that devout Christians may have a freer entrance piously to visit the Church of the most Blessed and ever Virgin Mary, and the foresayd Oratory.

10. This is the *Epistle* or Writing left by *S. Patrick* as a Monument of the goodnes of God towards this our Nation so early in the very beginning of *Christianity*. Some part of which *Epistle* is quoted almost three hundred years since by *Cappravimus* in the life of *S. Patrick*: And it is entirely extant in the famous Library of *Sir John Cotton*, in two severall Manuscripts, one of the Antiquities of *William of Malmshury*; and another of a Monk call'd *Iohn*, who made extract out of the same *William*, and a certain Writer call'd *Adam Domerham*. And concerning this *Epistle* thus writes *Gerardus Rossus*, This *Epistle* of the *Legation* of *S. Patrick* we found some years since amongst the Manuscript Collections of *Marianus Victorius Bishop* of *Reate* of *Spaine* memory, who faithfully transcrib'd it out of a very ancient Manuscript belonging to *Glabmbury*, many years before, when he attended *Cardinal Pole* sent *Legas* into *England*. In which *Epistle* some passages are very agreeable to *Irish* Writers: and others very offensive.

11. It pleases them much to read that *s. Joseph* and his companions were Disciples of the Apostles *s. Philip* and *Isach*: because that may quit them of any special obligation to *s. Peter*. But they may consider that though these *saints* were indeed Disciples of those holy *Apostles*, adhering to them in their peregrinations, yet it will not follow thence that they received a Mission from them to plant the Gospell in *Brittany*. Since it is apparent by an unquestion'd Tradition of both the Eastern and Western Churches, that those two *Apostles* suffred Martyrdom

several years before their coming into this Island: so that if they were sent by any Apostles higher, it could be done only by *S. Peter or S. Paul*, to whom the *Western Empire* owes the blessing of Christian Doctrine, as *S. Innocent*, before mention'd, testifies.

12. But whereas in this *Epistle* mention is made of a power of conferring Indulgences for a certain number of years, granted by *S. Eleutherius Pope* to *S. Phaganus* and *Diruvianus*, and by *S. Celestin Pope* to *S. Patrick*, this much offends some of our *Modern-Protestant Controversialists*. Notwithstanding it is certain that the Church has a power to dispence and relaxe the severity of *Ecclesiasticall Censures*: Which Power though in some inferior degree residing in every Bishop, yet by a tacite consent seems by a more extended Priviledge to be devolved on the *supreme Pastor*, who may communicate that Power on others, in whose Piety and prudence he may place some confidence.

13. A late *Præstant Historian* imagines he has an objection unanswerable against this *Epistle* and the authenticknes of it, taken from the *Names* of such solitary *Monks* as *Saint Patrick* affirms that he found there : severall of which, saith he, seem to be *German* or *Saxon*, and not *British* names, and consequently improperly assign'd to times so ancient, and so many ages anticipating the arrivall of the *Saxons* here.

14. But, in case it be granted that any of these *Names* be properly *German*, it is well known that several *Belgick* *Gaules* of a *German* extraction peopled a great part of our *Island*, and since they gave the *Names* and *Titles* to many of our *Provinces*, it needs not to be esteem'd a wonder if they left to posterity some *Names* likewise of their persons.

## VI. CHAP.

1. 2. 3. *Saint Josephs building a Church at  
Glastonbury confirmed by S. David, and  
a Miracle.*

1. **A** *Second* Witness of the Sanctity of this Mother-Church of Christianity built by *S. Ioseph* at *Glastonbury* in honour of our Blessed Lady, as likewise of the wonderfull Priviledge confer'd on it by our Lord himselfe, who was pleas'd personally to consecrate it, is the Illustrious Bishop of *Me-nevia, S. David*, the extirpatour of *Pelagianism*, in *Britanny*. His testimony is extant in the *Antiquities* of *Glastonbury* collected by *William* of *Malsbury*, in these words :

2. *Saint David with seven other Bishops, of whom he was Primate, came to Glasbury, invited thereto by the Sanctity of the place ;*

A, D: 64

D. F. R. C.  
Ob.

**Sol.**

VI. CHAP.

Antiquit.  
Glasen.

D

435d



A. D. 63.

place: and had a resolution solemnly to consecrate an ancient Church: there erected to the honour of the blessed Virgin-Mother of our Lord. Having therefore provided all things requisite for the performance of that sacred Ceremony; on the night immediately preceding the intended Dedication he, as nature required, yielded to sleep: in which our Lord Jesus appeared to him, and mildly demanded of him the cause of his coming thither. This without delay S. David declar'd unto him: But our Lord presently remov'd him from his resolution of dedicating the Church, saying to him, That must not be done. And taking the Bishop's hand, he told him; that many years since he himselfe had dedicated it to the honour of his Mother: therefore that holy Ceremony ought not to be perform'd by any mans repeating it. And having said this, with his finger he pierc'd through the Bishop's hand: Telling him that this should be a sign that that ought not to be again renew'd, which himselfe had formerly anticipated: And withall he promis'd him that the next day when in reciting the Canon of the Masse he was to pronounce those words (Per ipsum, & cum ipso & in ipsum) by him and with him and to him be all honour and glory to thee, O God the Father, in the Unity of the Holy Ghost, [he should have restor'd the integrity and soundness of his hand. The terror of this Vision quickly drove sleep from the Bishop's eyes: whereupon with great earnestness he enquired whether that were indeed real which our Lord seem'd to have done to him: And having found it so, he wonder'd at it, and enquired what would be the issue. The next day all that were present with admiration saw and touch'd the prodigious wound. Hereupon all the Preparation for a consecration came to nothing: and the miracle divinely wrought being made known publicly to all the Hearers, increas'd the admiration. And in conclusion, when Masse was celebrated the Bishop's hand was restor'd to its former soundness.

3. This miracle is not forgotten nor contemn'd even by some Protestant Writers: though in repeating it, they willingly omit the name of Masse, which having banish'd from their own Churches, they are loath it should appeare of so great Antiquity, and which is more considerable, dignified by our Lords mentioning it, and working a wonderful miracle during the celebration of it.

S. Gregory the Great mentions the summe of what hath been hitherto related, as a Tradition receiv'd in those days. A part of this Epistle is recited by three Protestant Bishops, as a firm argument of the Primitive antiquity of Christian Religion in our Island. The words of S. Augustin are these: In the confines of western Britanny there is a Royal Island, by an ancient Name called Glasen: it is largely extended, being encompassed with waters abounding with fish, and rivers in many places standing in pools, commodious for many uses of human life, and (which is most considerable) it hath been dedicated to the exercise of sacred Duties. For there the first Professors of Christian Religion found (as the report is) a Church not built by the skill of men, but prepared by God and fitted for human salvation. The which Church was afterwards by many miracles and many mysterious operations demonstrated to have been consecrated by our Lord the Creator of the world, in his own glory, and the honour of his most blessed Mother the Virgin Mary. To this Church was afterwards added an Oratory built of stone, which was dedicated to Christ and his holy Apostle S. Peter.

2. And hereto agrees that which we read in the life of S. Joseph: The foresaid Sainct conversing together in that Solitude, after a little time were conversant in a Vision by the holy Archangel Gabriel, he build unto the honour of the holy Mother of God and perpetual Virgin Mary, a Church, in a place shew'd from heaven to them. Whereupon they in obedience to those Divine admonitions finish'd the building of a Chappell, the walls whereof all sides were made of red waxed or interwoven. This was done in the one and thirtieth year after the Passion of our Lord, and in the fifteenth after the Assumption of the glorious Virgin Mary. Here we may see, faith D. Fuller, the simplicity of Primitive Devotion, and the native fashion of British buildings in that age, and some hundred years after. For we find that Earl Dho King of Wales, An. D. 940. made himself a Palace of Harleweke call'd Trogyn, or the White house, because to advance it above other houses, the rods, whereof it was made, were unbark'd, having the rind strip'd off: which was then counted gay and glorious. This homely building however, suiting with the simplicity of the builders soules, did deserve, and was indeed prefer'd in the veneration of all succeeding times, before the magnificent structures of squared stones and marble, adorn'd and enrich'd with gold and precious stones, which in following ages by the Devotion, though perhaps mix'd with some vanity of lesse perfect Christians, were splendidly erected.

Antiquis. Br.  
Gadrym  
in Catalog.  
Episcop. Ang.  
S. S. Pri.  
mord. Eccles.  
Britann.

Ap. S. S. P.  
in vita S.  
Josephi.

D. Fuller.

VII. CHAP.

VII. CHAP.

1. 2. A third witness is our H. Apostle S. Augustin the Monk. The fashion and humelines of that Church.

A third Witness of equall authority, though later date, is S. Augustin the Apostle of our Nation, who in an Epistle to

VIII.



VIII. CHAP.

1. A fourth Testimony of the Building of a Church at Glasenbury by S. Ioseph, from an Ancient Inscription at Glasenbury, here produced.

2. 4. Or. Sir Henry Spelman's Exceptions against that Inscription, answered.

1. The last Testimony justifying most of the particulars before mentioned touching this Primitive Church built by S. Ioseph of Arimathea is taken from a very ancient Inscription cut in brasse, and heretofore fastned to a Pillar in Glasenbury Church. Which Inscription Bishop Godwin therfore rehearseth that he may demonstrate that S. Ioseph indeed came into Britanny: and after him Sir Henry Spelman caused it to be entirely transcrib'd, and put into his Collection of our British and English Councils. The tenour of it is as followeth:

2. In the one and thirtieth year after the Passion of our Lord twelve Holy men, among whom Ioseph of Arimathea was Chief, came to this place: and here built the first Church of this Kingdom: Which Christ, in the honour of his Mother, himselfe dedicated, together with a place for their buriall: as S. David Bishop of Meuvia testified, who having an intention to consecrate it, our Lord appearing in a vision by night to him, forbade him: And moreover for a sign that our Lord himselfe had formerly dedicated the Church together with the Church-yard, he with his finger bored through the Bishop's hand, which was next day seen by many persons so pierced. Afterward the same Bishop by Divine Revelation, and upon occasion of the encreasing number of Holy persons there, added a Chappell to the East-side of this Church, and consecrated it in honour of the Blessed Virgin: the Altar of which he adorned with a Saphir of inestimable value, for a perpetuall Memory hereof. And least the place or quantity of the former Church by such Additions should come to be forgotten, this Pillar was erected in a line drawn by the two Eastern angles of the sayd Church southward, which line divides the fore-sayd Chappell from it. Now the Length of it from the sayd line toward the West was sixty feet, the Breadth twenty six: And the distance of the Center of the sayd Pillar from the middle point between the fore-sayd angles contained forty eight feet.

3. This ancient Inscription carefully recorded by Sir Henry Spelman in his Collection of Councils, is notwithstanding

censured by him as a thing borrowd from fabulous Legends: by which he condemn'd his own superfluous curiosity to preserve it. And whereas he endeavours by severall reasons to make good his Censure, they being prudently examined will appeare insufficient.

4. For first of all he doubts whether any Christian Churches at all were erected so early. And indeed if by Churches he means such magnificent Structures as were made when the Christian Faith ceased to be persecuted, it is certain there were formerly no such. But that there were even at Rome it selfe places assign'd for the meeting of Christians to exercise the Duties and Rites of their Religion, this is attested by all Ecclesiasticall Histories.

5. Again he positively affirms that if there were any Churches, yet that they were not encompassed with ground for buriall: no mention occurring of any such before the time of S. Cuthbert: and the Roman laws forbidding burial within Cities. But the former allegation is a manifest mistake: for long before S. Cuthbert's dayes, King Ethelbert our first Converted King, and S. Augustin our first Apostle were buried in the Church of S. Peter and S. Paul: And Constantine the first Christian Emperour was buried among the Relicks and bones of the Apostles and Martyrs. Hereupon S. Augustin and S. Maximus Taurinensis shew that it was usually the desire of ancient Christians to joyn their Sepulchers to those of Saints and Martyrs, as expecting great security to their soules thereby. And as for the old Roman Law forbidding buriall within Citties, it was long before this antiquated. And however, Glasenbury in those days was far from being a City, or even a Village: it was rather a mere desert and solitude. Therefore without any breach of the Roman Law, our Lord might provide for S. Ioseph a place of buriall, who had before lent him his own Sepulcher.

6. But besides this, he excepts against the Rite of Consecrating Churches mention'd in this Inscription, which he thinks to be of a far later date. And no doubt many ceremonies and solemnities were by the Church added to that Rite in following Ages: But that generally the houses in which Christians in the Primitive times met for the exercise of their Religion were by some Ceremonies dedicated to that use, as by Erecting a Title, fixing a Crosse &c, the most ancient Records of the Church doe testify.

7. Lastly that which most displeases Sir Henry Spelman is the Dedication of this Church to the Honour of the Blessed Virgin: a Devotion he thinks not in use till severall ages following. Notwithstanding, that even in this very age

Ob.

Sol.

Ob.

Sol.

Aug. lib. de cura pro mort. cap. 18. Maxim. Taur. Homil. de Martyr.

Ob.

Sol.

Abb.

Sol.



A. D. 63.

Cass. Au-  
gusta.

this was not the only Example of such a Veneration exhibited to the most Holy Virgin Mother of our Lord, the ancient Churches of Spain will assure us, which by a Tradition universally received among them, attested in all their Liturgies & severall of their Councils, relate that there were even from the first entrance of Christianity into that Kingdom several Churches erected to her honour: Among which the most famous is that Temple at Saragosa called del Pilar, or of the pillar, celebrated above a thousand years since by S. Maximus Bishop of that City, who composed severall Hymns to celebrate that most venerable house, called Angelical, because the Pillar on which her statue was fixed was brought thither by the ministry Angels.

8. The foresayd Inscription therefore, containing little more then what hath been justified by Witnesses of great authority, S. Patrick and S. David, ought to enjoy its title to our beleife, the substance of it not having been questioned for above a thousand years, but on the contrary admitted in Councils, confirm'd by ancient Records and Charters, esteem'd by the whole state of this Kingdom so authentick, that to honour that most venerable Church, and in gratitude to our common Patron the Founder of it, possessions, Gifts and ornaments of inestimable value have in all Ages been offered.

IX. CHAP.

IX. CHAP.

1. King Marius succeed's Arviragus.
2. 3. &c. In his time is the first mention of the Picts, who they were: and why so called.

A. D. 73

1. About ten years after S. Ioseph's entrance into Britanny, King Arviragus dying, his son Marius succeeded him in the Kingdom, resembling his Father, as in courage and other Princely vertues, so likewise in his kindness to these Holy strangers, for he not only confirm'd Arviragus his liberality to them, but moreover extended his own, as we read in Caspgrave.

2. In this King's time we first find any mention made of the Picts: as if they were a Nation in the Northern parts of Britanny, distinct from the Britains. Mathew a Monk of Westminster surnamed Florilegus, thus writes of them, In the sixtieth fifth year of Grace, saith he, Roderick King of the Picts coming out of Scythia landed in the Northern coast of Britanny, and began to ravage that Province. But Marius King of the Britains meeting him in warlike manner, slew him: And afterwards gave unto the conquered people which remain'd alive, that part of Albany which is called Carenas a

Florileg. ad  
Ann. D. 71.

desart uninhabited country.

3. In like manner S. Beda thus relates the coming of the Picts into Britanny. In the beginning, says he, this Island was inhabited only by the Britains, from whom it took its name. And they enjoying the possession of the greatest part of the Island, beginning from the Southern parts, they hoped that a certain Nation called Picts, who were in, coming out of Scythia, adventured in Sea in long boats, not many in number, and being cast by tempests beyond the coast of Britanny, came into Ireland, entering into the Northern parts of it, and finding it inhabited by a Nation call'd Scots, desired of them permission to plant themselves there: but were refused. Now Ireland is of all Islands next to Britanny the largest, being placed Westward from Britanny, not reaching so far Northward as it, but extended further toward the South, over against the Northern parts of Spain, yet so that a vast Ocean divides them. The Picts therefore, as we sayd, arriving in that Island by Sea, made their request to have a Seat granted them there. But the Scots answered, that the Island could not nourish them both: standing, sayd they, we can give you possible counsel what to doe. We know that Eastward from us there is another Island, which upon clear dayes we can discover with our eyes. If you will goe thither, you may gain possessions for your selves there: or if you find resistance, we will afford you succours. Hereupon the Picts sayling into Britanny possess'd themselves of the Northern parts: For the Britains were seiz'd of all more Southerly. Now the Picts being destitute of wives, requested the Scots to bestow some on them: whereto they yielded, but upon this condition: that whensoever the title to the Principality among them was questionable, they should prefer the Descendants by the female sex, before the males: Which is a custom to this day observ'd among the Picts. And in proceesse of time after the Britains and Picts, this Island receiv'd a third Nation of Scots, in the Northern parts possess'd by the Picts.

4. The authority of S. Beda deserves certainly to be esteem'd of great weight: and were it not for that, our Modern learned Writers would not doubt to affirm, that the Nation which about these times began to be called Picts, was no other then the Native Britains inhabiting the Northern parts of this Island. Anciently all Britains were indeed Picts, that is a people which delighted to paint themselves with woad, figuring upon their bodies the shapes of severall wild beasts, as beleiving that would render them more formidable to their Enemies. Thus Casar, and other more ancient Roman Authors describe them. But when all the Southern parts of the Island were either possess'd by the Romans, or became dependent on them, the inhabitants left their barbarous custome of painting, and conform'd themselves to the Roman fashion. Those Britains therefore inhabiting the Northern

parts



A. D. 75.

Camden  
P. 110.

parts continuing in hostility with the Romans, and constant to their old customs of painting, begun to be considered as a new distinct Nation, divided in faction from the *similia Britanni*, and for that reason had the new name of *Picti* appropriated to them: being indeed *Britanni*, as Mr. Camden would willingly conjecture, were he not discourag'd by s. Bede's authority. And this conjecture he fortifies by severall arguments: especially because all the names of places, and other things among the *Picti* are purely *Britannic*. And such *Roman Historians* as mention the *Picti* seated in *Caledonia*, a part of Scotland, yet call the *Caledonians*, *Britanni*.

5. But this is more then sufficient to be written on a subject which is not our business: but only so far as may give light to *ecclesiastical* affairs of those times. For which reason we shall in the progresse of this story speak likewise of the *Scoti*, another Nation, which e're long entred into the *Provinces* posses'd by the *Picti*, and gave name to the whole Countrey.

X. CHAP.

## X. CHAP.

1. 2. A Monument of King Marius his victory over the *Picti*. The mistake of *Malmshurienfis*, &c. touching King Marius.
3. Berwick, whence call'd.

G. N. 110.

P. 110. Pri-  
m. 110. f. 110.Malmsh  
in  
Prolog. l. 3.  
P. 110.

1. King Marius having slain Roderick King of the *Picti*, or Northern *Britanni*, erected a stone, or Pillar, as a Mark of his Triumph, in the Province which was afterward called by his name *Westmaria*, or *Westmerland*. The Title inscrib'd in which Pillar, saith *Geffrey of Monmouth*, continued the memory of that victory to the present day. Yea, saith *B. F. 110*, before the *British History* was by *Geffrey* translated out of the *British* into the *Latin* tongue, a much graver Authour, *William of Malmshury* in the Prologue of his third Book touching the *Gelts* of *British* Bishops, makes mention of the same in this manner; In the City *Lugubalia*, commonly call'd *Carlisle*, there is a room or parlour built of stone, and vaulted over, so firm that neither any injury of weather, nor fire purposely kindled with wood, could destroy or weaken it. The Province is call'd *Cumberland*, and the Inhabitants *Cumbrians*. In the front of the sayd Parlour this Inscription may be read, To the Victory of Marius. Though Mr. Camden affirms that in some Copies it is, To Mars the Conqueror.

2. But it is a great mistake of the same Authour, applying the foresayd Victory of Marius, to the *Roman* Consul Marius, as if

these *Cumbrians* were the *Cimbrians* driven out of Italy by Marius, and in their flight reeking in that Province. It seems he had not read the ancient *British History* translated by *Geffrey of Monmouth*, which expressly attributes it to the *British King Marius*, as saith *Ranulphus Cestrensis* in his *Polychronicon*.

3. When Roderick King of the *Picti* was slain, his souldiers, being onely nine hundred which remain'd alive, chose another for their Captain, called *Beruch*, from whom the Town of *Berwick* receiv'd its name, saith *John Ross* of *Warwick*. But others more probably refuse this *Etymology*, affirming truly that the Countrey and people call'd *Ossadini*, where *Berwick* is seated, were at this time under the *Roman* Dominion. Besides the word *Berwick* signifies a Village which is an Appendix to some other place of note, whence *Ingulphus* callsthat Town only a *Mannour* or *Farm*.

A. D. 81.

Polychron  
lib. 4. cap. 9.10. Rossus  
p. 110. f. 110.Camden in  
Ossadin.Ingulph. Hi-  
stor.

## XI. CHAP.

XI. CHAP.

1. 2. 3. A brief of Roman affairs from the end of Nero to Vespasian.
4. 5. Trebellius Maximus *Prætorius* in *Brittany*: after whom succeeded *Vellius Bolanus*.
6. Then *Petilius Cerealis*. 7. Next *Julius Frontinus*.
8. After whom *Julius Agricola*.

1. IT was in the days of *Coellus* the Son of this King Marius that *S. Joseph* according to ancient Tradition ended his labours and mortality, in the eighty second yeare of our Lord, concurring with the second yeare of the Emperour *Titus* son of *Vespasian*. Now before we treat of the particulars touching this our Holy Patriark's death, it will be convenient that we first give a brief account of *Roman* affairs in this Island occurring between the end of *Nero* and that time.

2. *Nero* by self-murder having revenged upon himself all the execrable crimes committed, especially toward the latter end of his reign, as the killing of his Mother, the burning of *Rome*, and imputing that most facinorouse act to the innocent *Christians*, against whom he raged with a most savage cruelty, a cruelty extending even to the extinguishing of the two most glorious Lights then shining in the world, *S. Peter* and *S. Paul*: the family of the *Cæsars* ending in him, there followed in the *Roman* Empire most terrible seditions, no fewer then four Emperours within the space of two yeares having been chosen by severall Armies, to wit, *Galba*, *Otho*, *Vitellius* and *Vespa-*

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tain, by whose contentions against one another the Roman world was all torn in peices, and Italy especially was almost drowned with the blood of severall armies meeting there, and without any consideration of their affinity mutually butchering one another: Till in the end *Vespasian* being the conquerour, Peace was at last restored.

Tacit. histor.  
lib. 1.

3. Now during these furious contentions, only in *Brittain* the Roman armies were uninterested, and consequently free from either doing or suffering mischiefs. And the reasons given by *Tacitus* hereof were partly their distance from the chief Scene of these *Tragedies*: and partly because having been exercised with severall expeditions against the unquiet *Brittains*, they were taught to direct their hatred rather against their enemies, then any party among the *Romans*.

id. in vita  
agric.

4. *Trebellius Maximus* who had been sent *Propretor* into *Brittain*, by particular factions in the army was forced to fly out of the Countrey, and had recourse to *Vitellius* newly proclam'd Emperour. In his place succeeded *Vitellius Bolanus*, who saith *Tacitus*, governed with more mildnes then was fitting in a Province so fierce and apt for commotions.

d. ibid.

5. As soon as *Vespasian* was declared a pretender to the Empire, the Roman Army in *Brittain* quickly express'd great favour towards him, as one who had been made Leader of the second Legion there by the Emperour *Claudius*, and perform'd severall exploits with great reputation.

6. After three years spent by *Vitellius Bolanus* in a quiet government of *Brittain*, there was by *Vespasian*, who had then been three years Emperour, sent to succeed him *Petilius Cerealis*: who presently, upon what provocation it doth not appeare, assailed the Nation call'd *Brigantes*, took their chief City *Tork*, the most populous then of all *Brittain*, as *Tacitus* affirms: and fought many battels, some of them very bloody, conquering a great part of that Province, and engaged the *Romans* in a war with the rest.

7. In the sixth year of *Vespasian's* reign *Julius Frontinus* was sent in the place of *Cerealis*, during whose government the *Silures* inhabiting the Western parts of *Brittain* rebell'd against the *Romans*: whose Countrey he with great courage invaded, and though partly by their valour, but principally by difficulties of passages they brought him to great extremities, yet in the end with wonderfull constancy he conquered all opposition, and entirely subdued them. And to restrain them from future commotions, he fortified in their Province the City call'd *Isca*, placing one of his Legions there: from whence it took the name of *Caeer-Lem*, or the City of the Legion.

8. After *Frontinus* the Government of the Roman Army was committed to *Julius Agricola* in the ninth, which was the last year

of the reign of *Vespasian*. Whose worthy exploits and signall vertues both in war and peace have been most nobly described by his son in law *Cornelius Tacitus*, in a Book purposely written of his life. Which exploits because they were perform'd after the death of *St. Joseph* and his companions, we will delay the giving a brief account of them to the next Book: and we will conclude this with relating some considerable circumstances attending the death and buriall of those *Apostolick Saints* and *Patrons* of our Nation.

A. D. 82.

## XII. CHAP.

## XII. CH.

1. *St. Joseph* dyed and was buried at *Glastonbury*: This was contradicted by the *Roman Martyrologe*.

2. 3. *St. Joseph* an example both of a *Pastorall* and *Monasticall* life.

4. 5. The particular place where *St. Joseph* was buried, unknown.

6. One *Iohn Blome* upon a suppos'd inspiration, petition'd that he might search it.

7. His action censured.

1. It is a received generall Tradition in this Island that *St. Joseph* ended his days in his solitude of *Avallonia*, or *Glastonbury*, and this on the twentieth seventh of July, in the eighty second year of our Lords Incarnation. Notwithstanding in the *Roman Martyrologe* on the seventeenth of March we read thus, *At Jerusalem is the commemoration of St. Joseph a noble Counsellor of Arimathea, and a Disciple of our Lord, who took down his Body from the Crosse, and buried it in his own new Sepulcher*. But hereby is evinc'd neither that he dyed then, nor at *Jerusalem*: but only that on that day his memory was celebrated there: as in the same *Martyrologe* there are severall examples of the like.

Martyrolog.  
Rom. 17.  
Mari.

2. Now though this holy Saint dyed at *Glastonbury*, we are not to imagin that he spent his days there: since the design which brought him to *Brittain* was to preach the Gospel, and convert soules. *Bishop Godwin* without any authority would inform us, that he and his companions perceiving that their preaching had little or no effect among the rude *Brittains*, and despairing of doing any good, gave themselves at last to a *Monasticall contemplative life*. But we should wrong their charity and *Apostolick Zeale* if we should think they would so soon faint, and be weary of their holy employment. It is more then probable that they would frequently retire into this their solitude, to the end by undistracted Prayers to renew their courage and patience in their *Apostolick* employment, as

Godwin in  
Catal. cap. 3.

likewise



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Mar. 6. 30.

likewise to repose after their labours: so we read in the Gospel that the *Apostles* after their *Mission* perform'd, return'd to our *Saviour*, who for their refreshment was pleas'd to withdraw them from a common conversation into a desert, there to repose.

3. We may likewise prudently judge that it was the speciall design of the *Divine Providence* to make choice of these particular *Saints* to be not only Preachers of his word, but examples also of a *Monastical Conversation*, in an Island so commodious for it. Excepting *S. Mark* in the desert of *Egypt*, we doe not find any other of the *Primitive Disciples*, which seem'd to have had such a design. There wanted not indeed from the beginning many who relinquish'd their worldly employments, and gave their riches to the poore, that without any impediments they might wholly give themselves to God, and being freed from all distractions practise the exercises of *Divine Contemplation*: But this they did apart, in their own houses, and not in Community, as *S. Joseph* and his Companions did, wherein they were imitated by their *Successors*. So that *Brittany* was the almost only place in the world where the *Christian Faith* began with a *Monastical Profession*. And we see also that when that Profession by persecution ceased, the same *Isle* likewise was banished.

4. That *S. Joseph* and his companions also were buried at *Glastonbury* in, or near the Church built by him, we are informed by the *Great Table* of *Glastonbury* mention'd by *Bishop Fisher*, where it is sayd, In this Church doe repose the bodies of the twelve Disciples of our Lord, of whom *S. Joseph* of *Arimathea*, who buried our Lord, was the Chief and Superior. Many Pagans also converted to the Faith of Christ, and baptis'd by them, doe rest there likewise, the multitude of whom is for their number so great, that they cannot be reckoned. The same likewise is affirm'd by the *Author of Eulogium*.

5. As for the particular place in which the Tomb of our Saviour was seated, most probable it is that it was in a Cave under ground in a Chappell afterwards built and dedicated to his honour: as this *Epitaph* imports,

*Ad Brivnes veni postquam Christum sepe-*  
*lavi.*

*Deus, requiesci. Thuriis,*

*After I had buried Christ, I came to the*  
*Brittains:*

*Here I caught them, and here I was bu-*  
*ried.*

6. Notwithstanding his Relicks could not be discovered: inasmuch as some anciently doubted whether he was indeed buried at *Glastonbury*. To cleare which doubt a certain devout *Catholic* in the days of King

*Edward the third* presented a supplication to the King, and obtain'd leave to search after it. The Kings Patentes for that purpose are still extant: wherein it is sayd, A Supplication hath been made to us by *John Blome* of *London*, that whereas, as he affirms, he hath received a com. and from Heaven diligently to seek till he could find the venerable Body of the *Right Reverend* *Joseph* of *Arimathea*, which reposes in Christ, being buried within the li. mner of the Monastery of *Glastonbury*, and which for the Saines honour and edification of many, is to be discovered in these times. And whereas also in ancient Records it is contained that his Body was there buried: We in case it be so, being desirous to bestow due honours to the Monument and venerable Reliques of him, who express'd so great piety and charity to our Redeemer dying, that he took his Body from the Crosse, and placed it in a new Monument which he had built for himselfe: and hoping that by the revealing of his holy Relicks, greater grace and favour shall be shew'd by God to us and our whole Kingdome: We therefore have given and granted permission, as much as lies in us, to the sayd *John Blome*, to digg wheresoever he shall find expedient within the precincts of the sayd Monastery, in order to the searching out of the sayd precious Relicks, according to the instruction and Revelation made to him: Provided notwithstanding that he shall doe nothing which may damnyfy our Beloved in Christ the Abbot and Convent of the sayd Monastery, or endanger ruine to the Church. For which purpose he is to desire and obtain the permission and assent of the sayd Abbot and Convent for whatsoever he shall there doe. Witness the King at *Westminster* the eighth day of June.

7. What effect this search had, does not appeare by History. Which is a sign and presumption strong enough, that *John Blome* mistook a dream for a Revelation. His devotion and good will may deserve at least pardon, if not commendation: but *Christian* prudence required that he should have committed to the examination and judgment of *superiours* or *spiritual* persons, his pretended Revelation before the publication of it, and much more before he did presume to engage the King in the execution of his imaginations.



A. D. 82.

A. D. 1341.

Fid. 18m.

Primord.

Sec. 18m. 7

29.



A. D. 31.

XIII. CH.

## XIII. CHAP.

1. 2. 3. S. Ioseph brought with him two vessels fill'd with the blood of our Saviour.

4. The like reported of the Master of St. Iohn in Hierusalem.

5. 6. &c. The truth thereof asserted by Bishop Groschead.

7. 8. why S. Ioseph would have those vessels buried with his body.

1. THE same Monuments which inform us of the life, death and buriall of S. Ioseph at Glasfenbury (a Tradition unquestion'd in all ages by Britains, Saxons, Danes and Normans :) the same doe likewise testify that S. Ioseph brought with him into Brittainy two silver vessels fill'd with the blood of our Saviour Iesus Christ, as we read in Cap. ge. 1. which most precious Vessels by his order were buried with him in his Tomb. Thus among others writes the Author of Eulogium cited by B. Fisher. And the same in publick Tables hath been transmitted to posterity by the Monastery of Glasfenbury for a perpetuall memory of so rich a treasure.

Ysa. Pri-  
mord Eccl.  
viii. p. 571.

Id. ib. p. 20.

2. Severall proofes hereof were extant even to the days of Queen Elizabeth, which the foresayd learned Bishop Fisher hath collected: And among others he recounts this: Adde herewith, saith he, the narration of William Good a Jesuit: who during the reign of King Henry the eighth was born, and in his child-hood bred up at Glasfenbury. Who affirms that at Glasfenbury there were extant in his time brasse plates engraven for perpetuating the memory of these things, likewise Chappels, Grates, Crosses, Armes, and the observation of the Festival of S. Ioseph on the sixth of the Calende of August. All these remain'd as long as the Monks enjoy'd the most firm Charters of Kings: but now they are all buried in the ruin of the place. Yet never did any Monk know the certain place of the Sepulcher of this Saint. They sayd that it was hid extremely deep under ground, or in some place of the Mountain neighbouring to the chapp-mountain call'd Hamden-hill: And that in future times when the body should be found, the whole world would repair thither in devotion, being invited with the multitude and greatness of the miracles that should be wrought. And among other things, sayd he, I remember that I saw in a Stone-crosse, which in the reign of Queen Elizabeth was demolished, a plate of brasse, in which was writen, That in the thirtieth yeare after the Passion of our Lord, Ioseph of Arimathea with eleven or twelve companions came into Brittainy, and that permission was given them by King Arviragus to abide at Glasfen, then call'd Avallonia, like simple soli-

tary men: And that he brought with him two silver vessels of no great capacity, in which were contain'd a portion of the blood and most sacred water which flow'd out of Christs side after he was dead. And that a Crosse was erected there many years before to shew the length of the Chappell which the same S. Ioseph built of reeds warled, to the honour of the most Holy Virgin: the which length is measured by a line drawn from the middle of that Crosse unto the side of a Chappell afterwards built of square stones. And on the one side of the wall of this Chappell erected to the honour of the most blessed Virgin were engraven in a stone in most ancient Characters these two words, IESUS, MARIA. These things are likewise confirm'd by the ancient Armes of the same Monastery, which are a white Scutcheon upon which is erected straight downwards the stock of a Crosse green and knotted: and from side to side are the arms of the Crosse of the same colour: There are likewise sprinkled all over the field drops of blood: and on both sides of the stock, under the wings of the crosse are placed two vials gilded. These were always call'd the Badges of St. Ioseph, who is piouly believed to have dwelt, and peradventure been buried there.

3. Now that S. Ioseph together with Nicodemus did indeed out of respect and veneration gather the blood of our Lord, and that for diverse ages the same blood was piously worshipped by devout Christians both in the East and West, ancient Histories and Martyrologies doe testify.

4. And on this occasion we must not omit what is related by Matthew Park, in the one thousand two hundred forty and seventh year of our Lord: Then the Master of the Temple and Hospitall of S. Iohn of Ierusalem sent a certain portion of the blood of our Lord shed on the Crosse for the salvation of the world, in a certain most beautiful crystal glasse by a Brother of the Temple well known: The which present was confirm'd by the testimony of severall Persons, to wit, of the Patriarch of Ierusalem, of Archbishops, Bishops, Abbots and other Prelats together with Noblemen dwelling in the holy Land. Thus writes that Historian: and consequently declares at large with what honour and reverence King Henry the third, together with the whole Clergy and Nobility entertain'd the sayd holy treasure.

5. Moreover whereas doubts and scruples were by some spread among the people concerning the reality and truth of that blood: Robert Groschead Bishop of Lincoln, the glory of that age and of our Kingdom for Piety and Learning, gave full satisfaction to doubting minds by a narration of the Fact, which that Historian himself being present heard, and committed to writing, to this effect: Ioseph of Arimathea, (sayd the Bishop) a noble Counsellor, being one of the Disciples of Iesus, or rather a Disciple who bore speciall affection to him, out of tender compas-

Math. Po-  
nit. A. D.  
1147.

ib. in addi-  
tion.  
fol. 161.



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San was very diligent how he might preserve  
his body might be preserved from the rays and fire  
of the sun. For he was a most careful man  
of him, as Nicodemus observed him. And thus  
and other such men will maintain their vigils  
to him for fear of the sun, and being de-  
voted they should have their eyes, and receive  
the benefit of their vigils, from a kind  
of purple dye, which they rub.

6. When John the Baptist was crucified and  
dead, some Jews in their (which were  
said to be a proof of his divinity) and kept  
the body of John the Baptist, and placed him in  
the tomb, and during the mourning of the  
day, with all honour and reverence put down  
the small body from the Cross, which was  
all over in purple dye, mingled and bloody.  
And having a linen cloth very fine hang-  
ing down behind his neck over his shoulders,  
and he might conveniently reach that small  
body with his naked hands, he carefully  
and devoutly wound such a sacred mantle  
in all such and touching, always making  
use of the first linen instead of a sponge, he  
then drew the body out of the mantle, and  
laid it on a bed of blood, he wiped and clean-  
ed them at the Cross of Christ.

7. When the first Joseph had carried  
the body of Christ out for burial, as  
Columbus (where he had been crucified) to the  
place where his sepulcher is now, and washed  
them he laid it in a new tomb, where never  
any body had been laid, which had been de-  
scribed out of a rock, and where himself  
intended to have been buried. But before he  
buried it, he washed the body with which, as  
both Jews and Christians were much  
wounded with blood, and thus first in regard  
of his bloody sweat, of which we read, the  
sweat was like great drops of blood falling down  
to the ground. Again by reason of his whip-  
ping, for he was scourged most cruelly, so as  
not only to leave marks on his body, but to  
make the blood run down. Besides that, his  
Crown of thorns made the very violently press  
upon his head, with a great number of prick-  
les did not only pierce his head and forehead, but  
his temples and ears, and covered it with blood.  
Moreover the soldiers made wide holes through  
his hands and feet. And lastly the soldiers  
from below did wound, but opened a wide  
passage into his side, being thrust into it, as  
last time, if we remember. For these rea-  
sons the famous venerable Counsellor Joseph  
carefully washed his body, besides that such  
was the custom of the Jews before their bur-  
ials, as it is said, when persons of any con-  
sideration are to be buried, particularly Reli-  
gious men, he wash'd it therefore, because it  
was necessary to be washed. He wash'd it,  
because he had an intention and religious de-  
sign to preserve the same blood in his own  
tomb, and to reserve it as a treasure  
and most precious medicine for his soul. And  
therefore he neglected not the water became  
red with admixture of blood, he would not cast it

away, but kept it in a clean vessel. For he  
more reverently did he reserve the pure blood  
distilling from the wounds of his hands and  
feet. And above all he did with wonderful  
reverence and holy care receive into a most  
precious vessel the blood which was mixed with  
water, which he carefully kept one of his disciples, which  
he intended to use from the vessels adjoining to  
his heart: thus he seems to treasure up a precious  
and a special manner to be reserved for himself  
and his successors. Such was the discourse  
of that venerable Jew, copied by the  
Historian his Auditor.

8. It may perhaps seem a wonder, why  
Joseph would obtain that such a precious  
Treasure should be buried with his body.  
For surely natural Reason and the practice  
of all Ages doth dictate to us, that it is an  
argument of our affection and respect to a  
dead friend to be willing to reserve any  
thing of value belonging to him, to esteem  
it because of such a relation, and for tra-  
ding him in a sort always present to us:  
especially when by special desires we are  
obliged to be faithful of him, and without  
our own great danger cannot neglect to  
commemorate his benefits: All which con-  
siderations and many more have place in  
this example. So that to find fault with, and  
condemne the primitive *Demon* in paying  
a respect and Veneration to the *Relicks* of  
Saints, and above all, of this *Saint of Saints*,  
is to renounce human reason, yea to range  
one's self in the society of *Evil spirits*,  
which only abominated and durst not ap-  
proach near unto them. But why then did  
Joseph take order that such most precious  
adorable *Relicks* should be buried with him,  
and hid from mankind?

The true reasons hereof may be, first  
because if in such times, before Christianity  
had been established in this Island, they had  
been consign'd to any particular persons,  
either a looting or profanation of them  
could scarce have been avoided. Whereas a  
certainty that they were reserved in that  
place would be an occasion to stir up the  
*Demon* of present and succeeding *Chri-  
stians* to frequent it, and reap benefit by  
the virtue of them. And again Joseph had  
no doubt the same design herein, that the  
*Emperor Constantine* afterwards expressed, as  
*Epiphanius* informs us, who with great care  
made a collection of the *Relicks* of the *Ap-  
stles*, which he richly adorned, and com-  
manded they should be laid up in his tomb,  
to the end that being dead he might be made par-  
taker of the prayers which there in honour of  
the *Apstles* should be offered to God.

Joseph in  
his tomb  
the L. 4. c. 66.



TITUS  
EMP.

A. D. 81.

## The Church History of Brittany

TITUS  
EMP.

A. D. 81.

### XIV. CHAP.

*The manner of the life of the monks of the monastery of St. Eusebius, who were the first who came to the island of Brittany.*

When the monks of the monastery of St. Eusebius, who were the first who came to the island of Brittany, were settled in the solitude of the holy place of St. Eusebius, who desired to have their monastery the most of duty and piety. For the monks of the monastery of St. Eusebius, who were the first who came to the island of Brittany, were settled in the solitude of the holy place of St. Eusebius, who desired to have their monastery the most of duty and piety. For the monks of the monastery of St. Eusebius, who were the first who came to the island of Brittany, were settled in the solitude of the holy place of St. Eusebius, who desired to have their monastery the most of duty and piety.

and the imitation of his manner

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THE



THE  
THIRD BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAP.

I. CHAP.

1. 2. 3. &c. *About the time of S. Iosephs death Iulius Agricola came to be Governour of Britanny. His gesss and Victories.*

Tenth. ch.  
Agricola.

1. **T**HE death of *S. Ioseph* hapned little after the time that *Iulius Agricola* was sent Pretor into Britanny, in the last year of the reign of the Emperour Vespasian. At his first entrance he was entertained with seditions in the Army, and commotions in the Countrey. The former he by his prudence and authority easily quieted: and the other by his courage and diligence.

14. 141.

2. It was the Province of the *Ordovices* (or Inhabitants of *Northwales*) that taking example from their neighbours the *Silures*, endeavoured to shake off the Roman yoke. The first Act of their rebellion was to invade and utterly rout certain Troops of horse quartered amongst them. Hereupon *Agricola*, though then newly arrived, and the Winter already beginning, yet assembled the Legions, and march'd into their countrey. Which diligence of his so discouraged them, that they durst not oppose him with an Army: inso much as he freely wasted and destroyed almost the whole Province.

14. 16.

3. That which made his conquest entire, was an impression which he made into the

Isle of *Mona* (or Anglesey:) from the possession wherof *Suetonius Paulinus* had been recall'd by the rebellion of *Boudicea* Queen of the *Trimbantes*. The *Ordovices* thought themselves secure in this island, because *Agricola* was unprovided of boats to passe his army. But this defect he supplied by his wisdom and constancy: For chusing among his *Auxiliaries* such as were most skillfull in swimming, and in the water could both carry their arms and direct their horses, he made them passe over into the island. Hereby the Enemies were so astonished, that they humbly begg'd peace, and deliver'd up the island to him.

4. After this victory *Agricola's* care was to govern the Province peaceably: for which purpose he restrain'd the avarice of the Roman soldiers, and defended the Natives from their injuries. Yea moreover having terrified them with marches through all the difficult passages in the island, he by his courtesy & civility invited them to take pleasure in living peaceably. For which purpose he encourag'd them to conform themselves to the Roman fashion of life, by building houses, Temples and Market-places. Yea he allured them to imitate even the vices of their Conquerours, in magnificent banquets, baths and other instruments of Luxury. He likewise caused the children of the *British Nobility* to be instructed in literature, preferring their witts and naturall endow-

14. 16.



A. D. 87.

ments beyond the capacities of the *Gauls*: by which means not only the *Roman* tongue became familiar to the *Brittains*, from which formerly they had a great aversion, but they aspired also to learn and practise *Eloquence*.

Id. ibid.

5. Such was the employment of the two first years of *Agricola's* government. In the third he march'd *Northward*, there discovering new Nations and Provinces, whose country he waded as far as the river *Tam* (or *Tweed*.) And the summer following he continued his conquests as far as *Bodotria* (or *Edinburgh-fish*) Eastward, and *Glotta* (or the *Frith of Dunbritton*) Westward: and the narrow space of land between them he strengthened with forts and garrisons, so that the only Enemies remaining unconquer'd, which were the *Caledonian Britains*, were driven beyond those *Northern* limits. In the foresayd streits neare a town called by *Protony Coria* (now *Abercurven*) there is to this day extant an ancient Structure of square stones, call'd by the Inhabitants *Iulium Hor*, fancied by them to have been built by *Iulius Caesar*, who yet never came near this Province: but in all probability rais'd by *Iulius Agricola*, as a Monument of his Conquests.

Id. ibid.

6. In the fifth year of his Expedition he subdued the Northwest Provinces of *Brittany* looking towards *Ireland*: into which parts he drew most of his forces, as if he had had some thoughts of invading that *Island*: from whence a petty Prince, expell'd by a Sedition of his Subjects, repaired to him: whom with a shew of freindship he detain'd, intending when an opportunity offred it self, to make use of him in a design upon that *Island*.

Id. ibid.

7. The following yeare he spent in a march northward from *Bodotria* (or *Edinburgh*) on purpose to find out the limits of the country: for hitherto it was not known to the *Romans* whether *Brittany* was an *Island*, or no. And both to secure his march and carry provisions, he caus'd his Navy to keep pace with his land Army: a spectacle of great terrour to the poore *Brittains*. Who therupon united all their counsells and forces to endeavour by this last attempt to free themselves from danger by the *Romans*.

Id. ibid.

8. Their first exploit was to assault the camp of the ninth Legion, separated from the rest. But the watchfull *Generall* came upon them when they were ready to break into the Camp, and at last, though with great difficulty, disperfed them.

Id. ibid.

9. The *Caledonian Britains* sayling in this, resolv'd to decide the whole controversy by a generall Combat. Whereupon they assembled all their forces on a Mountain, call'd *Grampius*, which divides the whole country (since call'd *Scotland*) into the Northern and Southern Provinces. Their

General, specially elected for this warre, was called *Gadgus*, eminent both for his Nobility and courage, who omitted no arguments which might inflame his soldiers valour: especially insisting on this, That the *Romans* by their shipping having discovered that *Brittany* was an *Island*, they had nothing behind them but the Sea and rocks, to which by flying they might have recourse.

10. *Agricola* on the other side having brought his Army in sight of the enemy, rais'd their courage by showing that they were now come to an end of all their labours and dangers: that this Victory would bring them all manner of security and plenty: And however, that in case they should be overcome, it would not be inglorious to their memory, that they dyed in the utmost bounds of the Earth and Nature.

11. The battell was fought with valour on both sides proportionable to the necessity: but at last the *Brittains* were entirely defeated, and though in the chace through woods and fast places their rage made them turn upon their pursuers, and kill not a few of them, yet they were so wholly broken, that for many years after their impotency made them quiet.

12. This combat was fought in the eighth and last year of *Agricola's* Government. For in the beginning of the year following, which was the fifth of *Domitians* reign, he returned to *Rome*: having triumphall ornaments decreed him by the Senat: and though in appearance he was honoured by the Emperour, yet his glory and virtues rendred him the object of the Tyrants Envy and hatred, and within a few years the sacrifice of his cruelty.

## II. CHAP.

## II. CHAP.

## 1. 2. Of the Successors of Agricola in the Government of Brittany.

## 3. Roman Legions continued in Brittany.

1. After *Agricola's* departure out of *Brittany* it does not evidently appear in History who succeeded him. And no wonder, since so entire a conquest of the Nation had been gained by *Agricola*, that whosoever follow'd him could not afford any considerable exploits to furnish a History.

2. Some Writers say that *Cnusus Trebellius* was the next who succeeded in the Government during *Domitians* reign: Others, that it was *Salustius Lucullus* mention'd by *Suetonius* in these words, *Domitian*, saith he, put to death *Salustius Lucullus*, who had been

Generall



Generall of the Roman Army in Britanny, for this only crime, because he had suffered lances of a new fashion contrived by himselfe to be called Lucullan Lances.

3. This is all that any of the Roman Historians mention touching Britanny, during not only the remainder of Domitian's reign, but also the two Emperours, Nerva and Trajan, which succeeded him. The Roman Legions continued still in the Countrey, though all their employment was only to prevent any insurrections among the Britains. Iosephus the Jewish Historian gives us an account of the number of those Legions, writing thus, Britanny is compass'd with the Ocean, being a new discover'd world, little lesse then ours. The Romans now inhabiting there have reduced it to the obedience of their Empire: and four Legions are sufficient to overawe and keep in order the Island, though abounding with great multitudes of inhabitants.

Joseph. apud  
Cauden.

III. Ca.

## III. CHAP.

1. 2. S. Clement Pope: He sends Bishops into Gaul.

3. 4. Of S. Taurinus Bishop (Ebroicensium) of Euxen: not (Eboracensium) of York.

5. The Legation of Britanny to Saint Clement.

**A**Ncient Ecclesiasticall Monuments doe suggest little or nothing to History relating to Christian Religion in Britanny, during the space of time between the end of Nerva, and the death of Domitian, containing twenty eight years, from the seventieth year of Christ to the ninety eighth.

1. Toward the latter end of that time S. Clement, sitting in the Chair of S. Peter, express'd his generall care over the Church, both toward the East and West: for by a most divine Epistle to the Church of Corinth he prevented a schism threatening its ruine, and, as Irenaeus saith, he repair'd their Faith much decayd, by declaring to them the Tradition, which he freshly had received from the Apostles.

3. Moreover he supplied these North-west Regions, principally the Gauls, with Pastors and Bishops, sending S. Nicasius to Rouen; S. Eutropius to Xaintes, S. Lucian to Beauvais, and S. Taurinus to Euxen. Concerning this last we read thus in the Roman Martyrology, Among the inhabitants of Euxen in Gaul there is on the eleventh of August a commemoration of S. Taurinus Bishop, who having been ordain'd Bishop of that City by Saint Clement Pope, by his preaching the Gospel propagated the Christian Faith in those Regions; and being illustrious by the Glory of his Miracles, af-

Iren. lib. 3.  
cap. 5.Martyrol.  
Rom. II.  
cap. 5.

ter many labours sustained for the Truth, he slept peaceably in our Lord.

4. Particular notice is to be taken by us of this Saint, because of a mistake of certain modern Historians, who from a resemblance of the words Ebroicensis and Eboracensis; affirm this S. Taurinus to have been Bishop of York. For thus doe the Centurists of Magdeburg write, S. Taurinus was Bishop of York, and dyed a Martyr under the Emperour Adrian, Licinius being then Prefect of the Countrey: Yea moreover not only Bishop Godwin, but S. Antoninus likewise affirm that S. Taurinus, and S. Nicasius also, pass'd over into Britanny. Neither indeed is it altogether without example that Bishops in those days, out of a common zeale to mens salvation, should change their Seats, and remove their residence whither greater necessities and want of spirituall Light did call them. And if any credit may be given to the assertion of a Modern Historian, that S. Clement formerly accompanying S. Peter preach'd the Gospel in Britanny, it is not to be doubted but that his care was to promote the good work begun by himself.

5. Yea I find an ancient Manuscript quoted by the R. F. Alford, wherein is contained, how the Church of Britanny in the year of Grace one hundred, sent a Legation to S. Clement, desiring him to communicate to them the Order and Rites of celebrating Divine Service. And Berynius affirms it to be an ancient Tradition that S. Clement set down in Writing the Order of offering Sacrifice instituted by S. Peter, which was afterward in use through the whole Western Church. And long before him S. Isidore affirms the same. True it is that in following times it was lengthned, by additions made to it.

Cent. Magd.  
lib. 3. cap.  
10. f. 222.Broughon  
hist. l. 3. c.  
36. n. 50Alford. vol. 1.  
p. 99.Beryn. ad  
A. D. 101.Isid. l. 3. de  
offic.

## IV. CHAP.

IV. CHAP.

1. Britains sayd to have been divided into Ecclesiasticall Provinces by Pope Anacletus in the reign of Trajanus.

2. Such a Division much later.

**I**N the reign of the Emperour Trajan, S. Anacletus the Successour of S. Clement in the Chair of S. Peter is sayd to have divided Britanny into five Provinces and Metropoles, ordaining Bishops and Primates in each: and hereto we find our Protestant Arch-Bishop Parker to have given his assent. The ground whereof is a certain Decretall Epistle long since publish'd under the name of the sayd Pope, in which a division of Provinces is indeed mentioned, yet without any application to Britanny. But the authority of that Epistle being much suspected, yea renounced by severall, not only Protestant but Catholike Authours, li-

Antiquis.  
Britan. f. 24.

tle



A. D. 110.

Girald.  
Camb. de  
Mancu. Eccl.  
joni lib. 2.

Vid. Am  
mon. Mar.  
cel. lib. 18.  
cap. 18.

V. CHAP.

Spanian, in  
Hadrian. c. 5.

the credit is to be given to that relation grounded by some upon it touching the layd Division: though Giraldus our Welsh Historian undertake to set down the particular names of the Provinces: calling one *Britannia prima*, which is the Western part of the Island: the second he names *Britannia secunda*, containing the Province of Kent: the third *Flavia*, which is the middle part of Brittany, which after the entrance of the Saxons was called *Mercia*: The fourth *Maxima*, containing *Yorkshire*: and the last *Valentia*, under which were comprehended all the Northern Provinces beyond the *Brigantes*.

2. But certain it is that these *Tuiles* were not assign'd, nor this Division made till severall ages afterward, under the reign of the Emperours *Valentinian* and *Valens*. As for the present age of *Traian*, *Brittany* was then divided only into two Provinces call'd the *First* and the *Second*, or as *Ptolemy* names them, the *Greater* and the *lesse*, and *Dis*, the *Upper* and *Lower Brittany*: The former of these contain'd the Southern parts as far as the *River Thamesis*, first possess'd by the *Romans*: and the other, the *Western Provinces* of *Cornwall*, *Wales*, &c.

V. CHAP.

1. Tumults in Brittany: neglected by Trajan.

2. 3. Of King *Coelwa* reigning there: his Character.

4. The Emperour *Hadrian* quietts Brittany: as his Coyns testify.

5. This he did, not in person, but by his Officers.

1. Toward the latter end of *Traian*'s reign, among other Nations which rebelled against the *Roman Empire*, *Brittany* is reckoned for one by *Spertianus*: But the Emperour finding a greater necessity to turn his arms against the *Africans* and *Sarmatians*, neglected the *Brittains*.

2. Now what particular Provinces in *Brittany* those were which at this time attempted to shake off the *Roman Yoke*, it does not appeare. *Coelwa* was yet alive, who is by our Historiographers call'd *King* of the *Brittains*, not as if he were the only King in the Island, but because he was the most considerable in power and wealth, to whom the rest yeilded both honour, and some kind of subjection, as in *Casars* time we read the severall *British Princes* then reigning in their respective Dominions did to *Casibelan*: and afterward in the *Saxon Hierarchy*, he that was call'd [*Rex Anglorum*] King of the *English*, had a supereminence over the rest.

3. Now as touching *King Coelwa*, he is described by our Histories to be a Prince of so benign and peaceable a nature, and withall so affectionat to the *Romans*, having had his breeding at *Rome* it selfe, where, as *Polidor Virgil* says, he spent his younger years in the disciplin of war and civil literature, and during his reign he shew'd all respectfull submission to the Majesty of that *Imperiall City*, restraining his Subjects from all designs and attempts against it: So that it cannot be conceived that he ioyned in the said Rebellion.

4. Now though *Traian* by greater concernments was hindred from reducing the tumultuous *Brittains* to obedience, yet his Successour *Adrian* in the beginning of his reign neglected them not: For there are yet extant ancient Coyns made by a Decree of the *Roman Senat*, wherein is imprinted the *British Army* with the figures of three *Roman* soldiers on one side, and on the other the Emperour *Adrians* face, denoting likewise his third Consulate, which fell in the first year of his reign. Such Coyns were framed and dispersed among the Soldiours as a gratuity, to conciliate their affections to the Emperour: And the figures of the three soldiers imported the three Legions then guarding this Island: the Titles of which were the *Second* call'd *Augusta*, the *fourteenth* call'd *Vitrix*, and the *Twentieth Legion* call'd also *Vitrix* and *Britannica*.

5. Notwithstanding these Coyns are no proof either of the Emperours coming then into *Brittany*, or of any battell or Victory gained then upon the *Brittains*: being only a ceremony of *Adrians* assumption to the Empire, partly to oblige the *Roman* soldiers to him, and likewise to admonish the *Brittains*, that the *New Emperour* was mindfull of their disorders, which if they continued, he would, as he effectually did three years after, come himselfe to chastise them.

VI. CHAP.

A. D. 120.

Polid. Virg.  
Hist. lib. 2.

A. D. 120.

VI. CHAP.

1. *Iulius Severus* Governour of *Brittany*.

2. The Emperour *Hadrian*'s progress through the Empire.

3. 4. A wall made by him in *Brittany*, to exclude the *Caledonian Britains*.

5. *Hadrian* returns out of *Brittany*.

1. *Iulius Severus* was the *Protor* who at this time administred the Province, and governed the *Roman Army* in *Brittany*, who, for ought appears in story, stood only upon his defence, and made no expedition a-

gainst



HABR.  
EMP.

A. D. 82.

## under Roman Governours. III. Book. 39

HABR.  
EMP.

A. D. 116.

against the rebellious Britains in the Northern parts of the Island, as appears by the following exploits of the Emperor Hadrian. By which it is manifest that King Coelus, whose Dominions lay southward, had no engagement in those commotions.

1. In the third year of his reign the Emperor began a progress through all the Regions of the Empire, to compose seditions, to rectify disorders, and restore discipline through all his armies. He began with Germany, and from thence took a view of France, and the year following pass'd over into Brittain: A generall view of whose actions in these Countreys is afforded us by Dio.

2. We will here only mention one memorable exploit in Brittain, which was the separating of the peaceable subjects of the Roman Empire from the rest who refused to submit to its yoke. Now whereas Julius Agricola had formerly driven the rude Britains into the Northern parts of Scotland, and had built forts in the narrow isthmus between Edinburgh frith, and that of Dunbarton, to hinder them from making inroads into the Provinces subject to the Romans, it seems the Britains had broke through that enclosure, and subdued much of the Country beyond it.

3. Hereupon Hadrian not deeming it worth his care, or endangering his Army to repell them within their former bounds, contented himself to raise a wall or campire more Southern than the former, which he continued the space of fourscore miles between Solway fush on the West, and Tinnmouth on the East side of the Isle. Which wall made of Tuffs, and strengthened with Timber, was afterward repaired by the Emperor Severus, and again changed into a stone wall by Theodosius Father of the famous Emperor of that name. This was in succeeding times call'd the *WALL*, by reason that those Northern Britains beyond it became as a distinct Nation, taking their name from their continuing the old barbarous custome of painting themselves, which the civill inhabitants had relinquished.

4. Hadrian the year following was call'd out of Brittain to compose a sedition rais'd at Alexandria in Egypt: Therefore he pass'd back into Gaul, and from thence into Spain where he wintered. Out of Spain the next year he sayd into Egypt, where having quieted the Country, he returned to Rome.

### VII. CHAP.

1. A Persecution rais'd by Hadrian against Christians: and the occasion of it.

2. He profanes the holy places at Jerusalem

3. They remain desolate till S. Helens time.

4. Modern Seditious imitate the rage of Herodians against the Crosse of Christ.

THIS laborious circuit made by the Emperor, though it was very beneficiall to the Regions through which he pass'd, that is, almost the whole Empire, yet it was the cause of great sufferings to the Christians every where; but especially in Palestine, where they were most numerous, that Country being the source of our Religion: and also by reason of the Devotion which all of them bore to those holy places consecrated by the actions and sufferings of our Saviour: to celebrate the memory of which there was continually a confluence of Believers from all the quarters of the world.

1. This moved envy in the minds of the Jews and Gentiles likewise, upon whose complaints the Emperor not only renew'd the persecution of them begun by his Predecessors, but so inspired Severus himself, imagining that he could destroy Christian Religion it selfe by making desolate the place where it began, he erected in the most sacred place of our Lords Passion the Hill of Devils. And because Christians were generally esteemed an offspring of Jews, he ordered a Column of soldiers to keep some small watch to forbid all Jews to approach Jerusalem.

2. S. Paulinus more particularly says, that on Mount Calvary where our Lord suffered, Hadrian plac'd the Idol of Jupiter: (S. Hierom adds, that on the Hill, where the Crosse had been plac'd, he erected a marble Statue consecrated to Venus) and profaned Bethleem, the place of our Saviours Birth, with the Temple of Adonis. Thus he did, as concerning that the Root is rotten, and foundation of the Church would be destroyed, if Idols were worshipp'd in those places in which Christ was born: that he might suffer, and suffer that he might rise again; and rise that he might reign, being judged by men that he might be Judge of mankind.

3. In this desolation and those Holy places lye, till Helene the Mother of the Emperor Constantine out of a pious affection to Christian Religion, thought it worth her pains and industry to search out the venerable Crosse, but never that, nor the divine Sepulcher of our Lord were easily to be found. For the ancient Gentiles, persecutors of the Church, labouring with

VII. C.

A. D. 116.

Suppl. B.  
vol. 1. p. 41.

Paulin. Epist.  
lib. 2.  
cap. 23. p. 100.

Suppl. H.  
vol. 1. p. 100.





HADR.  
EMP.

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## The Church-History of Brittainy

HADR.  
EMP.

A. D. 118

A. D. 118

These things moved many to approve and embrace it, and the Emperor Hadrian himself to publish an Edict, prohibiting the punishment of any for their Beliefe, if otherwise they were free from crimes.

What effect this mitigation of the persecution probably wrought in Brittainy we shall presently shew. But first we will observe Gods just severity against the most inveterate hatred of the Jews, always active and restless to incite and inflame persecutions against innocent Christians.

The Jews had rais'd a rebellion in the beginning of Hadrian's reign, and with much more were at last subdued: insomuch as they were forbidden to enter into, or so much as from a far to look upon their City Jerusalem: The name of which was by the Emperor likewise changed into *Aelia Capernaum*, and in it a Temple was built to Jupiter. Yet moreover the Jews were by a Law forbidden to practise circumcision, thereby to distinguish themselves from o-

thers.

Upon these provocations a second Rebellion more violent and largely spread than the former, was raised by them, by which (saith Dio) the whole world was shaken and disturbed. To suppress them, after that the Emperor's first Generall, *Severus*, had been unsuccessfull, *Julius Severus* was commanded out of Brittainy, which he had governed severall years: and in his place was sent *Antonius Pius*, favoured by the Emperor for service formerly done against the Jews in their first sedition. Concerning whom nothing remains of any exploits done by him: for all his employment was to guard the Wall or Rampire lately raised to restrain the incursions of the rude Northern Barbarians. Only there is still extant an ancient Inscription signifying this his promotion, and the cause of it, which Monument was raised by one of his Officers, *Q. Cassius*

A. D. 139.  
Dion. Hal.

*Antonius Pius*.

As for the particulars touching the persecution of the Jewish war, the savage cruelties exercised by them, and the great damage sustained by the Romans, which yet ended in almost an utter extirpation of the Jewish name, these things not pertaining to our present design, are to be enquired into among the *Histories* of that Age. We will now return to the Ecclesiastical affairs of Brittainy happening in this time, which though of small moment, are not therefore to be omitted.

Julian. in  
Epist. 10.

Julian. in  
Epist. 10.

VIII. CH.

VIII. CHAP.

A. D. 118

A. D. 118

A. D. 118

A. D. 118

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A. D. 118

A. D. 118

IX. CHAP.



## under Roman Governours. III. Book. 41

## IX. CHAP.

1. 2. *The death of the British King Coellus: to whom succeeds his Son Lucius, a child. The reason of his name.*

3. *A message sent from the Britains to Pope Evaristus.*

4. *An answer given by his Successour Pope Alexander.*

5. *Many Baptis'd in Britanny at Granta, or Cambridge.*

A. D. 124.

William  
Jones, ed.  
p. 27.

Toward the beginning of the Emperor Hadrian's reign dyed the British King Coellus. Leaving for his successor his Son Lucius, a child then of ten years old, who imitating the acts of his Father, posses'd the affections of his subjects, being esteem'd as a second Coellus. The reverence and love which his Father bore to the Romans seems to have been the cause that he gave him a Roman name, which being derived from *Lux* (light) hence the Britains called him *Leuir Maw*, or a great Brightnes, by reason of the joy he brought to his Father, being born to him in his old age, in the thirty seventh year of his reign, as likewise to the whole Kingdome which esteem'd it a great happiness to enjoy a successor to their most beloved King.

2. But Divine Providence seems to have had another design in the appointment of this King's name, intending it for an omen of that heavenly Light, which in this Princes time and by his procurement was communicated to the whole Kingdome. But this most signall blessing arriv'd not suddenly. Though King Lucius, imitating his Fathers benignity, express'd much kindness to the Christians, yet he quitted not the superstition of his Forefathers till after many Vocations sent him from God, and many invitations and preparations which by Divine Providence occurring in his time, dispos'd him by little and little to submit his neck to the easy and most happy Yoke of Christ. What those preparations were, we shall set down in their due place.

3. Our British Historians, Gildas and Nennius mention a message sent to the Britains by Pope Evaristus in the latter end of Traians reign, exhorting them to the embracing of Christian Faith. An occasion and advantage for such a message may seem to have been taken from Traians mitigating the persecution formerly rais'd by him against the

Christians, for which purpose he sent his Edicts into all Provinces. No wonder therefore if that Holy Bishop layd hold of this opportunity to recommend that Religion, whose innocence was approved by its greatest persecuters.

4. Yea moreover *Albertus Krantz* (a late German Writer, from what Monuments it does not appear, affirms that King Lucius obtained from Pope Alexander the successor of Evaristus, that the Christian Faith should be preached in this Isle. Which if it be true, we may reasonably impute the occasion of it to the Emperor Hadrian's Edict published for the ceasing of persecutions against the Christians. Now that this Holy Bishop did readily comply with so desirable a request, and consequently send Apostolicall men to propagate the sacred Verities of our Christian Faith, some Writers doe hence collect, because about these times our Ecclesiasticall Annals doe take notice of the coming of S. Timotheus and S. Marcellus with others into Britanny, concerning whom we shall treat shortly.

5. Moreover in the most ancient Monuments of *Burton Abbey* we find, that in the year of our Lord a hundred forty and one there were baptis'd in *Granta* (afterward call'd *Cambridge*) nine Doctours and schollars. Now whether this so memorable & publick Ceremony was performed by any of the Preachers sent by Pope Alexander, is not mention'd in these Monuments. However this is confidently averred by *Gildas*, That the Christian Faith did from the beginning entirely remain in Britanny till Diocletians persecution. Which saying of *Gildas*, as Bishop Fisher well observes, was seasonably recorded by him, lest any one should thinke that before the conversion of King Lucius, Christian Religion brought into Britanny by the Apostles and their Disciples, had been utterly extinguished.

Krantz.

Broughston.  
cent. 2. cap. 3.

A. D. 141.

Gild. de  
excid.F. f. v.  
Prinard.  
fol. 52.



ANTONIN.  
P. EMP.

A.D. 147.

X. CHAP.

43

## The Church-History of Brittany

X. CHAP.

1. *Antoninus Pius succeeds to Hadrian in the Empire: who sent Lollius Urbicus to repress the rebellion Caladonians in Britany.*

2. 3. *The Brigantes in Britany rebell: and are pacified: For which the Emperor is stiled Britannicus.*

A.D. 142  
Capitol. in  
Antonin. c. 7.

1. **T**O the Emperor Hadrian succeeded Antoninus Pius adopted by him: In the beginning of whose reign the Northern rude Britains took the boldness to break through the wall rais'd by Hadrian for their restraint, and after a hostile manner made inroads into the Roman Provinces. For the repressing of whom Lollius Urbicus was by the New Emperor sent into Britany to govern the Roman Army: who easily quietted those commotions, and moreover drove back the Britains within their former bounds, at Edinborough, where he rais'd a new Wall, in the same narrow space between the Eastern and Western seas, where formerly Julius Agricola had for the same purpose built severall forts at convenient distances. From which wall the Emperor Antoninus in his Itinerary reckons the utmost limits of the Empire.

A.D. 147.

2. A few years after, the Brigantes (in Yorkshire) upon what provocations it is uncertain, began tumults, and both by Sea and land invaded the Ordovices (in North-Wales) a Roman Province. Which injury the others likewise repaid in the like manner. Hereupon Lollius Urbicus the Roman Pretor, lest this flame of dissention should spread further, timely put both his army and Navy in readines. Himselfe lead his Army by land, and *Seius Saturninus* commanded at Sea: Thus in a short time all differences were compos'd, and the Brigantes, who first began the sedition, received condign punishment.

3. Though these two Tumults in Britany are by the Writers of those times only sleightly and summarily described, yet it seems they were full of danger and hazard to the Romans, otherwise the Emperor Antoninus by whose directions and authority the war was managed, would not have assumed the Title of *Britannicus*, as a conquerour of Britany, which Title notwithstanding we find ascrib'd to him.

XI. CHAP.

1. *Succession of Popes: Pope Pius establishes the observation of Easter: to whom the Britains conform.*

2 3 4. *Of S. Marcellus a Brittain: Bishop of Tiers and the first British Martyr; he suffered out of Britany.*

ANTONIN.  
P. EMP.

A.D. 160.

XI. CHAP.

1. **I**N the nineteenth year of the Emperor Antoninus, being the one hundred fifty eighth year of our Lord, Pope Pius the first of that name succeeded Higenus, the Successour of Pope Alexander. He was the first who by a Decree establish'd the observation of Easter, or the Feast of our Lord's Resurrection on a Sunday, in opposition to the Judaizing Christians in the East, who pretending a Tradition from S. Iohn the Evangelist, kept it precisely on the fourteenth day of the first Moon in March. This we mention here because some Modern Protestants pretending that our ancient British Christians conform'd themselves to the Eastern, not Roman custome, doe therfore infer that this Island received the Christian Faith, not from Rome, but the East: Which controversy shall be examined in due place.

2. Our Ancient Ecclesiastical Monuments make mention about this time of S. Marcellus a Brittain born, and a zealous Apostolical Preacher of the Faith in Britany. Concerning whom our English Martyrologe testifies that he gathered into a flock the remainder of those who had been converted by S. Ioseph of Arimathea and his companions, confirming them in the same Faith.

3. This S. Marcellus was afterward ordained Bishop of Taugres and Triers. For before Constantine's time, saith Miraeus, those two Cities were govern'd by one Bishop. In the Annals of which Church we read, that Sains Lucius King of Britany was made a Christian, and baptis'd by this Marcellus a Teacher of the inhabitants of Triers. Indeed it is not unprobable that King Lucius might have been instructed in the verities of Christian Religion, and well disposed to the Profession of it by this Sains: but there are far more authentick testimonies demonstrating that he was baptis'd by Euzacius and Damianus sent from Rome by Pope Eleutherius, as shall be demonstrated hereafter.

A.D. 158.

Martyr. Ang.  
4. Septemb.

Miraeus in  
Fast. Belg. 7.  
lunij.  
Catalog. Epif.  
Trevirans.

4. This



A. D. 161.

Mon. Aug.  
4. Sept.

4. This holy Bishop was the first Brittain which suffered Martyrdom, out of the Island, as *S. Alban* was the first that suffered within it. He is commemorated in our Martyrology on the fourth of September, and in the Gallican Martyrology he is celebrated with an illustrious Elogy. This his Martyrdom happened many years after this time, in a great persecution rais'd against Christians during the reign of *Antoninus* his Successour, *Marcus Aurelius*, when he was absent from Rome, and gone into the Eastern parts then in commotion after he had finished the German War.

XII. Ch.

## XII. CHAP.

1. 2. *S. Timothy the son of Pudens preaches in Britany.*
3. *Of his Sister S. Pudenciana.*
4. *Of Priscilla.*

1. Together with *S. Marcellus* there came from Rome another illustrious Saint of Noble Birth and plentiful fortunes, all which notwithstanding he despis'd and relinquish'd that with more freedom he might preach Christ crucified: This was *S. Timothy*, the son of *Pudens* a Roman Senator, and of his wife, suppos'd by many to have been the famous *S. Claudia*, the British Lady, concerning whom we have already treated. He was Brother to *Novatus* and to *S. Pudenciana* and *S. Praxedes*, whose memories are universally celebrated by the Catholick Church.

2. The coming of *S. Timothy* is a considerable proof that his Mother was a Brittain: and for that reason the whole family may justly challenge a place in this History. And because he survived the rest, we will briefly set down what we find in the Ecclesiasticall Office touching the two Holy Sisters.

3. *Pudenciana* a Virgin, daughter of *Pudens* a Roman (Senator) with admirable piety practising the duties of Christian Religion, together with her sister *Praxedes* sold her patrimony, and distributed to the poor the money arising from thence: giving her self wholly to fasting and prayer. By her endeavours and Zeale her whole family, consisting of ninety six persons, was converted to the Faith, and baptised by Pope Pius. And when by an Edict of the Emperour *Antoninus* publick Sacrifices of Christians were forbidden, the Holy Pope celebrated the Divine Mysteries together with other Christians in the house of *Pudenciana*: who kindly entertained them all, affording them all things necessary for their sustentation. Thus continually employing herself in these Offices of Piety she

departed out of this life, and in the fourth month of the Calends of June (in the year of our Lord one hundred sixty and one) she was buried in the Sepulcher of her Father in the Cormitory of *Priscilla* situated in the Salarian way.

4. *Priscilla* here mention'd, by whom a Coemitory or common place of buriall for Christians had been bestow'd, was the Mother of *Pudens* and Grand-mother of this holy Virgin. From her probably it was that her Mother *Claudia*, took her name. For as she being a Captive attending King *Caracallus* when he was taken prisoner by *Ostium*, she changed her British name into *Claudia*, out of regard to Emperour *Claudius*: so being married to *Pudens* she it seems once more changed it for another, peculiar to her husbands family.

## XIII. CHAP.

XIII. Ch.

1. 2. *The death of Novatus Brother of S. Timothy and S. Pudenciana, signified in a letter from the Holy Priest Pastor S. Timothy in Britany.*
3. *S. Timothy's Answer: who leaves to the disposal of his Sister S. Praxedes the State left by their Brother.*
4. 5. *She dedicates the Bathes of Novatus or Timothy, into a Church where Christians assembled.*
6. *Why Churches in Rome call'd Tituli.*

1. The next yeare followed the death of *Pudenciana's* Brother *Novatus*. Concerning which the ancient Ecclesiasticall Monuments have still preserved a letter written by the Holy Priest called Pastor, directed to *S. Timothy* then absent from Rome, and employed in the Apostolick Office in Britanny; the tenour of the Letter is as follows:

2. Pastor a Priest to his fellow Priest *Timothy*, health in our Lord. The Venerable Virgin *Praxedes* was in great affliction for the death of her Sister *Pudenciana*. Whereupon many honorable Christians together with our Holy Pope Pius came to her to comfort her. There came likewise to her for the same purpose *Novatus* your Brother, who is also our Brother in our Lord, and gave her much consolation: and moreover by his liberality he greatly refreshed many poore Christians, ministering to them plentifully of his wealth. Being with his Sister, he earnestly desired that by her prayers he might obtain mercy from our Lord. He likewise, together with our most blessed Bishop Pius, hath fre-

A. D. 161.

The Letter of  
Pastor to S.  
Timothy.



A. D. 161.

quently commemorate you at the Altar of our Lord. About a month and twenty eight days after he was departed from the Virgin Praxedis, he fell sick. Now our Bishop Pim together with the Virgin Praxedis having a solicitude for all Christians, they enquired where the Man of God Novatus was, since he appeared not in the Congregation: And they were informed that he was detained thence by sickness: then were all very sorrowfull. Hereupon the blessed Virgin Praxedis said to our Bishop Pim, If it be your Holiness pleasure let us go to him: for by your visitation and prayers I doe assure my selfe our Lord will save him. Upon this her proposal it was resolved accordingly: and at night were together with our Bishop Pim, and the Virgin of our Lord Praxedis, went to the Man of our Lord Novatus. And when this Holy man heard that this assembly was come to see him, he gave thanks to our Lord for the comfort he received by the Visitation of the Holy Bishop Pim, together with the Virgin of our Lord, and all the rest of us. Thus we remained in his house eight days and nights. And during the time we were with him, he expressed his Will and pleasure to be, to bequeath to your selfe and the blessed Virgin Praxedis all his estate: and on the thirteenth day following he departed to our Lord. Of these things we together with holy Pim Bishop of the Apostolick See and the Virgin Praxedis, thought meet to give you an account by these our letters, to the end you might acquaint us with your pleasure, how you would have the estate of your Brother Novatus disposed, that your appointment may in all things be observed. Sent by Rufinus a Subdeacon of the holy Roman Church.

3. To this Letter S. Timotheus his Answer follows, though short, yet full of piety and perfum'd with the simplicity and Christian Charity of that age. Timotheus to his Brother and fellow priest Pastor, and to his most holy sister Praxedis, health. We being desirous in all things without delay to expresse our service, beseech your holiness to recommend us to the Memory and intercession of the Holy Apostles, the holy Bishop Pim, Prelat of the holy Apostolick See, and all the Saints. I your humble servant perusing the letter you were pleased to direct to mee, am more abundantly filled with joy: For my soule alway was, and still continues resigned to yours. Wherefore your Holiness may take notice, that the same is pleasing to us your servant, which was agreeable to our Brother Novatus, namely that what he bequeathed to mee, should be at the disposition of the holy Virgin Praxedis: and therefore hereby you have full power to employ the said legacy which may serve shall be thought good by you and the said holy Virgin.

4. Now what was the successe of this holy negotiation appears in the ancient Acts of the same Pastor in these words, Having therefore received this Epistle, we were filled with joy, and presented it to the Holy Bishop Pim, to be read by him. Then the blessed Bishop Pim gave thanks to God the Father Almighty. At the same time the holy Virgin of our Lord Praxedis, having received such power (from her Brother

Timotheus) humbly besought the blessed Bishop Pim that he would dedicate a Church in the Baths of Novatus, at that time not frequented: because in them there was a large and spacious Edifice. To this request Bishop Pim willingly yielded, and dedicated a Church in the Baths of Novatus at Rome in the street call'd The Bricklayers street, where likewise he consecrated a Roman Title, and consecrated a Font for Baptism on the fourth of the Ides of May.

5. These Baths here named from Novatus, have elsewhere their title from S. Timotheus, being situated on the Mountain at Rome call'd Piminal. To this place it was, before a Church was solemnly consecrated, that Christians usually repaired, but privately, for the celebration of holy Christian Mysteries: as we find in the Acts of S. Iustin the Philosopher and Martyr: For being examined by the Prefect of Rome concerning the place in which the Christians made their Assemblies, his answer was, I have brethren had my abode near the house of one Martinus, at the Bath named The Timothean-bath. For which Assemblies, having been forbid by the Emperour, the same Iustin four years after suffered Martyrdom.

6. Now whereas in this relation made by the holy Priest Pastor, there is mention of a Roman Tide constituted by Pope Pim; we may observe that in the first infancy of the Church, those who were ordained Priests to celebrate Divinity, were not confined to any fixed residence, but exercised their function in severall places, as occasion presented it selfe: But about the year of our Lord one hundred and twelve S. Evaristus Pope assign'd to each Priest a peculiar Cure and Parish in Rome, which were called *Tithis*, or *Tithes*, so named from the *Ensignes* or *Marks* set on the places where they assembled: which in the ancient Churches were *Crosses*, erected to signify that such buildings were appropriated to Christian Worship.



ant. Pagan.

A. D. 161.

ant. Iustin.  
ap. Rom.  
A. D. 161.



## under Roman Governours. III. Book. 45

## XIV. CHAP.

1. The death of Antoninus Emperour, to whom succeed Marcus Aurelius and Lucius Verus.

2. The death of S. Praxedes.

3. Persecution rais'd by M. Aurelius at the instigation of Philosophers.

1. THE same yeare with S. Novatus, did the Emperour Antoninus likewise end his life: to whom succeeded Marcus Aurelius, call'd the Philosopher, and Lucius Verus: so that the Roman Empire was jointly governed by two persons, with equall authority.

2. In the second year of the reign of these Emperours dyed the holy Virgin Praxedes. Concerning whom thus the Holy Priest Papias continues to write: Two years and eighteen days after this Church was dedicated, there was a great persecution rais'd against Christians, to the end to force them to worship Idols: and many were crown'd with Martyrdom. Now the holy Virgin of our Lord Praxedes, being fervent in the Holy Ghost, secretly conceal'd many Christians in the said Title, or Church: whose bodies she strengthened with food, and their minds with exhortations proceeding from Gods spirit. Then information was given to Antoninus (that is, M. Aurelius) that Christian assemblies were made in the house of Praxedes. Who sent Officers and layd hold on many, among which was Symonius a Priest, with twenty two more: All which he commanded to be put to death in the same Title, without any examination. Whose bodies the blessed Virgin Praxedes took by night, and buried them in the Camitery of Priscilla on the seventh day of the Ides of June. After this the Holy Virgin became much afflicted in mind, and with many groans prayd unto our Lord that she might passe out of this life: whose prayers and tears found access unto our Lord Jesus Christ. For on the thirty fourth day after the Martyrdom of the foresaid Sainet the consecrated Virgin went unto our Lord, on the twelfth of the Calends of August. Whose body I Pater a Priest buried near to her Father in the Camitery of Priscilla in the Salarian way: where at this day the Prayers, and devotions of Sainets are frequently exercised.

3. This persecution was begun chiefly at the instigation of Heathen Philosophers, especially the inhuman, beastly sect of the Cynicks. For by reason of the Emperours studiousness and profession of Stoicall Philosophy, such persons had easy admittance to him. Among whom Tatianus a learned Christian in that time takes notice of one infamous Cynick called Crestens, whose vanity, luxury, cruelty and profanenes is well described by him: and S. Iustin Martyr in his

Oration publickly pronounc'd before the Senate, mentions the same Cynick with contempt and indignation: as it were prophesying his Martyrdom following, and procured by those Sycophants.

## XV. CHAP.

1. 2. Of S. Timotheus: his death by Martyrdom at Rome.

3. A Letter of Pope Pius signifying this, &c.

4. His universall care over the Church.

5. 6. A Second Letter of the same Holy Pope.

7. Great care of Christians touching the Sacred bodies of Martyrs.

1. THUS we have the summe of what is in Ecclesiasticall Monuments delivered touching three holy children of Pudent a Roman Senator, and his wife Claudia Priscilla: in the Acts of whom our Nation has an interest, partly in regard of their Mother a British Lady, as likewise their Brother S. Timotheus, who besides his generall Apostolicall Office exercised in this Island, had no doubt a great influence in disposing King Lucius to the embracing of our Christian Faith.

2. Now besides this generall Character of this our Sainet, there is little extant touching S. Timotheus, but only that the year after his devout Sister Praxedes death, he return'd to Rome, where also he became a happy prey to those sensuall savage Philosophers, and in the following year gloriously ended his life by Martyrdom, together with another worthy companion called Marcus. This appears both in the ancient Roman Martyrologe on the twenty fourth of March, as likewise an Epistle written by the Holy Pope Pius to Iustus Bishop of Vienna in France.

3. The Copy of which Epistle is as followeth: Pius Bishop of Rome to his Brother Iustus Bishop. Before thou didst depart from Rome, our Sister Euprepia, if thou dost well remember, assign'd the Title of her house for maintaining the poore: where we abiding with our poore brethren doe celebrate Masses. Now we are desirous to be inform'd concerning thy affairs, most happy Brother, since thou tookst thy journey to that Senatoriall City of Vienna: as likewise with what success thou hast spread abroad the seed of the Gospell. Those Priests which had their first education from the Apostles, and have continued to our dayes, with whom also we divided the care of preaching the word of Faith, having been call'd by our Lord, doe now repose in their eternall mansions. Sainet Timotheus and Marcus have ended

their

Rom. Mart.  
24. Mar.

Epistle of P.  
Pius.



A. D. 166.

their dayes by a happy confit. Take care, dear Brother, that thou follow them by imitating their Zeale, and freeing thy selfe from the chains of this world. Make hast to obtain with the Holy Apostles the everlasting palm of victory: that palm which S. Paul attain'd by a world of suffering; and S. Peter also, from whom the Crosse is selfe could not take the love of Christ. Soter and Eleutherius, worthy Priests salute thee. Salute the Brethren who live with thee in our Lord. Cheristus, Satans prime Minister, seduces many from the Faith. May the Grace of Christ dwell for ever in thy heart.

4. In this Epistle we see what a generall care this holy Bishop expresses, and how his sollicitude for the salvation of soules is not confin'd to Rome or Italy only. As likewise how he professes that he divided the care of propagating the Gospel to Priests subordinate to him. So that it cannot be doubted but that S. Timotheus his employment in our Lords Vineyard in Britanny proceeded from his care, and was accompanied with his benediction. A further proof whereof is afforded us in another letter of his to the same Justus Bishop of Vienna, which we here set down.

A second  
Letter.

5. Pius Bishop of Rome, to his Brother Justus Bishop, health. Attalus is arriv'd here, bringing with him the Epistles of the Martyrs there: whereby he has fill'd our hearts with inestimable joy for their triumphs. He acquainted us that our holy Colleague Firmus has victoriously triumphed also over the Prince of this world: and that thou art seated in his place in the Senatorial City of Vienna, being clothed with Episcopall Vestments. Be careful therefore faithfully to discharge in our Lord the Ministry which thou hast received. Let not thy diligence be wanting decently and reverently to bury the bodies of the Martyrs, at the members of Christ: for the Apostles treated S. Steven. Visit the prisons of the Saints, and take care that none of them lose the fervour of their Faith. Approve holy Martyrdoms by the light of the Holy Spirit in thee. Encourage and excite them to continue constant in the Faith. Let the Priests and Deacons observe thee, not as Masters, but as Ministers of Christ. Let thy piety and holiness be a protection to the whole congregation under thee. Our brethren, whose names Attalus will acquaint thee with, are freed from the Tyrants cruelty and now rest in our Lord. Pastor the Priest hath built a Title (or Church,) and is happily dead in our Lord. Know, O most blessed Brother, that it has been revealed to me, that the end of my life approaches shortly. One thing I earnestly begg of thee, that in the holy Communion thou wilt not be unmindfull of me. This pious Senar of Christ at Rome salutes thee. I salute the whole assembly of Brethren with thee in our Lord.

A. D. 167.

6. That which this holy Pope mentions of his approaching death, was by the event prov'd to have been a Divine revelation, for the year following he was crown'd with Martyrdom, after he had fate ten years:

And *Eniternus* a Syrian succeeded him.

7. As touching that advice concerning the Bodies of Martyrs, severall examples of those Primitive times demonstrate, that what he there advises, was no superstitious invention of his own, as our Modern Separatists doe call it, but a duty received from the Apostles. Such reverence did the Church of Smyrna expresse to the Relicks of S. Polycarpus, who was martyrd two years after S. Pius: as appears in their Epistle relating the circumstances of his blessed death. The malicious Jews would have perswaded the Roman President to have refused the holy Martyrs body to the Christians of Smyrna, *hast*, sayd they, they should forsake their crucified God, and worship Polycarpus for a God: for these miscreants could not distinguish a sacred Veneration due to holy Relicks, from that Supreme adoration, which belongs only to God: But those holy Primitive Christians were better instructed, for thus they write; *We (say they) have reposed the bones of Polycarpus, more valuable to us then precious stones, and purer then gold, in such a place as is decent and becoming: Where being all of us assembled, God will give us the grace to celebrate with all possible joy and exaltation the day of his Martyrdom, as being indeed the day of his more happy Nativity.*

Euseb. Hi.  
Eccl. lib. 4.  
cap. 14.

b.

## XVI. CHAP.

XVI. Ch.

1. *Commotions in Britanny: pacified by Calphurnius Agricola.*

2. *Long and dangerous war in Germany. A victory miraculously obtain'd by the Prayers of Christians.*

3. *Successions of Popes. Touching King Lucius.*

1. **I**N the eighth yeare of the reign of M. Aurelius and L. Verus, the Northern part of the Empire, especially in Germany and Britanny, was cruelly agitated with tempests of seditions and wars. In Britanny the Northern Province of the *Orradini* (about *Berwick*) broke out into open rebellion: for reducing of whom *Calphurnius Agricola* was sent into the Island, upon whose approach the rebels quickly submitted. And all that remains besides to keep alive his Memory, is an Inscription upon a Pillar rais'd by S. Licinius, wherein *Calphurnius Agricola's* name is engraved: Which Pillar is dedicated to the Syrian Goddess (*Dea Syria*), worship'd, it seems, by the Romans in that place. Concerning which Goddess the reader may consult our learned Mr. *Selden* in his Treatise of that argument.

2. But the German war was more lasting and doubtfull: which not belonging to

A. D. 170.

Capitulu in  
Aurilio.Seld. de Di.  
Syn. 2. cap. 2.

our



M. Aur.  
Emp.

A. D. 180.

## under Roman Governours. III. Book. 47

M. Aur.  
Emp.

A. D. 180.

our present design, the relation of it must be sought for in the *Roman Historians* of this age. Yet one circumstance in it, conducing much to the glory of *Christian Religion*, must not be omitted. Which was the saving of the *Emperour* and the whole *Roman Army*, not only from a certain destruction by the *German Nations*, (the *Marcomanni*, *Carri*, &c.) by whom they were inclosed, but from a more irresistible enemy, extremity of thirst: All this obtain'd by the *Prayers* of *Christian soldiers*, not only interrupted all persecution of them, but obliged the *Emperour* by his publick Letters sent into all Provinces to professe his gratitude for so eminent a deliverance.

3. The particular circumstances hereof we shall refer to the following Book, the argument whereof will be the happy and glorious conversion of our *British King Lucius* to the *Christian Faith*: To effect which, this so wonderfull, publick and unquestionable a miracle, no doubt much conduced. Now this conversion having been perfected in the beginning of the reign of the *Empe-*

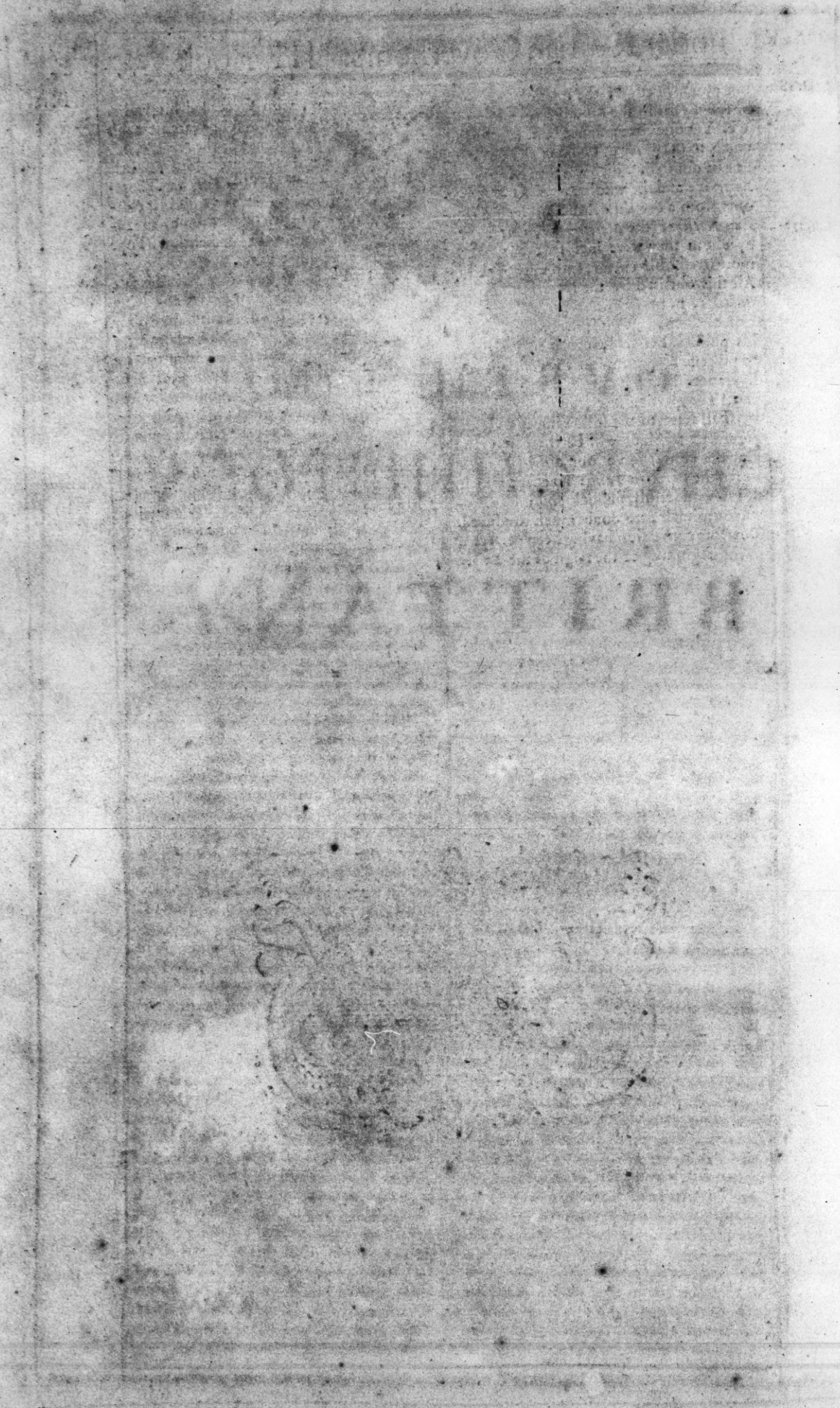
ror *Commodus*, who succeeded his Father *M. Aurelius*, which was four years after this stupendious deliverance of the *Romans*, our Ecclesiasticall Monuments afford us little for the furnishing that space of time. Therefore we will onely adde, for a distinct clearing of *Chronology*, the succession of the Bishops of *Rome* since the last mention'd Pope *Pius* the first of that name.

4. To Pope *Pius*, therefore, having sat somewhat more then nine years, and dying in the year of our Lord one hundred sixty six, succeeded *S. Anicetus*, to whom after nine years succeeded *S. Soter*, who having for the space of five years filled the Chair of *S. Peter*, had for his next Successour *S. Eleutherius* in the year of our Lord one hundred and eighty: in the third year after whose assumption to the *Apollolick* dignity *King Lucius*, then an old man, for he had reigned fifty eight years, by Gods mercy and grace, had his youth renew'd like an Eagle, being born again by Baptism, and made an heyr of an everlasting Kingdom.

A. D. 180.









THE  
FOURTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

L CHAP.

I. CHAP.

1. *The Conversion of the British King Lucius in his old Age.*

2. *Severall Motives thereto.*

4. *Edicts of former Emperours in favour of Christians.*

5. *An example of the Emperour Antoninus his Edict.*

**K**ING Lucius had now governed the Britains almost three-score years, having begun his reign in the tenth year of his age, when Almighty God at last subdued his heart to the belief and obedience of his Gospel. It may perhaps seem strange he should hold out so long against the Truth: but yet if we consider the tenaciousness of humane nature to inveterate customs, especially such as are agreeable to flesh and blood, and likewise the horrible scandals and prejudices which then were cast on Christian Religion, which even without such prejudices, is extremely contrary to our naturall inclinations, it is to be esteem'd no lesse then miraculous, that a great King in such times as those were, should have the courage to be

the first example, and this in his old age, of submitting a Scepter and Crown to the spirituall Scepter of Christs Kingdom.

2. Besides his so long experience of the innocence, humility, patience and peaceable dispositions of his Christian subjects, we may suppose the principall Motives inducing him to yeild at last to the exhortations of many Apostolick Preachers, such as were S. Aristobulus, S. Marcellus, S. Timotheus, &c. to have been two; First the Testimonies that the Emperours themselves, though otherwise Enemies to the Christian Faith, gave to the Professours of it: Next the wonderfull testimony that God gave thereto by rescuing the then reigning Emperour from unavoidable destruction by the prayers of his Christian soldiers.

3. As touching the former Testimonies of Emperours, they are the more weighty, because given not out of any worldly respects, but purely out of a conviction of the innocence of poor persecuted Christians, after all severity, rigour and cruelty had been used toward them to force them to renounce their Profession. Moreover these Emperours were not such as Nero, Vespasian or Domitian, whose favour to Christianity would have been a disgrace and prejudice to it: But Princes venerable to the world for their prudence, courage, and zeale likewise to their own superstition; Such were Nerva, Trajan, Hadrian, Antoninus Pius, and Marcus Aurelius.

G

4. We



M. Aur.  
P. Emp.  
A. D. 181.

50

## The Church-History of Brittany

M. Aur.  
Emp.  
A. D. 181.

4. We will here insert onely one *Edict* of the Emperour *Antoninus*, by which we may gather the tenour of the others. It is extracted out of the Writings of *S. Iustin* the Philosopher and Martyr, who then flourished. The form thereof is as followeth.

5. The Emperour *Cæsar Titus Aelius Hadrianus Antoninus Pius Augustus*, Highest Priest, the fifteenth time possessed of the Tribunatall Power, and the third time Consul, Father of his Country. To the people of *Asia*, Health. I am assured that the Gods will not permit those men to be hid in obscurity, who refuse to pay due honour and worship to them: for they themselves will far more severely punish such, then you can. And you doe not consider that by molesting and tormenting those men whom you call impious, and charge as enemies to the Gods, you thereby doe the more confirm and encrease their Religion. For to them it is a thing more desirable to be accused as criminal, and to lay down their lives for their God, then to enjoy the present life with worldly contentment. Hence it comes to passe that by exposing their lives in this manner they obtain over you a more illustrious Victory, then if they should perform whatsoever you require of them. Now as concerning the Earth-quake, which both in late times, and at this present also do happen, I judge very reasonable to give you some admonition. Whensoever such calamities befall you, you are presently disheartened and in despaire, and you impure to their Religion, as if it alone was the cause of all misfortunes happening to you. On the other side, whensoever any such accident befalls them, they are thereby incited to a more constant and firm trust in God: Whereas all that while you either loose all knowledge of God, and utterly despise all sacred duties, not only refusing to pay the worship and service due unto the Deity, but grievously vexing, and to the death pursuing those who doe observe and reverence him. Now severall *Magistrats* and Governours of our Provinces have heretofore written letters in the behalf of these innocent men to our most holy and deified Father *Hadrian*. To whom his Answer and Rescript was, That no further trouble or molestation should be given to those men, except they should otherwise be found guilty of any crime, or that they had a design prejudiciall to the Roman Empire. Many have likewise written to me in their favour, to whom my Answer was, That I assented to the Ordinance and Will of my late Father. And my pleasure is, That if any shall hereafter offer any injury or vexation to any Christian, upon this account that he is a Christian, the person so persecuted, though he be found to be indeed a Christian, shall be presently acquitted: and his accuser shall undergoe a just and due punishment.

6. This *Edict* though in this Copy directed only to the Eastern Provinces, where the malice and petulancy both of Jews and Gentiles, Enemies to Christianity, was more violent, yet no doubt had its effect in all other places also: For besides that the cause of Christians was every where the same; *Edicts*

of this nature were sent over the whole Empire, as we shall see in another of the same nature published by *M. Aurelius*, and presently to be produced. And however, all Christians no doubt would be zealous to make use of the advantage that such *Edicts* gave them to justify their Religion, and clear it from all prejudices cast upon it: For what could the most learned among the Christian Writers in their *Apologies* invent more honourable and more advantageous to recommend the Christian Faith, then this Heathen Emperour here published to all the world? It cannot therefore be doubted, but that such Testimonies from Enemies of such Authority had great influence on the minds of all considering moderate Heathens, though otherwise lesse disposed to embrace the Truth then *King Lucius* was, who from his Ancestours inherited a spirit not only of civility and courtely to all, but likewise of a particular kindness and liberality to Christians.

### II. CHAP.

### II. CHAP.

1. 2. *Ec.* The wonderfull deliverance of the Emperour *Aurelius* and his Army by the prayers of Christians: particularly related out of *Dio, Ec.*

4. 5. *Dio* wrongfully ascribes this Victory to a Magician.

6. 7. The Emperours own true relation of it.

8. 9. This an occasion of the Conversion of many: particularly of *King Lucius*.

10. Mistake of the Centurions of *Magdeburg*.

11. 12. *Eusebius* his testimony of the Conversion of many (in *Brittany*.)

1. **B**UT another far more powerfull and efficacious Testimony to the Truth did Almighty God himselfe at this time give to all mankind, by delivering not the Emperour alone, but his whole Army, yea in a manner the Empire it selfe, upon the prayers of his Christian servants, from destruction otherwise inevitable.

2. The state of the then present affairs and danger is thus described by *Dio* a Roman Historian living in those times, and a bitter enemy to Christians; The Emperour *Marcus* (saith he) after many and great battles fought in Germany, and no small dangers undergone, at last subdued the *Marcomanni* and *Iazyges*. After which arose a new and sharp war against a Nation called *Quadi*: From which war ensued a Victory to the Romans, happy beyond their hope, being indeed obtained by a miraculous favour of God: For the Romans in the midst of the battel being brought into extreme danger, were saved after a wonderfull manner, & merely by a special Divine

*Dio in Mar.  
lib. 71.*

assistance



M. A. A.  
Emp.

A. D. 181.

## under Roman Governours. IV. Book. 51

M. A. A.  
Emp.

A. D. 181.

assistance. For being narrowly enclosed on all sides by the Quadi, through which the places were so narrow, they fought valiantly, yet the barbarous Enemy delayed the deciding the business by a general battle, hoping without the hazard of a combat, to see them be destroyed by the extremity of heat and thirst: For by the advantage of their multitudes having seized on all passages, they had so shut them in, that they could not come to any matter. Now the Romans being brought into these extreme difficulties, and tormented both with thirst, wounds, a burning heat of the sun and insupportable thirst, so that they could neither fight, nor draw off from the place, but were forced to stand still with their arms exposed to the fiery beams of the sun: On a sudden there was a gathering together of many clouds, from which descended wonderful great showers of raine refreshing the Romans, which could be compared to no other cause, but a special immediate favour of God.

3. Thus writeth Dio: and hereto adds, that the Romans being encouraged by so unexpected an assistance of heaven, valiantly set upon their enemies astonished at such a miracle, who immediately fled, and in their flight as many were killed by lightning, thunderbolts and stones falling from heaven, as with their enemies swords. So that it was notorious to all the world that this so great deliverance and victory was the work not of men, but God only.

4. Now though evidence hereof extorted from Dio a free confession of Divine goodness, yet his malice and envy against the Christians incited him to attribute this Miracle rather to Magick more powerfull than his God Mercury, then to the true God of the Christians. For to the forecited account, he adds this conclusion: The report is (saith he) that a certain Egyptian Magician called Apollonius, who was then attending on the Emperor Marcus, did by Magick arts invoke Mercury, especially that Deity which rules in the air, and other Demons, and by their assistance secretly procured such showers. But Apollonius the abridger of his History, evidently convinces this imposture, by shewing first that the Emperor was never addicted to the delusions of Magick, or affected with the society of the Professors of such arts: And afterwards declaring the true circumstances of the matter, to this effect: Marcus, saith he, having with his army the Legion consisting of soldiers which came from Melitene (in Armenia) and were all of them worshippers of Christ: There came to him being in great fear what would become of his Army, and at a last what course to take, the Prefect of his Praetorian bands, who told him that there was nothing so difficult but what which were called Christians could obtain from God: of which Profession there was then present in the Army one entire Legion. Marcus being thus informed, desired the Christians to make supplication to their God in behalf of the Army.

Which assistance they had done, God immediately granted their prayers, and with the same showers destroyed the Enemies, and refreshed the Romans. Hereupon Marcus wonderfully astonished with these things, by a publick Edict honoured the Christians, and called that Legion the Thundering Legion. And to this effect an Epistle written by the Emperor himselfe is extant to this day.

5. This was the true Narration of this wonderfull deliverance, which is confirmed by the Testimonies of severall learned Christians in their publick Apologies for their Religion immediately after that time, such were Apollinaris Bishop of Mirapolis cited by Eusebius, and S. Gregory Nazianzen, and likewise Tertullian in his works still extant. Which is a proof undeniable of the Truth of these things: because otherwise their alledging of so famous an accident in the times when if their allegations had been false, they might evidently have been convinced of most impudent forgery, this would instead of pacifying, have more enraged their persecutors against them.

6. But a Vetus beyond exception is the Emperor Marcus himselfe, though a Heathen, who testifies, not by report or hearsay, but what his eyes had seen: This he does in a publick Letter or Edict in favour of Christians, which he commanded to be sent through all the Provinces of the Empire. This is that Epistle mention'd by Xiphilin: the tenour whereof is this:

7. The Emperor Caesar Marcus Aurelius Augustus Antoninus, Germanicus, Parthicus, Sarmaticus, High Priest, in the twenty eighth year of our Tribunitial Power, and our third Consulate, Father of our Country, Praefect, To the Senat. and People of Rome sends health. I have given you information touching the greatness of our present distress and resolution, and all the occurrences which successively hapned to me in Germany, both in our combats and Sieges. Truly when I was at Carnuntum, our Scouts inform'd us that there approached within the space of nine miles no fewer than seventy four Ensigns of our Enemies. And the same thing did Pompeianus our General declare to us, which our selves likewise saw. Now having in our Army only four Legions, the First, the Tenth, the Twinn-Legion, and that of the Praetorian, and there being in our Enemies Camp no fewer than nine hundred seventy seven thousand, when I compar'd our small forces with the vast multitudes of our Barbarous Foes, I addressed my prayers and vows to our Roman Gods: But when I saw that I was neglected by them, and that the Enemy began to overcharge us, considering the small number of our own forces, I sent to call the Christians, which were not as yet in our Army, whom I both by prayers and threats also urged to assist us: But threats were neither needfull, nor indeed seemly, as I perceived afterward, when I found how powerfull they were. For they undertaking our defence, did not for themselves to provide themselves of weapons, or to make use of arms

Euseb. hist.  
Greg. Niss.  
in oration. in  
20. Martyr.  
Tertull. A-  
pol. c. 3. ad  
Scapul c. 4.

The Epistle  
and Edict of  
the Emperor  
M. Aurelius  
in favour of  
Christians.



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or Trumpets: For to put their trust in such things is not acceptable to that God, whose name, cause and honour they always carry in their hearts. Therefore it is just that we should acknowledge those to be safely protected by God whom formerly we esteem'd to be impious and enemies to him. For having cast themselves prostrate in the ground, they offered their prayers not only for me, but for the whole Army, that some remedy might be sent us to assuage the hunger and thirst with which we were tormented: For, for the space of five days we had not drunk any water, there being none left among us, nor any means to procure any, we being clus'd round about with Mountains in the very heart of Germany. Now as soon as these Christians had cast themselves on the ground, and address'd their Prayers to that God of whom I was ignorant, immediately there fell from heaven abundance of rain, which to us was coole and refreshing, but to the Enemies of the Romans it was accompanied with hail in the likeness of fire, and with thunderbolts. Thus that God who cannot be overcome or resisted, was in a wonderful manner readily propitious to their prayers and supplications. For this reason let us freely permit such as those to be, what they profess, Christians, least we force them by their prayers to obtain such weapons from heaven against us. My judgment and sentence therefore is, That none be question'd or call'd into judgment upon this charge that he is a Christian. So that if any one shall be found to lay this as a crime to any one, that he is a Christian, let it be made known to the person accus'd for being a Christian, on case no other crime be objected to him, that he is to be presently dismissed and acquitted: and let him that accus'd such a Christian, be burnt alive. Whosoever therefore professes himselfe a Christian is hereby freed from any danger in that regard threaten'd against him. Neither let the Magistrate who governs the Province, endeavour to make him renounce his Profession, or any way abridge his liberty. And my Sentence moreover is, That this Edict be further establish'd by a Decree of the Senat, and publicly expos'd in the common place of Trajan, that any one may read it. Let Petrus Pollio likewise Prefect of the City take order that this Constitution be sent into all Provinces: Neither let any one who has a mind to take a copy and make any use of it, be prohibited so to do. Fare ye well.

8. The Emperor not content with celebrating so advantageously the wonderfull power and goodness of the true God by Edicts and Writings published to the whole world, proceeded to a yet more illustrious expression of his gratitude: And because Edicts were only in force for the present age, he to eternise the memory of so great a deliverance, rais'd up in a spacious place at Rome a vast Pillar, on which was graved the whole History, to be read by all future times.

9. Now such a Confession of the impotency of the Roman Deities, and the Omnipotency of the true God worshipp'd only by

Christians, a Confession made by the most wise, learned and vertuous Emperor that ever assumed the Title of Caesar, this, no doubt, had a strange influence on the minds of a world of persons in all the Provinces of the Empire, to incline them to conform themselves to the Emperours judgment, though worldly interests made his practise contradict his judgment. Hence it came to passe that the numbers of Christians wonderfully encreas'd at this time, and those not only of the vulgar rank, but persons of honour and esteem in the world: as we read in Tertullian, a Christian Writer of the next Age: We, says he, who are counted Externs by you, doe yet fill all your places, your Cities, Cities, Castles, Free Towns, Camps, Tribes, Corporations, Palaces, Senate and places of Inducement, &c.

10. No wonder then if our British King Lucius, so well prepar'd before, having been inform'd (as our Historian Bale writes) by the Emperours principall Officers Trebellius and Pertinax, sent by him into Britanny, not only of the late miraculous deliverance, but how a great number of the Roman Nobility and Senators had thereupon given their names to Christ: No wonder, I say, if he being convinc'd in judgment, and not deterred by the Roman Civil power, at last submitted his neck to the same easy yoke. But whereas the Centurions of Magdeburg mistaking this passage of Bale, do affirm that Pertinax and Trebellius were themselves converted to the Christian Faith, and thereby an occasion of King Lucius his conversion, this evidently contradicts the current of the Roman History. For Pertinax who in these times was sent the Emperours Lieutenant into Britanny, he after the death of Commodus who succeeded M. Aurelius his father, was chosen Emperor, and not the least intimation is given by any Historian, that he was affected to Christian Religion. As for Trebellius a person unknown in the History of these times, for he could neither be that Trebellius Maximus, who governed Britanny in the year of our Lord sixty seven, nor probably that Cuent Trebellius the Emperours Lieutenant here in the year one hundred and eighteen, concerning whom we find in no Monuments any ground of suspicion, that either of them became Christians.

11. For this reason we cannot afford him a place among those illustrious persons, concerning whom Eusebius thus writes: At the same time when Commodus governed the Roman Empire, our Religion was brought to a quiet and peaceable state, through all the Churches in the world. Yea moreover the Word of salvation did then so attract the minds of all sorts of men to the holy Religion which teaches the worship of the only true omnipotent God, Creator of all things, that at Rome it selfe (and in the Roman Empire) very many persons illustrious for their birth, and flowing with wealth, embraced that Truth which brought salvation to them, and

moreover

A. D. 181.

Tertull. 2.  
plog. cap. 37.Bal. cent. 1.  
cap. 19.Magdebur.  
genf. cap. 2.  
c. 2.Euseb. hist.  
lib. 5. c. 20.



A. D. 181.

moreover drew to the same Holy Profession their whole families and kindred.

12. By which expression the Historian scents in the opinion of Baronius, to have principally pointed at this famous Conversion of Britanny: For, having with all diligence searched into Ecclesiasticall monuments he professes he could not find out any to whom that passage in Eusebius could be applied, except our British King Lucius, whose name is commemorated in the ancient Martyrologes usually read in Churches. Neither is it any wonder that Eusebius should either be ignorant, or silent concerning the particular affairs of Britanny, concerning which, as may be shewd by many Examples, he treats very negligently. But enough hath been sayd touching the motives probably inducing King Lucius at this time publickly to embrace the Christian Faith: We will consequently declare the manner and order of the said Kings conversion, accompanied with that not only of his family, but generally his whole Kingdom.

Baron.  
A. D. 181. p. 1.

III. CHAP.

III. CHAP.

1. A History of the Conversion of Britanny anciently written by Elvanus Avallonia, lost.

2. The Relation of Bale and the Magdeburgenses concerning it.

3. 4. 5. &c. King Lucius being unsatisfied in his old Religion, demands instruction of Pope Eleutherius: And why he has recourse to him.

A. D. 181.  
Rel. X. p. 1.  
in Chron.  
A. D. 179.  
p. 17.  
p. 18.

IF the Ancient History of Elvanus call'd Avallonia (that is, of Glastonbury) mention'd by Radulphus Niger in his Chronicle, and Bale, who is sayd to have lived in these very times of Antoninus the Philosopher, Commodus his son, and Pope Eleutherius, and to have written a Book of the Original of the British Church, if this History, I say, were still extant, we might with more assistance proceed in the relation of the particulars touching this most happy conversion of our Countrey: Whereas now we must content our selves with gleaning out of less ancient Writers such parcell's as they will afford us to make up the following Narration. Notwithstanding since we cannot charge them with delivering to posterity their own inventions, we ought to receive their scattered Records as the Relicks of ancient Tradition, extracted out of Primitive Histories, now swallow'd in the gulfe of time.

1. Now in our Narration, that we may approve our sincerity, we will not neglect

the iudgment and testimonies of such Modern Writers as have searched into Antiquity, though otherwise averse from Catholick Religion. Among which thus writes Bale, King Lucius, says he, was it seems, scandalis'd at the meannesse and Poverty of Christ, as the Jews formerly were. For though Christian Religion had for the space of more then a hundred years been propagated through Britanny, yet it seem'd to him deprived of its due splendour, because it had hitherto been administred by simple, poore and contemptible persons: and however, it wanted the Emperiall Authority of Rome to support it. Therefore as soon as he was informed by Trebellius and Pertinax, the Emperours Lieutenants, that upon the ceasing of persecution, severall illustrious Romans had embraced it, he then began to entertain a more worthy conceit of it. And to the same effect write the Centuriator of Magdeburg, though with some mistake, as hath been observed.

3. This stone of offence, to wit, Poverty and want of worldly splendour and advantages being thus removed, King Lucius, now seriously comparing the Christian Faith with what he had been taught by his Druids, the simplicity and sanctity of the one, with the unclean and inhuman superstitions of the other, but especially considering the inestimable Promises of eternall Glory and Happiness not only proposed, but by evident demonstrations establish'd, in the Gospel, to which his own Priests never pretended any claim at all; No wonder if he grew unsatisfied and weary of his former Errours, and willing to admit a further illustration of those verities, with a few beams wherof he had formerly been enlightned.

4. Now, it seems, there now being then in Britanny, or not known to the King, any Ecclesiasticall persons of authority sufficient to establish a new Church, though there wanted not such as had skill enough to persuade & satisfy him in the Truth of Christian Religion, the principall of which were the foremention'd Elvanus of Avallonia, and Medrinus of the Province inhabited by the Belgae: Hence it came to passe that King Lucius, no doubt, by the advice of these holy persons, was oblig'd to seek for a more perfect instruction, and to implore a greater authority for settling the common affairs of Christianity, from abroad.

5. For which purpose though in the neighbouring Kingdom of Gaule there were at that time living and famous many holy Bishops, eminent for Piety and learning, the most illustrious among which was S. Irenaeus Bishop of Lyons, and shortly after a most glorious Martyr: Yet to none of these had King Lucius recourse either for counsell or assistance: But ording his Messengers, to passe through that Nation, he directed them beyond it to Rome, the fountain of all Ecclesiasticall Iurisdiction, and to S. Eleutherius

A. D. 181.

Bale. cent. 1.  
cap. 19.

Centur. Mag.  
d. bar. 5.

a worthy



A.D. 181.

A.D. 181.

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A. D. 182.

Bayes.  
A. D. 182.

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2. The Relation of Bale and the Magdeburgenses concerning it.

3. 4. 5. &c. King Lucius being unsatisfied in his old Religion, demands instruction of Pope Eleutherius: And why he has recourse to him.

A. D. 182.  
Rel. X. gr.  
in chron.  
A. D. 179.  
p. 17.  
p. 18.

1. IF the Ancient History of Elvanus call'd Avalonius (that is, of Glastonbury) mention'd by Radulphus Niger in his Chronicle, and Bale, who is sayd to have lived in these very times of Antoninus the Philosopher, Commodus his son, and Pope Eleutherius, and to have written a Book of the Original of the British Church, if this History, I say, were still extant, we might with more assistance proceed in the relation of the particulars touching this most happy conversion of our Countrey: Whereas now we must content our selves with gleaning out of less ancient Writers such parcel's as they will afford us to make up the following Narration. Notwithstanding since we cannot charge them with delivering to posterity their own inventions, we ought to receive their scattered Records as the Relicks of ancient Tradition, extracted out of Primitive Histories, now swallowed in the gulfe of time.

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5. For which purpose though in the neighbouring Kingdom of Gaule there were at that time living and famous many holy Bishops, eminent for Piety and learning, the most illustrious among which was S. Irenaeus Bishop of Lyons, and shortly after a most glorious Martyr: Yet to none of these had King Lucius recourse either for counsell or assistance: But ording his Messengers, to passe through that Nation, he directed them beyond it to Rome, the fountain of all Ecclesiasticall Jurisdiction; and to S. Eleutherius

a worthy

A. D. 182.

Bale. cent. 1.  
cap. 19.

Centur. Mag.  
deurb.



A. D. 182.

Item. l. 3. c. 3.

Testim. in  
Praef. p. 36.

Item. ubi sup.

d. ibid.

IV. CHAP.

Offer in Pri  
word. Ecclef.  
Brit. fol. 42.

a worthy Successor of S. Peter in the Apostolick Chair.

6. Indeed if he had at that time consulted S. Irenaeus, he would have told him what himselfe had taught the world in his Book against Heresies, That in this Roman Church by reason of its more powerfull principality it is necessary that every other Church should have recourse, that is, all faithfull Christians where-soever dispersed: because in that Church the Tradition derived from the Apostles was safely preserved. Tertullian likewise an Eminent Priest then alive would have given him the same advice, Whosoever thou art, faith he, that wouldst better employ thy curiosity in the highnes of thy salvation, take a view of the principall Churches founded by the Apostles, &c. If Italy be nearest thee, thou must repair to Rome, from whence our authority (in Africk) is likewise derived: A Church it is happy in its constitution, in which the (chief) Apostles together with their blood shed furth the whole doctrine of Christianity. Lastly the security of making that Church the Rule both of doctrine and discipline would have been excellently declared by the foresaid glorious Sains Irenaeus, saying, by making known the Faith of that Church, we see ancient and through all the world most renowned Church of Rome, founded and constituted by the most glorious Apostles S. Peter and S. Paul, and by an uninterrupted succession of Bishops derived to our times, we confirm all those who say, either by an unfeign'd self-love, vain-glory, blindness, or in perverseness of opinion doe make separated congregations professing other Doctrines. And in consequence, the same holy Father adjoyns a Catalogue of the Names of all the Bishops of Rome from S. Peters dayes; the twelfth and last whereof living in his time was this S. Eleutherius, to whom King Lucius addressed himselfe for a more perfect information in Christian verities, and to obtain Ordinances and lawes necessary for the constitution of a well ordred Church in his Kingdome.

IV. CHAP.

1. Bishop Vabers judgment of King Lucius his Message to the Pope.

2. Instructions given by the King to Messengers.

3. Pope Eleutherius his Answer.

4. Other particulars of the said Answer.

1. Concerning the message sent by King Lucius to Pope Eleutherius, thus writes Bishop Vaber, I doe not find among our more ancient Writers what was the principall Motive in-

during King Lucius to procure and send for from Rome Doctores and Teachers of the Christian Faith, Only in a Book belonging to the Monastery of Abingdon I read, That the said King having heard the fame of the Sanctity of Preachers at that time living in that City, sent his Messengers with publick Letters in great expedition, most devoutly and earnestly beseeching the Venerable Pope Eleutherius that by his order and will he might be made a Christian. Now no man can be ignorant of the first alliance and frequent commerce which in those times intervind between the Brittaines living within the Province subject to the Romans, and that Imperiall City: so that here there is no necessity that we should recur to the Primacy of the Roman Bishop.

2. Notwithstanding although this last clause was added on purpose to make the readers believe that this Kingdom had no dependance at all on Rome in Ecclesiasticall affaires, contrary to the foremention'd assertion of Pope Innocent the First, and the Traditionary practise of so many ages: we see the testimonies of S. Irenaeus and Tertullian doe evince the contrary: which likewise is more evidently demonstrated in the pursuit of this History.

3. Now as touching the particular Instruction given by King Lucius to his Messengers, the Protestant Author of the British Antiquities thus declares, King Lucius, faith he, resolved to be inaugurated and solemnly initiated in the Christian Faith by Eleutherius the then Roman Bishop. For which purpose he dispatched with Letters and commands unto him two illustrious and eloquent men, Albanus of (Gloucester or) Avallonia, and Melwinus of the Province of the Belge: by whom he requested the Roman Bishop that he would please to admit his Messengers and Legats with order to baptize him, being already imbued with Christian Doctrine. He moreover desired that they might bring with them the Roman Lawes, according to which he might order and establish both the Ecclesiasticall and Civill state in his Kingdom. Now the pious Bishop Eleutherius being much more zealous to propagate the Divine doctrine, than to illustrate his own fame, signified to him his impossibility say for giving of so great a King in the obedience of Christ but for the civil ordering of his Kingdome, that his interposing himselfe therein was no purpose. These Lawes were not necessary for the constitution of a Christian Commonwealth, and that in them many things were establish'd which ought not to be observed by those who profess the Christian Faith, &c.

4. S. Irenaeus having mention'd these requests of King Lucius to Pope Eleutherius, adds presently, that he obtained the effect of his pious Request: that is, for as much as concern'd his further instruction and initiation in Christian Religion, &c. This will appear by the Answer said to be sent by the said Pope in Writing, to this day preserved by our Historian Maestry of Westminster, the Tenour whereof is as followeth:

A. D. 183.

Antiq. Brit.  
fol. 4.

Bed. hist. l. 1.  
cap. 4.



A. D. 183.

The Epistle  
of P. Eleutherius to  
King Lucius  
out of Mar-  
tine of W. G.  
m. 183.

3. Your request to us is, that we would trans-  
mit to you, a Copy of the Roman and Imperiall  
Laws, which, it seems, you desire to make use  
of in your kingdom of Britanny. But you must be  
informed, that the Roman Lawes and such as  
are enacted by the Emperours, are not of such obli-  
gation, but they may any time be rejected, which  
the Law of God in no case must be. Now by the  
Divine mercy you have of late submitted your  
selfe in your Kingdom of Britanny to the Law and  
Faith of Christ: so that you have already with you  
both the Old and New Testament: Out of them  
therefore by Gods inspiration and with the common  
counsel of your Kingdom collect and frame a Law,  
and by it through the Divine assistance govern  
your Kingdom of Britanny. You are Gods Deputy  
in your Kingdom, according as the Kingly Pro-  
phet saith, the Earth is our Lords, and the fullness of  
it, the round world, and all that dwell in it. And  
again the same Kingly Prophet saith, Thou hast  
loved righteousness and hated iniquity: therefore  
thy God hath anointed thee with the oyle of  
gladness above thy fellows. And again, O God,  
give thy judgment to the King, and thy justice  
etc. He saith, Thy judgment; not the judg-  
ment and justice of Caesar. For the Christian Na-  
tions and people of your kingdom who live under  
your peaceable protection are the children of God,  
under his care, who according to the Gospel, pro-  
tect them as a Hen gathering her chickens under  
her wings, etc. The Nations therefore of your  
Kingdom of Britanny are your people, which being  
hitherto divided, you ought to gather into one  
unanimous congregation to the obedience of the  
Faith and Law of Christ, constituting of them  
one Church, which you must cherish, maintain,  
protect and govern, that so you may reign with  
Christ for ever, whose Deputy you are in the  
foresaid Kingdom.

6. Thus far doth the said Historian re-  
late the tenour of this Epistle, adding wi-  
thall by way of Preface, that this was the en-  
tire form of it: Notwithstanding some Mo-  
dern Writers further adioyn thereto these  
following passages: For to the Kingdom whose  
King is a child, and whose Princes eat early in  
the morning. A King is here call'd a child, not  
for his want of growth and age, but for his folly,  
injustice and madness: since according to the King-  
ly Prophet, bloody and deceitfull men shall not  
live out half these dayes, etc. Now by eating  
in the morning we are to understand gluttony and  
luxury: for by luxury come all perverse and fil-  
thy things according to King Salomons speech,  
into a malevolent soule wisdom will not enter,  
nor dwell in a body subject to sin. A King but his  
title from governing, not having, a Kingdom.  
You will be a King as long as you rule well:  
which if you cease to doe the name of a King will  
remain in you no longer, but you will leave to be  
a King, which God forbid. Almighty God give  
you his grace to govern your kingdom of Brit-  
tany, that you may for ever reign with him,  
whose Deputy you are in the foresaid King-  
dom. This Epistle, saith Camden, was dated  
in the yeare when L. Aurelius Commodus a

second time, and Vespasian were Consuls:  
agreeing with the one hundred eighty third  
year of our Lord.

7. I was unwilling to forbear transcrib-  
ing this Epistle though I cannot but ac-  
knowledge that the reasons proving it sup-  
positious seem to mee very concluding, as  
containing words tasting of the Norman La-  
tin and English Lawes besides there are in it  
alleged Texts of Scripture according to S.  
Hieroms Translation, who liv'd two hundred  
years after Eleutherius: Again Eleutherius  
speaks to King Lucius in the plurall Number,  
according to a modern stile, not then in  
use, when he says, Vos estis Vicarii Dei:  
And lastly not any of our more Ancient Hi-  
storians, as Geffrey of Monmouth, Hoveden,  
&c. doe mention it. But what ever becoms  
of this Epistle, certain it is that the story  
of King Lucius his conversion, &c. does not  
depend on it, but is confirm'd by most Au-  
thentick Records, and unquestion'd Tra-  
dition.

V. CHAP.

V. CHAP.

1. 2. Fugatus and Damianus sent back  
with King Lucius his Messengers.
3. Concerning Elvanus, one of the  
Kings Messengers.

1. **T**His Epistle, if indeed genuine, was  
brought back by the same Messen-  
gers whom King Lucius had sent to Rome, El-  
vanus and Medorinus: and together with them  
there came two other Holy Men commis-  
sion'd by Pope Eleutherius not only to in-  
struct and baptise the King, and those who  
imitating the Kings good Example, em-  
braced the Christian Faith; but also to or-  
der and establish all Ecclesiasticall affairs in  
the Kingdome. The names of those two  
strangers were Fugatus and Damianus.

2. The Employment about which these  
men were sent, argues them to have been  
sufficiently qualified thereto: And hence it  
is that our more Modern Historians, both  
Catholicks and Protestants, doe not doubt to  
stile them Prelats (Antistites) and Bishops.  
For indeed without such a Character and  
Authority how could they erect Bishop-  
ricks, consecrate Churches, dispense Orders,  
etc?

3. It is not likewise without probability  
what other Writers say concerning our  
Brittish Messenger Elvanus, that he was  
consecrated a Bishop at Rome by Pope Eleu-  
therius. And whereas others contradict this  
upon a supposition that when he with his  
companion went to Rome, they were only  
Catechumens, not baptis'd before that time:  
the contrary seems to appear, in that they

A. D. 183.  
Spelman. ad  
A. D. 183.  
O. Duck d.  
P. 1. 1. 1.  
C. 1. 1. 1. 2. p.  
144.

1. P. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.

P. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.



A. D. 183.

Phil. Mar. 1.

Antiq. Glas-  
ton.

VI. CHA.

Martyr. Rom.  
16. Maij.

were formerly Preachers of the Christian Faith both to King Lucius and others: And besides, their Education sufficiently shews their capacity: For, as a late Writer out of ancient Monuments asserts, they were of the number, of S. Joseph of Arimathea's Disciples, full of Zeale to Gods glory according to knowledge, bred up in a contemplative life of Prayer, and Mortification at Glastonbury, where according to the Testimony of Adam Domesham, and John a Monk, Authours of the Antiquities of Glastonbury, The twelve holy men companions of S. Joseph, and their Successors in the same number did for a long time lead an Eremiticall life there, and converted great multitudes of Pagans to the Faith of Christ. It is therefore very credible that so well a qualified person as Eleutherius, was, as Tradition delivers, consecrated a Bishop at Rome, since no prejudice thereby was done to the Apostolick Canons forbidding Nephews to be assumed to so sublime a degree. As for his Companion Medwinus, the same Tradition informs us, that being endued with eloquence and fluency of speech, he was qualified there also with the Office of a Preacher and Doctor of the Christian Faith.

## VI. CHAR.

1. 2. King Lucius, with his Queen, &c. baptised.
3. 4. 5. &c. Rites of ancient Baptism, signing with the Crosse, Vocation, Benediction of the water, Exorcismes, &c.
11. 12. 13. These come by Tradition: confirm'd by S. Basile.
14. The Centuriators blasphemies against them.

1. **F**ugatus and Damianus being admitted to King Lucius his presence, acquainted him with the great joy caus'd at Rome by his happy conversion, and how in compliance with his desire, they were sent by the Holy Pope Eleutherius to administer the Rites of Christianity. And hereupon both the King and his whole family with many others received Baptism according to the course and ceremony of the Roman Church. Thus we read in the Ancient Roman Martyrologe, Pope Eleutherius brought to the profession of Christian Faith many of the Roman Nobility: And moreover sent into Britany S. Eusebius and S. Damianus, who baptis'd King Lucius together with his Wife, and almost all his people.

2. The Name of King Lucius his Queen baptised with him, is lost: but in ancient

Records the memory of his Sister, call'd Emerita, is still preserv'd, who for her Holines and constant suffering Martyrdom for Christ, has worthily obtain'd a place among the Saints. More shall be sayd of her hereafter.

3. Now since all Ancient Histories agree that King Lucius was baptis'd solemnly according to the Roman rite: it will be expedient to declare the order and form thereof, as may be collected out of the Monuments and Writings of this Primitive age, which was no doubt conformable to the Ordinances of the Apostles, as S. Iustin Martyr, S. Irenaeus and Tertullian, living in these times, doe confidently affirm against all Hereticks and innovatours, challenging them all to shew wherein any of the Apostolick Churches, and principally that of Rome, have deserted the ancient Faith and Disciplin established by the Apostles.

4. Now though to the essence and substance of the Sacrament of Baptism there be necessarily required no more besides the due Matter, which is Water, the due Form of Words to be pronounced, and a right Intention of him who confers it: Yet that besides these there were even in those Primitive times adioyned severall other Sacred and ceremonious rites, very effectually to apply and imprint the sense and vertue of that Sacrament in the minds of all those who received it, is most evident from ancient Tradition and the Writings of those times: Which additional Ceremonies were commanded to be used in Solemn Baptism through the whole Church by S. Clement, S. Hyginus, S. Pius and other Primitive Popes, by a prescription, no doubt, from the Apostles, though probably not used every where with due reverence.

5. But though those Ceremonies had not been expressly enioynd by the Apostles, who can iustly deny but that the Church and her Governours, (concerning whom our Lord saith, He that heareth (or obeyeth) you, heareth me) had sufficient authority to render the administration of the Sacraments more solemn and august, by ordaining externall Rites in the celebration of them, as long as they doe not command our belief of the absolut necessity of them in themselves?

6. Of the sayd Additional Rites the principall are these, 1. The anointing of the person to be Baptised with the sign of the Crosse. 2. The anointing him on the head with holy Oyle, and likewise with Chrism. 3. The solemn blessing of the water design'd for Baptism. 4. The using of Exorcismes and holy Prayers for the driving away the Enemy of mankind. Of all these Ceremonies, at this day banish'd from all Congregations, but only the Roman and Greek Churches, and in regard of the first and

last,



last, the English Protestant Church, there are evident proofs that they were in use at this time when our King Lucius was baptiz'd.

7. First touching signing with the Crosse, Tertullian is so expresse, even by confession of Protestants, and that not only in Baptism, but a world of other occasions, that it is to no purpose to quote him. This was the Character which distinguished true Believers in that age from Infidels. And particularly with regard to King Lucius, there is to this day extant an ancient Coyn stampd with the Image of this King, his Name L V C. and the sign of the Crosse, thereby shewing him then to have been a Christian, as Bishop Fisher acknowledges. The Medal remains still preserv'd in that Treasure of Antiquities, the Library of Sir John Cotton.

8. Next concerning the ceremony of holy Profession of the person baptiz'd, Tertullian gives an expresse Testimony in his Book concerning Baptism, where he also shews it to have been an ancient Tradition, saying, Being baptiz'd and come out of the Water, we are anointed with consecrated Oyle, in imitation of the ancient Discipline of the Law, according to which men were anointed with oyle out of a horn in order to be thereby consecrated Priests. By this Ceremony therefore was shew'd that all Christians are by baptism made in a sort Kings and Priests, that is, in a special manner consecrated to the service of God, as St. Iohn saith.

9. Thirdly touching the Benediction of the Water deputed for Baptism, the Lutheran Controversies of Magdeburg doe relate how St. Peter the first Pope of that name did consecrate a Baptisterium (or Font) in the Bath of Hierusalem and St. Timothy mention'd before.

10. Lastly for as much as concerns Exorcism, or appointed forms of Prayer effectuall to expell the Devil, not only Baptism before the receiving of which all the children of men are detain'd under his power, and from which they are freed by this Sacrament only, but also on other occasions, when by Gods most wise and most holy permission sinners, yea and sometimes even holy men are given up to be afflicted and posses'd by him: Of such sorts of Exorcism we have a world of witnesses in Antiquity, as besides Tertullian, in St. Cyprian, Optatus, the fourth Council of Carthage can. 7. &c.

11. These rites were practis'd with much reverence in the Primitive Church, neither was it any prejudice or hindrance to the said practice, that they were not recommended in Scripture being commended by the same authority of Tradition that Scripture was. Hence St. Basile who liv'd in the second age after this, most copiously and elegantly discourses touching these rites of Baptism against the Heresie of his time, true pattern of their

Modern successors, who would reject all things not expressely contain'd in Scripture. One passage of his pertinent to the present purpose we will here transcribe.

12. Among the Doctrines (saith he) which are taught in the Church, some we have delivered in Writing, and again some others we have received in a Mystery, that is, secretly derived unto us by Tradition from the Apostles. And both these have an equall force and vertue to produce Piety in our minds. Neither doth any one that has any small experience in Ecclesiasticall Laws, contradict these Traditions. For if we shall once presume to reject the Customs of the Church not delivered in Scripture, as if they were matters of small consequence, we shall in the same ground, though unawares, condemn likewise those things which are written in the Gospel, and esteemed necessary to our salvation. Or rather we shall endanger to make the whole Doctrine of Faith passe for a meer Name and shew, as if it had no Truth and reality in it.

13. Among those things which come to us by Tradition, without expresse Scripture, we will in the first place take notice of a practice most commonly known to all, and that is the signing with the Crosse those who have profess'd to place their hope in our Lord. Now which of the Apostles hath taught this in writing? Again what passage in Scripture instructs us in our Prayers to turn our selves toward the East? Likewise as touching the words and Form of Invocation or consecration, when we shew the Bread of the Eucharist and Chalice of benediction to the people, which of the Saints hath left them to us in Writing? For we doe not content our selves with the words rehearsed by the Apostle, or in the Gospel, but besides them we at that time pronounce many others both before and after consecration, which without Scripture we have received by Tradition, and which we esteem of great moment for consummation of that Mystery. Moreover we consecrate the Water of Baptism, as also the holy Oyle of Unction, yea and the person himselfe who receives Baptism: Now from what Writings doe we all this? Is it not only from a secret and Tacite Tradition? Again severall other Rites practis'd in Baptism, as the Renunciation of Satan and his Angels, from what Scripture doe we derive them? Doe not we observe all these things by instruction secretly communicated to us by our Forefathers, in purpose that idle and curious persons should not know them? And this way of delivering such Mysteries things was with great wisdom ordained by our Forefathers, who knew very well that by such silence and reserve there was maintain'd in the people's minds a reverence and Veneration of these Sacred Mysteries. Besides all this, since those who are not yet initiated by Baptism into the Profession of Christianity, are forbidden the sight of these Mysteries, what could be more unfitting then that such things should be publish'd in writing?



A. D. 184.

Magdeburg  
cent. 2. f. 111.

14. This Testimony of *s. Ascle* touching the *Mysterium* King of *Baptism*, not invented in his Age, but derived from ancient Tradition, being so expresse; instead of submission of judgment to so venerable an Authority, the *Lecherous* Commentators of *Magdeburg* vomit forth their blasphemies against the then certainly immaculate Spouse of Christ, for thus they write, if all these things (touching the benediction of the Water and use of Oyle and Christ in Baptism, &c.) be true, say they, what can be more certain then that in those times the Mystery of inquiry did work in the Roman Church, polluting the simple Form of Baptism? They might have as well added, in the Greek, in the African, in the Asparick Churches, for in all these the same Rites were used.

VII. CH.

VII. CHAP.

1. 2. *Fugatus* and *Damianus* destroy Idolatry: *Bret* Bishopsricks, &c.
3. How this is to be understood.
4. 5. In place of *Arch-flamens* and *Flamens* are appointed *Arch-Bishops* and *Bishops*.
6. Among the *Druids* there was a subordination.

1. **A**fter the administration of *Baptism* to the King, those holy Men *Fugatus* and *Damianus*, together with *Albanus* and *Melvinus*, wholly employ'd themselves in Preaching the Gospel of Christ through all the Provinces of the Kingdom, in disputing against the Superstition of the *Druids*, and demonstrating the vanity of their Idols, and the abominableness of their horrible sacrifices. And being attended with the Kings authority and zeale, they broke in peices those Idols, and easily perswaded the Brittons to renounce their ancient superstitions: So that in a short space the Christian Faith and Worship of the only true God came generally to be had in honour and admiration.

Westminster.  
A. D.

2. Here *s. Matthew* of Westminster adds, that those blessed Teachers, having defeated Idolatry in a manner through all Brittain, they dedicated to the honour of our God and his Saints those Temples which had been founded to the worship of many false Gods, filling them with assemblies of lawfull Pastours. Holding withall, that they constituted in diverse Cities of the Kingdom many Bishops, which were in subjection to three Arch-bishops and Metropolitan Sees. The Prime see was London, to which *Logonia* and *Cornwall* was subject, to wit, all the Brittons on the South of Severn, and Wales. The second was *York*, to which was submitted *Deira*

and *Albania*, divided from *Logonia* by the River *Humber*. The Third was the City of *Legions*, which had Dominion over *Cambria* or *Wales*, separated from *Logonia* by the River *Severn*. This City was anciently seated on the River *Ouse* in *Glamorgan-shire*, in the old walls and buildings there doe they.

3. Thus that *Histories* herein following a more ancient Writer, *Geffrey* of *Monmouth*: with whom accord severall others mention'd by *Bishop* *Richard*. And though he, as likewise *Bishop* *Udard*, call this a vain tradition and Dream: as truly they may justly, if by that passage of our *Histories* were to be understood, that immediately upon the first Conversion of the Brittons so many Bishops and Arch-Bishops were established in the Kingdom. Notwithstanding we may reasonably interpret the meaning to be, That in ording the Ecclesiasticall Policy of the New Christian Church they, according to the pattern given, not only by the *Apostles*, but all *Eastern Churches*, design'd a distinction of *Dioceses* and *Provinces* according to the number and splendour of the respective Cities: So that these being then in Brittain many eight Cities, as *S. Bede* says, compass'd with walls, and fortified with *Towers* and *Gates*, they ordain'd, that in future times, when the number of *Pastours* was multiplied, each City and Territory belonging to it should be governed by a particular Bishop: Whereas in the beginning those who were consecrated Bishops, did not confine themselves to one place, but according to occasions and emergent necessities transfer'd their solicitudes and exercise of their Pastoral duties from one City and Province to another, till in future times the Harvest encreasing and labourers proportionably multiplying, every Bishop and *Pastor* in his Jurisdiction was limited to his peculiar flock, with a prohibition to exceed his limits.

Bed. hist. l. 1.  
cap. 1.

4. This sense of the forecited *Histories* seems to be given by the Author of the ancient Book belonging to the Monastery of *Abingdon*, quoted by *Bishop* *Richard*, where we read this passage, The Venerable man *Pope* *Eleutherius* first in the illustrious King *Lucius* his Messengers *Fugatus* and *Damianus*, religious persons, and sufficiently instructed in the Christian Faith. These holy men did with great devotion baptize both the King himselfe and his people, who unanimously embraced the Christian Faith: and withall destroyed Idols, and built Churches to the worship of God. In a word, these two men in all things seeking the glory of God, and the propagation of Christian Religion, decreed that there should be appointed in all places particular Ministers of the Omnipotent God, and that in those Cities where formerly resided *Arch-flamens* according to the superstition of the Pagans, in their place should be established Arch-Bishops, and likewise in the

Lib. Abingdon. ap. P. f. 1. in Pri. mon. Eccl. Brit. fol. 22.

ordinary



A. D. 184.

Ordinary simple Flamens should succeed Bishops. Now at that time there were in the three most famous places, to wit, London, York and the City of Legions, ordained three Arch-Prelats, that is, Arch-flamens of the Pagan Superstition.

5. This distinction and subordination of Arch-flamens and Flamens; though we doe not find mention'd by Roman Writers to have been settled among the Idolatrous British Priests under those Titles: Yet that the Druids had an Order and Degree among them; and that there was one Principall person who enjoy'd a Domination over their whole Body, Caesar an eye-witness of their customs doth acquaint us: From whence necessarily follows, that since one single person could not alone have an inspection over so many subjects so widely dispersed, it necessarily follows that he must have subordinate Ministers to govern in severall places, and to give him an account of the state of their affairs. And indeed without such a subordination it was impossible they should subsist in one Body: insomuch as these blind Heathens have shew'd greater effects of reason and naturall prudence in composing their Congregation, then our Modern Sects, withall their pretended light of Scriptures, have done.

6. These Druid-Priests have the Title of Arch-flamens and Flamens given them, not by themselves, but by our Historians writing of them, in imitation of the Romans, among whom those Titles were in use, so call'd from the Flamen, or flame-colour'd Hat wherewith their heads were always cover'd. These Flamens among the Romans were of severall orders according to the Deities whom they served, as Jupiter, Mars, &c. And each order had a distinct Chief, and all these chiefs were subject to the Pontifex Maximus, a Title assum'd by the Superiors themselves.

Caesar. com.  
ant. lib. 3.

VIII. CH.

## VIII. CHAP.

1. Of twenty eight Cities anciently in Britanny: The names of them out of ancient Authors.

2. In what sense Arch-Bishops are said to have been in those times.

Now whereas mention has been made of twenty eight Cities in Britanny, suitably to what our ancient Gildas has written, that this Island was strengthen'd with twice ten and twice four Cities; it will not be a vain Curiosity to enquire what those Cities were which were design'd for the Sees of so many Bishops.

3. To give a full satisfaction to such an

Gildas.

enquiry will be no easy matter, considering so great and frequent Vicissitudes of inhabitants; tongues; governments and wars, which since these times have succeeded in this our Countrey, from all which must needs follow great confusion of names and destruction of places.

3. Our Ancient Historians have scatt'ringly mention'd severall of them; and particularly, Nennius a Monk of Bangor, and the Arch-deacon of Huntingdon, have made a collection of them. But the most exact Catalogue of them is afforded us by the late learned Bishop Fisher, described out of two very ancient Manuscripts extant in Sir John Cottons Library, which he sayth he compar'd with nine Written Copies more in which the old British names were set down, together with an interpretation of them, as followeth.

4. These are the Names of all Cities in Britanny, in number twenty eight. I. Cair Guinguc, which perhaps is Norwich, call'd by the Britains Cair Guntins: Or rather it is Winwick in Lancashire. The old Glossary of Nennius interprets it Winchester. II. Cair Mancip, or Municip, erroneously written in Henry of Huntingdon, Mercipit. This is Verulam a Town near S. Albans, which, as we read in Tacitus, was anciently a Free-town, enjoying the Priviledge of the City of Rome. III. Cair Lugalid, or Legevit, or Lualid: This is Luguballia, call'd by Huntingdon Cair Leil, now Carlisle. IV. Cair Meguad, or Meignad, at this day Meivod in the Province of Montgomery. It was anciently call'd by Ptolemy and Antoninus, Mediolanum. V. Cair Colan or Colan, which Geoffrey of Monmouth and Huntingdon call Eboraceter, situated on the River Coln, and it is in Antoninus his Itinerary call'd Colonia. VI. Cair Ebranc, by others Cair Ebranc, it is York. VII. Cair Cusfest. This City was formerly call'd Sciens, near Caernarvon, being the same which Antoninus calls Seguntium. But it chang'd its name into Cair Cusfest, because Constantine the Father of Constantine was buried there: whose body, saith Mathew of Westminster, was found at Caernarvon near Snowden in the time of King Edward the first after the Conquest, and by his command honourably buried in the Church.

VIII. Cair Caradoc, or Cair Coradoc, in the borders of Shropshire between the Rivers Teme and Colwyn, where King Caradoc was rais'd against the Roman General Ostorius: a great Rampire, but was there defeated by him. There a City being afterwards rais'd, was from his Name call'd Cair Caradoc. So that Geoffrey of Monmouth and Huntingdon are much mistaken, who interpret this City to be Salisbury. IX. Cair Grant, or Grandecaster, or Grantbridge, now Cambridge: taking its name from the River Grant or Grent. X. Cair Maunguid or Manchguid, suppos'd to be the same which by Antoninus is call'd Mancunium, or Manchester in Lancashire: others conceive it to be Manduessedum, or Manchester in Warwickshire.

A. D. 184.

Fisher. P. 1.  
mord. Eccl.  
Brit. f. 38.Math. West.  
monast. ad  
A. D. 1232.



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## The Church-History of Brittain

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XI. Cair London, by others Cair Dod, now London. XII. Cair Guorthyrn, a City situated in Radnorshire, and called from King Vortigern, who conceald himself there, being afraid of punishment for his horrible crimes, but was found out by Divine Justice, and by lightning burnt together with his City. What the prime name of this City was in King Lucius his dayes, does not appear. XIII. Cair Ceint, or Kent: now called Canterbury: formerly Duroverna. XIV. Cair Guiragon or Guiragon, that is Wexonia: The Welsh call it Cair Ffrangon, the English Worcester. Antoninus calls it Eboracum, and Ptolomy Eboracum. XV. Cair Perna, otherwise Portchester, from the commodiusness of the Haven: It is now called Portsmouth. XVI. Cair Darn, named by Antoninus Darnum: now Doncaster in Yorkshire. XVII. Cair-Legia, taking its name from the twentieth Legion by Julius Agricola's appointment quartering there. It is at this day called Chester, or Weshchefer. XVIII. Cair Guarnie, or Guarnie, or as Camden writes is Cair Guarnie, now Warwick, so called because it was a Garrison of the Romans, which in the British Language is called Guorth. XIX. Cair Segint, or the City of the Segintians, which were the people who first surrendered themselves to Caesar: It is now called Silchester in Hampshire. XX. Cair Len or Ebor, so called because the second British Legion brought over by Vespasian was quartered here. It was seated in Monmouthshire: but is now quite demolished. XXI. Cair Ebor, called by the Romans Ponsa Belgaram (so distinguish it from severall other places called Ponsa:) being in the Province of the Belgae, a people which came out of lower Germany, and seated themselves in Hampshire: it is now called Winchester. XXII. Cair Brito, a City placed between the Rivers Avon and Feme: it is now called Bristol. XXIII. Cair-Lorien: by the Saxons afterwards called Regensburia: now Leicester. XXIV. Cair Draion: the situation whereof is now uncertain, there being many places of that name. Bishop Fisher thinks it is the same now called Dragan in Shropshire. XXV. Cair Protaveluit, seated on the River Toul in Somersetshire, now called Woollester, or Hechofer. The same learned Bishop writes is Cair Penfaveluit, supposing it to be Penfey in Suffex, where William the Conquerour first landed. XXVI. Cair Proas, called by Antoninus Priconium, and by the Saxons Wrecenceaster, at this day Worcester in Shropshire. XXVII. Cair Calernion, or as Mr. Camden reads it, Cair Callion, which he thinks to be Camelford in Dorsetshire, where remains the footstap of an ancient Roman Camp, and where many Roman Coins are frequently found. XXVIII. Cair Lintout, or rather Lindout, by Antoninus and Ptolomy called Lindum: by the Saxons Lindercollinum, at this day Lincoln.

5. These are the twenty eight Cities of Brittain: all which cannot yet be asserted to have been extant, at least under those names, in the dayes of King Lucius: since among them there are severall which

took their title from persons living in after-ages, as Cair Vortigern, Cair Caspene, &c. And Cair Draion seems to have been a Roman building.

6. Henry of Huntingdon in the account of them varies somewhat from this, and in the place of some of these omitted by him, substitutes others, as Cair Glas, that is, Gloucester: Cair Coi, or Chichester: Cair Ceri, that is Cirencester: Cair Dorn, call'd by Antoninus Duroverna, at this day Dorchester in Huntingdonshire: Cair Dauri, or Cair Dorn, now Dorchester: And Cair Merdin, still remaining with the same name, from whence a Province in Wales takes its title. These are the Cities design'd to be the Residences of Archbishops and Bishops, when the number of Pastors should be so increased as to supply them.

7. Now whereas here is mention'd the title of Arch-bishops, we are to take notice that that title was not in use as yet in the Church, in the dayes of King Lucius: but yet the same latitude of Ecclesiasticall translation was from the beginning under the name of Metropolitan Bishops. For the Policy of the Church being squared according to the Civil: as the Governours of Cities which were Metropoles, exercised an Authority over other Cities also depending on them, so did the Bishops likewise of those Cities over the whole Provinces.

### IX. CHAP.

IX. CHAP.

1. 2. 3. Of Saint Thomas first Bishop of London.

4. 5. Thomas his Successor.

1. **H**OW many of those twenty eight Cities were in those dayes supplied with Bishops, is uncertain. Besides Thomas consecrated Bishop at Rome, our Ecclesiasticall Records mention only one British Bishop more, called Theodosius, the first Metropolitan Bishop of London, where our devout King Lucius built a Church consecrated to S. Peter, and seated in the place called Cornhill.

2. The truth of this is testified by an ancient Table belonging to the same Church, wherein was this Inscription, In the year of our Lord one hundred seventy nine, Lucius the first Christian King of this Land founded the first Church at London, namely the Church of Saint Peter in Cornhill. He established likewise there an Archepiscopall See, and the prime Church of the Kingdom: and so it continued for the space of four hundred years, till the coming of S. Au-

A.D. 185.

gustin



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gofin the Apostle of England, &c. Thus the Inscription.

Lucia. Para.

3. But *Isidore* a Monk of *Parma* testifying this holy Prelat *Thomas* to have been the first Archbishop of this new erected See of London, makes him to be the Founder of this Church, for thus he writes, *Thom. in The.* *um* is said in the time of King *Lucius* to have built the Church of S. Peter in Cornhill in London, being assisted therein by *Ciriacus* the King's Chief Councillor.

4. After *Thomas* his decease, the time of whose government in that See is uncertain, there succeeded him therein S. *Elvans*, who generally is acknowledged the second Metropolitan of London. But whether in those times there was in *Brittany* any jurisdiction properly Metropolitan, which must presuppose an erection of severall subordinate Dioceses, cannot by any of our ancient Ecclesiastical Monuments be ascertained. Upon which grounds *Malmshurienfis* saith, There is no certainty in what place was seated the Archbishop's jurisdiction in the time of the Britains, before the entry of the Saxons.

Malmshurienfis.

X. CHAP.

## X. CHAP.

1. S. *Fugatius* and *Damianus* return to Rome to obtain a Confirmation of their Acts.

2. Recourse to the See Apostolick, ancient.

3. At their return they bring a blessed Crown, and a Letter to King *Lucius*.

4. The extent of King *Lucius* his Dominions.

5. Of Archflamens and Flamens.

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After three years successfull labours in this new Vineyard of our Lord, these two Holy Apostolick Preachers *Fugatius* and *Damianus* returned to Rome to give an account to S. *Eleutherius* of the affairs of *Brittany*. This is testified by our ancient Historians, *Geffrey* of *Monmouth*; *Roger* *Vendover*, the compiler of the History of *Hereford*, likewise a British ancient Poet, taking the name of *Gildas*, and quoted by *Bartholomew*.

V. 1.

1. But most expressly by *Marthin* of *Westminster*, whose words are these: In the year of our Lord hundred eighty six, the blessed Prelats *Fugatius* and *Damianus* returned to Rome, and obtained from the holy Pope *Eleutherius* a Confirmation of all they had done in *Brittany*. And having perform'd this, the foresaid *Damianus* came back into *Brittany*, accompanied with many others; by whose instructions the Nation of the Britains being confirm'd in the Faith

of Christ became illustrious. The names and Acts of these men are found in the Book which our Historian *Gildas* wrote of the History of *Aurelius Ambrosius*.

3. That it was the practise of Christian Churches, especially in the West, upon severall occasions to have recourse to the Chair of S. Peter, many examples occur in the Ecclesiastical History; and this even from the beginning of Christianity. We mention'd formerly a Message sent from the Christians of *Brittany* by S. *Seamus* to Rome for a more perfect instruction in the Christian Faith. And about this time of King *Lucius*, the Church of *Lyon* in France sent S. *Irenaeus* to this Holy Pope *Eleutherius* for resolving certain Questions about Ecclesiastical affairs, saith S. *Irenaeus*.

4. This they did partly to shew their dependance and subordination to the supreme Tribunal of the Church, as likewise for the preservation of Unity, of which the Chair of S. Peter was always acknowledged the Center. But the present Church of *Brittany* having been constituted a Church by the zeale and authority of this blessed Pope *Eleutherius*, there was a greater necessity and obligation of recourse to him for the confirmation of those Ordinances which had been made by his Delegates.

5. Among other memorable passages touching the Answer sent by Pope *Eleutherius* to this Message of King *Lucius*, this is one, That *Fugatius* and *Damianus* presented the King from him with a Crown blessed by him. This is asserted by a late learned Protestant Lawyer, *William* *Lambard*, who professes that in his search among the Ancient Laws of England, for many ages hid in darknes, he produced this: adding withall that besides a Crown blest'd by this Holy Pope, he likewise ordain'd the limits of the British Kingdom, and withall prescrib'd the Duty and Right of a Christian King, saying thus, A King being the Minister and Delegates of the Supreme King, is appointed by God for this end that he might govern this earthly Kingdom and people of our Lord, and above all that he should venerate and govern his Church, defending it from all who would injure it: that he should root out of it and utterly destroy all evil doers.

6. *Roger* *Hoveden* four hundred years before M. *Lambard*, transcribing the same passage out of the Ancient Laws of King *Edward*, onely differs from him in this, That where mention is made of a Kings Office toward the Church, he leaves out the word, *Regat*.

7. As touching the limits of King *Lucius* his Kingdom, which this *Anchour* saith was prescribed by Pope *Eleutherius*, whether from thence it came that all the Northern Provinces of the Island (afterwards called *Scotland*, &c. governed by a King of their own Nation) were subiect to the Ecclesiastical jurisdiction of the Metropolitan Church of *York*, cannot

A.D. 186.

sup. lib. 1. c. 1.

Hieron. de Script. eccl. in 1. 1. c. 1.

Lambard. in leges Reg. Edward.

now



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A.D. 188.

Polyd. Virgil  
lib. 4. c. 13.

now be determin'd. Polyd. Virgil out of an-  
cient British Records affirms that this subje-  
tion was (a principio) from the very beginning  
of Christianity, and that the Bishop of Glasco  
was to receive his consecration from the  
Arch-Bishop of York (Mori Maiorum) by an  
immemoriall custom of their Ancestors. But  
of this hereafter.

Marin. Po-  
lin.  
ad A.D. 188.

8. One passage more relating to this  
Answer of Pope Eleutherius, is recorded by  
Marthin Polin, who writes thus, The fore-  
said Holy men Paganus and Damianus by an  
Epistolicall Mandat of the Pope obtained that  
Bishops should be placed in those Cities where  
formerly there were flames, and Arch-bi-  
shops, where Arch-flames, whereby he  
signifies that the Pope confirmed the Ordina-  
ces formerly made by these his Legats.

XI. CH.

## XI. CHAP.

1. Severall Churches built by King Lucius.
2. 3. At Westminster, deputed for the buriall of Princes.
4. A second at York: then the Chief City.
5. A third at Cair-leon in Wales.
6. 7. It is question'd whether that was a Metropolitan See.
8. A Church built at Dover.
9. An Episcopall See said to be erected at Kungesbury in Somersetshire: but that is doubtfull.

Sulcard. ap.  
Camdenium  
in Trinobant.

1. **I**T hath already been declared that  
King Lucius, presently after his Baptism,  
or Theonius consecrated first Bishop of London,  
built a Cathedral Church to the honour of  
S. Peter on Cornhill in London. Now after the  
return of Paganus and Damianus there were  
severall other Churches erected: The names  
of many of which are still extant upon  
ancient Records.

1. The first of these was the Church of West-  
minster: concerning the first foundation  
whereof Sulcardus a Monk wrote a Book which  
he dedicated to Pius the constituted Abbot  
there by King William the Conqueror: From  
whence some have collected, that in the  
same place had been formerly erected an  
Idol-temple consecrated to Apollo, which  
by an Earthquake in the reign of Maximian  
Pius was cast to the ground.

2. Another Author called John Fleet, who  
wrote in the year of our Lord one thou-  
sand four hundred forty three, adds in  
consequence to Sulcardus, out of an Ancient  
Chronicle written in the Saxon tongue, that  
this place was from the days of King Lucius  
destin'd for the burying place of our Kings, as

wee see to this day. His words quoted by  
Bishop Fisher are these, From the primitive  
age of Christian Faith among the Britains, that  
is from the days of Lucius their King, who in the  
year of Grace one hundred eighty four is said to  
have received the Divine Light of Christ, and  
together with it the Baptism of holy Regenera-  
tion, this place of Westminster was founded and  
consecrated to the honour of God, and specially  
deputed for the buriall of Kings, and a Treasury  
or Repository of their Royal Ornaments. To the  
same effect writes Radolphus Niger, affir-  
ming that it was built in the last year of (Mar-  
cus Aurelius) Antoninus: but that afterward  
the said Abbey was destroyed: which was again  
repaired by S. Edward the Confessor, and richly  
endowed. In which testimony is implied that  
from the beginning there were placed in it  
a Convent of Monks: Concerning whose Rule  
and Institute, we shall treat hereafter.

4. A second Metropolitan Church at this  
time was erected at the City of York, which  
a learned Writer, Philip Barreus, quo-  
ted by Bishop Fisher, esteems in that age the  
prime City and Church of Britanny: Whose  
opinion the Bishop seems to approve,  
saying, Though at this day London be the most  
noble City of the whole British Kingdome: and  
though it has been in former ages celebrated by  
Antoninus Marcellinus, as an ancient Town,  
and by Cornelius Tacitus as famous for Marchan-  
dis and abode of strangers: Notwithstanding the  
most learned Barreus positively affirms, that  
York was much rather the ancient Metropolis  
of the Diocese of Britanny, not only as being a Ca-  
pital of the Romans, but because there was placed  
the Emperours Palace and Courts of Judgment.  
And hence it is that Spartianus in the life of the  
Emperour Severus calls it by way of preeminence,  
The City. The same thing is likewise further  
proved by this, That in the Synod of Arles  
assembled under Constantine the Great, among  
the subscriptions, the name of Eborac Bishop of  
York precedes Eborac Bishop of London: Though  
I am not ignorant that in the writing of such  
subscriptions regard was had rather to the an-  
tiquity of the persons, then dignity of their Sees.

5. As for the third Metropolitan City of  
Cair-leon upon Ysk, Henry of Huntingdon  
thus writes of it, In Cair-leon there was  
an Arch-bishoprick in the times of the Bri-  
tains: but at this day one can scarce discern any  
remains of its walls, except a little where the  
River Ysk falls into Severn. And Giraldus Cam-  
brensis adds, that in the same City there were  
in ancient times three Noble Churches: One  
bearing the Title of the holy Martyr Iulius, which  
was beautified with a Monastery of Virgins con-  
secrated to God: A second founded by the Name  
of his companion S. Aaron, endow'd with an  
illustrious Quire of Canons: And the Third fa-  
mous for being the Metropolitan See of all Cam-  
bria.

6. Notwithstanding however this City  
of Cair-leon, being in the times of King Lucius  
the Civill Metropolis of those parts, might

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10. Hecunapud  
P. scriptum  
de Primord.  
fol. 129.

Rad. Nig. A.  
mundi 1331.

Phil. Bar.  
apud P. script.  
de Primord.  
f. 97.

Huntingdon.

Girald.



then to be design'd from an *Archiepiscopall* see: yet we doe not find in *History* any ancient *Bishops* with that Title. Yea the Church of *Landaff* seems to have enjoy'd that Title before *Can-Len* Concerning which Church thus writes *Bishop Godwin*, The Cathedral Church of *Landaff*, as some report, was first built by *King Lucius*, about the year of Grace one hundred and eighty. Notwithstanding I doe not find any *Bishop* there before *Dubritius*: (who was consecrated *Bishop* there by *S. German* *Bishop* of *Auxerre*) and was by the King and whole Province elected *Arch-bishop* over all the *Welsh Britains*, saith the Authour of his life extant in *Capegrave*.

7. Vpon these grounds it was that in succeeding times the *Bishops* of *Landaff* refused Canonically obedience to the *Metropolitans* of *Menevia*, or *S. Davids*, as appears by a Protestation made by *Bishop Urbanus* in the Council of *Rhemes* before *Calixtus* second Pope of that name: part whereof is cited by *Bishop Fisher* out of the Register of that Church, as followeth: From the time of our ancient Fathers, as appears by the handwriting of our Holy Father *Teiloanus*, this Church of *Landaff* was first founded in honour of *S. Peter*, and in dignity and all other Privileges was the Mistress of all other Churches. Thus it remained till by reason of intestine seditions and foreign wars, in the days of my Predecessor *Herwald*, it became weakned, and almost deprived of a Pastor, by the cruelty of the inhabitants, and invasion of the Normans. Yet there always remained in it Religious men attending to Divine Service. After this, partly by reason of the neighbourhood of the English, from whom we suffered much in matters touching Ecclesiastical Ministry, as having been bred and instructed together, and likewise because from most ancient times, that is, from the time of Pope *E. Leobardus*, there hath always been a *Bishop* of this place (shew'd in name). After the coming of *S. Augustine* into *Brittany*, the *Bishop* of *Landaff* has always been subject and obedient both to the *Arch-bishop* of *Canterbury*, and also the King of *England*. Thus argued the sayd *Bishop Urbanus*, but what proofs he had does not appear. Certain it is that in all Records in this day extant, there is no mention of any *Bishop* actually sitting at *Landaff* before *Dubritius*: Whence it is that the erecting of that See is attributed to *S. Germanus* by *Mr. Camden*, saying, *Germanus* and *Lupus* French *Bishops*, having repress'd the *Pelagian* Heresy largely spread in *Brittany*, erected *Landaff* into a Cathedral Church, professing thereto the most holy man *Dubritius* to be the first *Bishop*, to wit, in the year of our Lord four hundred thirty and six.

8. Besides these the same King built a Church at *Dover*: concerning which *Bishop Fisher* writes in this manner, That in the time of *King Lucius* there was a Chappell erected in the Castle of *Dover*, and dedicated to the honour of our Saviour, is related by *Teland*, one of the

*Annals* of the same City, venerable for their great antiquity. The same thing we likewise read in a Commentary touching the first beginning of the sayd Castle, where it is said, That in the one hundred sixty & one year of our Lord *King Lucius* built a Temple to *Christ* on the height of *Dover* Castle, for the maintaining of which he assign'd the Tribute of that Haven. And whereas in a later Chronicle of *Dover* we read, That among other liberalities bestow'd by *King Lucius* on God and his Church, one was the building of a Church in the Castle of *Dover* to the honour of *S. Mary* the glorious Mother of God, where both the King and his people, as likewise their Catholic Successors, received the Sacraments and Holy Rites of Christian Religion: This does not prejudice the foregoing Record: for all Churches are primarily erected to the honour of *Christ*, and in consequence thereof to the honour of his Saints.

9. There are severall other sacred places and Churches, which in old Records pretend to *King Lucius*, as their Founder, but whose pretensions cannot in reason and prudence be admitted. Thus the Authour of the Chronicle of *Glastonbury*, written about four hundred years since, relates, That in the one hundred eighty seventh year of our Lords Incarnation, the Bishoprick of *Somerset* took its beginning, being erected by the Holy men *Fugacius* and *Damianus*: and for a long time the Episcopal See was placed at *Kungresbury*: in which very many *Bishops* sat successively till the dayes of *King Ina* of the West Saxons: the number, gifts and times of which *Bishops* can no where be found. But in the time of the foresayd *King Ina*, *Daniel*, who as we have received by Tradition, was the last who sat in the Chair of *Kungresbury*, transfer'd that See, which had continued six hundred years or more at *Kungresbury*, to a Town, then call'd *Tethescine*, but now *Wells*, which was given by *King Ina*, who also consented to the Translation. The said *Daniel* was the last of the Britains who sat in that Bishoprick.

10. This story, at least for as much as concerns the antiquity of the Episcopal See of *Kungresbury*, seems to want a solide foundation. For that Town took its name about the year of our Lord seven hundred and eleven, from a holy man called *Cungar*, a son of a *Constantinopolitan* Prince, who coming into *Brittany*, and desirous to live a retired life, was kindly received by *King Ina*, who bestow'd on him that portion of Land, call'd afterward by his name, and withall built for him a Mansion and Oratory there. As for the Church of *Wells*, it was then built by *King Ina*, and endow'd with Lands by *Kenulphus* the Successour of *King Ina* in the year seven hundred and sixty six: But saith *Bishop Godwin*, it was then not a Cathedral, but Collegiate or Monastical Church: and was erected into an Episcopal See in the year nine hundred and five: in which the first *Bishop* was *Adelmus*.

181.

Chron. Gl.  
ton. ap. 74  
str. in Pri-  
mond. fol 69







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broadly towards the New Temple of Apollo, forty. On the Northpart it was one hundred and sixty paces in length, and ninety eight in breadth. On the West side of the Church there were in length one hundred and twenty, in breadth one hundred. On the South east there were in length four hundred and fifty paces, and in breadth five hundred and eighty. On this side was seated the Episcopal Palace, as likewise the habitation of the Monks.

In the new place the same Authour Moratius describes the large possessions where-with this Church and Monastery were endowed by King Lucius, saying, The limits of these possessions were extended twelve miles round about the City of Winchester, reaching so far on every side: In which place there were on each quarter seated eight wealthy Villages. Now if one Church possessed so large a Territory, we may collect how richly all the Churches of Britanny were endowed even in those Primitive times.

The forementioned Thomas Rudburn in the greater Chronicle of the Church of Winchester further shews the special affection that King Lucius bore to that Church, and the Immunities which he bestowed on it, The glorious and most Christian King Lucius (saith he) perceiving how by the two holy men, Eugenius and Duvianus, his Kingdom did wonderfully increase in the worship of God taught by true Faith, and being therefore replenished with great joy, he converted to a better use the possessions and territories formerly possess'd by the Temples of the Flamines, transferring them to the Churches of the Faithfull: and he not only added more and larger Mannors and lands, but advanced them likewise with all sorts of Privileges. And particularly touching the Church of Winchester, which in his affection he in a special manner prefer'd before others, he raised it from the very foundations. And before he had finished the whole work, he built a little habitation, an Oratory, Dormitory and Refectory for the Monks, desir'd by him to dwell there. Having finished the entire building in the fifth year after his Conversion, the foresaid Prelate and Monks, Eugenius and Duvianus, dedicated it to the honour of our holy Saviour on the fourth of the Calends of November, in the year of Grace one hundred thirty nine, and fill'd it with Monks, who devoutly served our Lord there: constituting the Abbot of the place a certain Monk called Dunmole. The same excellent Prince likewise refused to confer on the Bishop and Monks of that Church of Winchester all the possessions and farms which anciently belonged to the Flamines of the same City, together with all their Privileges and Immunities.

What those Privileges were, the same Authour a little after thus declares, saying, The foresaid most Christian King Lucius bestow'd on the said Church newly founded by him the Towns of the City of Winchester, together with the Privileges of Dunwalla Molmutius,

which Dunwalla (as Moratius, Gildas and Geoffrey of Monmouth also testify) was the sixteenth King of the Britains: And being extremely Zealous in his Heathenish Superstition, he ennobled Lawes, famous till the dayes of King William the Conquerour under the Title of Molmutian Lawes; by which he ordained; That the Cities and Temples of their Idoll-Gods, as likewise the high wayes leading to them, together with the Farms of their Tenants and husbandmen should enjoy the immunity of Sanctuary: Inasmuch as if any Malefactor should seek refuge there, he might safely depart, though his adversary were present. Now by means of such endowments and Privileges the Church of Winchester enjoy'd its possessions in all tranquillity, daily singing the praises of God the space of one hundred and two years, to wit, from the first year of the most Christian King Lucius (his Conversion) to the second year of the Tyrant Diocletian. Thus writeth this Authour: though he faile somewhat in his Chronology: Which defect is rectified by the ancient Authour of the Book of Antiquities of the Church of Winchester, who numbers exactly one hundred years from King Lucius his Conversion to the first year of Diocletian, during which time the said Monks quietly served God in their Monastery.

6. If any one have the curiosity to enquire what the Rule and Institute of these ancient Monks were, the foresaid Thomas Rudburn will satisfy him, presently adding, That S. Faganus and Duvianus fill'd that Church with Monks devoutly serving and praising God, and profess'd according to the Rule delivered by S. Mark the Evangelist.

7. Now the order and manner of the Rule prescribed by S. Mark is thus declared by Cassianus an ancient Writer of the Church: In the beginning of the Christian Faith (saith he) a very few, and those of approved sanctity, were dignified with the Title of Monks. Which men as they receiv'd their Rule of living from S. Mark the Evangelist, first Bishop of Alexandria of blessed Memory, they did not content themselves with retaining the order of living practis'd by the Primitive Christians, concerning which was read in the Acts of the Apostles, That all the multitude of believers were of one soul: Neither did any one esteem that which he possess'd to be his own: but they had all things common. For those who were possessors of lands or houses, sold them, and brought the price, laying it at the Apostles feet: Which was divided to every one according to their need. But beside this, the ancient Monks aspired to other practices more sublime, For retiring themselves into the most secret places of the suburbs, there they lead a life so austere and with such rigorous abstinence, that even those who were

ap. Vssu. in Primord. f. 118.

Cassian de Conob. lib. 1. c. 1.

AB. 4.



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strangers to Christian Religion were astonish'd at it: For with so wonderfull fervour they attended day and night to the reading of holy Scriptures, prayer and labouring with their hands, that neither the appetite, nor so much as thoughts of meat, did interrupt their abstinence, except every second or third day: and then they received food, not to satisfy their desire, but meer necessity: And neither did they this till after sun-set: so dividing their time, as to make the Light accompany the exercise of their spirituall Meditations, and darkness the care of their Bodies. These, and besides these, many other more perfect and sublime were the practises of the Antient Monks. Thus Cassianus.

8. Such were the Monks who first possess'd the Church of Winchester: and in such holy exercises they continued till the Tempest of the persecution raised by the Tyrant Diocletian dissipated them. After which in a short time they were restored, and the Church consecrated by Constantine Bishop of Winchester, in the year of Grace three hundred and nine, taking its new name from S. Amphibalus, who together with Saint Alban was crown'd with Martyrdom: at which time the Abbot was named Deodatus. Hence it is that Gildas, the most ancient of all our Historians, mentions it under that Title, where he relates how the sons of Mordred to avoyd the cruelty of Constantine fled thither: But in vain: For the Tyrant not regarding the Sanctity and Priviledge of the place, took the sons of Mordred, and murdered one of them before the Altar of the Church of S. Amphibalus at Winchester, whither he had fled for Sanctuary.

9. The same Church afterward suffred another Eclipse, when the barbarous Insidels Saxons profan'd and layd waste all the sacred places of this Island. But not long after, the same Saxons, having by Gods mercy embraced that Faith which they formerly persecuted, repaired with advantage all the ruins they had made: And particularly this Church and Monastery of Winchester (called afterwards de Hida) was restored with far greater splendour and magnificence, then ever before. And thus it, with the rest, continued for many Ages, fortified with the Charters of Kings, encreased by the Devotion of the people, secured by the Bulls of Popes, and the Curser of Prelats against all tyrannous usurpations, till by the schism, avarice, lust and fury of King Henry the eighth, more fatal to the Church then the savage cruelty of heathenish Danes or Saxons, they were all swallow'd up at once in a common destruction. Thus the Prophecy of our blessed King Edward the Confessor was fulfilled, who in a Charter by him bestow'd on the Monastery of Westminster, concludes it with this clause, (Hac Charta in sua libertate permanebit, quam diu Christiani nominis timor et amor in hac insula genere perseveraverit) that is, This our Charter shall remain in its full force and liberty, as long as the fear or love of the very name

of Christianity shall continue in this our Nation.

XIV. CHAP.

1. 2. Of Seminaries and Schooles of Learning instituted by King Lucius: the principall of which was Bangor: both a Schoole and Monastery.

3. Of the pretension of Cambridge heres.

1. OUR devout King Lucius, being also wise in his devotion, was not content with a wonderfull bounty to build and endow Churches and Monasteries, in which Almighty God might be zealously worship'd, & the people plentifully instructed in Christian saving Verities: but moreover extending his providence to posterity: he provided Seminaries of Learning and Piety, for the institution and education of those who were afterwards to succeed in the Office of administering Divine Mysteries, and teaching the people.

2. Among these the most famous was the Monastery and Schoole of Bangor in North-wales, in which, as S. Bede saith, at the coming of S. Augustin into England there were more then two thousand Monks. Concerning which our Countryman Bale thus writes, Bangor was first a Colledge of Christian Philosophers: which having as such continued from the time of King Lucius, for about the space of three hundred and fifty years, Congellus changed it into a Convent of Monks, under the Title of the Order Apostolick, and having been the Prefect of the said Colledge, became the first Abbot of the New Monastery there, in the year of Christ five hundred and thirty.

3. That Bangor was in King Lucius his time design'd for a place of literature, may be proved by other ancient Records: But whereas this Author says that Congellus changed it into a Monastery, is certainly a mistake, wherein John Pitt follows him: The ground of which mistake is, the confounding of this Monastery of Bangor in Wales, with another of the like name in Ulster a Province of Ireland, in which lived this Congellus, or as the Irish Writers call him, Congellus, and from which issued the famous Bishop S. Malachius, whose life is elegantly written by Saint Bernard, who there likewise mentions this Congellus. Now true it is that about the year five hundred and thirty, the said Irish Monastery of Bangor became an Episcopall See, into which one called Daniel was first consecrated: which seem'd to be a second ground of Bales mistake touching the change made in our British Bangor.

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XIV. CH.

Math. Westm.  
A.D. 1493.

Math. em. ii.  
cap. 53.

vid. Mon.  
Hic. pag.  
61. 2.



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4. Most probable it is therefore that our *Sanger* was in *King Lucius* his time, and afterward, both a *Monastery* and *school of Learning*: and that as anciently the *Druids* were, according to *Pliny*, great lovers of literature, flourishing in all kinds of knowledge, so likewise the *Christian* solitary *Religious* men who succeeded them, spent some part of their time in learning and charitably teaching others. So that to them especially may be attributed the propagation of the *Christian Faith* in *Brittany*, which, as the *Prudent* *Author* of our *British Antiquities* says, being preached here in the first times of the *Apostles*, was not only firmly retain'd, but became in every age more increased and dilated. He might as well have added, That as the true Faith was principally conserved by *Monasteries*, so with the decay and ruine of *Monasteries*, our holy Faith likewise was extinguished.

5. Our famous University of *Cambridge* therefore will not take it ill, if an *alumnus* of her *sister* suspend his assent to her pretension of being founded an *University* by *King Lucius*. And as for the *Charter* of our famous *British King Arthur*, in which there is a *Grant* of *Exemption* from *Taxes* and other *civil burdens*, to the end that the *Doctors* and *Scholars* there might peaceably and without distraction apply themselves to their studies, in the glorious *King* of *Brittany* *Lucius* derived, who embraced the *Christian Faith* by the preaching of the *Doctors* of *Cambridge*: This *Charter* is obnoxious to so many exceptions, that without injustice it may be attributed to the *Author* of the other *Historical Gifts* of the same *King Arthur*.

to the year of *Grace* one hundred and ninety, coincident with the ninth year of the reign of the *Emperor Commodus*: though our *Records* of good credit doe testify that he prolonged his life ten years further, yet there is no mention at all in them of any of his actions either publick or private; and excepting one *Author*, *Geffrey of Monmouth*, not any of them declare where he was buried. And as for the sayd *Geffrey*, who tells us that he ended his life at *Gloucester*, and was honourably buried in the Church of the *prime See*: his pen does so abundantly flow in matters that regard the glory of his *Nation*, (as in the *Acts* of *King Arthur*, &c.) that his *Authority* in domesticall affairs is of no great moment.

2. This silence therefore of our own *Writers* may be an argument inducing us to attend to the *Testimonies* of *foreigners*, who will acquaint us with the succeeding actions of *King Lucius*, not inferior, yea far more glorious then any hitherto related, though perform'd by him, not in the quality of a *King*, but a private person employing himselfe in communicating to other *Nations* those celestiall blessings which himself, and by his assistance, his own people formerly enjoyed. Now what such *foreign* *Authors* testify concerning him, will no doubt seem at least incredible, if not ridiculous to those worldly minds, which setting too great a value on the present temporall vanity of human glory and wealth, judge of *Primitive Christians*, whether *Princes* or private persons, by the dispositions of after Ages, and because in these times, wherein sensuality, avarice and a contempt of spirituall things doe reign, no such examples can be found, they therefore conclude all relations in ancient *Monuments* touching *Princes* who have prefer'd the poverty of *Christ*, and the gaining of soules to him before temporall abundance, and the satisfaction of nature, to have been the fabulous inventions of men.

3. Notwithstanding, mens incredulity shall not deterre me from relating what is extant in the ancient *Monuments* of severall Churches touching this matter. Generally all *Authors* which have written of the Ecclesiastical affairs of *Bavaria*, *Rhetia*, *Findelicia* and the *Cantons* of the *Switzerland* do agree in this, that a certain holy person called *Lucius* preached the *Gospel* of *Christ* in *Bavaria*, and some other parts in *Germany*, from whence he proceeded to *Rhætia*, in which Countrey he dyed and was buried in the City of *Cwis*, or *Chur*, situated in the Countrey of the *Helvetians* or *Grisons*. This, saith *Gasp. Buisch* quoted by *Raderus*, is certain: One who this *Lucius* was, of what family or nation, cannot certainly be determined. He adds, that this *Lucius*, who ever he was, having preached among the *Bohemians* and other *Regions* bordering on the *River Danubius*, was banish'd from thence, and came into *Rhætia*, where he

Gasp. Buisch.  
Monum. l. 3.  
c. 1.  
c. 1.  
c. 1.

Gasp. Buisch.  
apud Rader.  
in Bavaria  
Santia.

Antiqu.  
Brit. fol. 2.

Antiqu.  
Brit. fol. 2.

XV. Ca.

XV. CHAP.

1. 2. Silence of *Historians* touching the *Gifts* of *King Lucius* during his last ten years.

3. 4. 5. *German Records* affirm *King Lucius* to have been the *Apostle* of *Bavaria*, *Rhetia*, &c.

6. 7. Three persons call'd by the same name of *Lucius*.

8. 9. Of a supposed son of *Constantine* call'd *Lucius* or *Lucion*: which is manifestly disproved.

10. 11. It was only our *King Lucius* who converted several *Regions* in *Germany*.

1. Having collected a *Narration* of the glorious Actions of our illustrious *King Lucius* (as they lye scattered in severall *Authors* and *Monuments*) for the space of seven years after his conversion, that is,

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built for himselfe a poor narrow cottage.

4. *Aegidius Tesselus* writing of the *Ancient Rhætia*, denotes the precise time when this *Holy Apostolical* man came into those Countreyes, saying, that about the year of *Christ* one hundred seventy six, *Eleutherius* being Bishop of *Agne*, *Lucius*, one of a *Troile* to plant the *Christian Faith* in *Lydia* to have come into *Bavaria*, which he converted to the Faith, and afterwards retired into *Rhætia*, &c. But *Andreas Presbyter*, as *Kaderus* testifies, determines this to have hapned more lately: For says he, about the year of our Lord one hundred eighty two, *Eleutherius* the twelfth after *S. Peter*, being Pope, and in the reign of the Emperor *Commodus*, *Lucius* being poor, naked, and therefore left unclothed, undertook a voyage in a foreign Nation, and by his preaching and miracles he believ'd to have converted to the Faith of *Christ* the parts about *Bavaria*, and the whole Country of *Rhætia* situated among the *Alpes*. *Robertus Mirans* agrees in the same Chronology: and lastly *Alfredus* most accurately refers this to the year of our Lord one hundred and ninety.

5. Such a concurrence of Testimonies, to which may be added the ancient Records of those Nations and Churches, together with the Ecclesiastical Office of the Cathedral Church of *Caria* (or *Chur*;) all these leave the matter unquestionable, at least thus far, that those Nations were about that time converted by one called *Lucius*. Which Nations being seated not far from the place where, about that time, was performed the fore-mentioned Miracle of the saving the Emperor *Marcus* with the whole Roman Army from almost inevitable destruction, by the prayers of his Christian soldiers, no doubt they were thereby powerfully enclined to the embracing of the Christian Faith.

6. But now who this *Lucius* was, and out of what Countrey he came, is a dispute among learned Authours, who produce three onely of that Name: 1. *Lucius of Cyrene*, mention'd in the Acts of the Apostles, and probably in the Epistle to the Romans too. 2. Our British King *Lucius*. 3. *Lucius*, or *Lucian* & pretended son of *Constantius Chlorus* and *Helena*. And to each of these the Conversion of those Nations is by some Writers ascribed.

7. As touching the first of these, namely *Lucius of Cyrene* a Prophet and teacher at Antioch in the time of the Apostles, that he could not be the Apostolick Converter of those German Nations seems unquestionable, both from the ancient Martyrologes, Eastern and Western, affirming him to have lived and dyed in the East: and likewise from the ancient Records of those Churches in *Bavaria* and *Rhætia*, which do not pretend to such an Antiquity of the Profession of Christianity. So that the learned and Noble Authour, *Marcus Felsinus* thus confi-

dently writes concerning him, The trifling assertions of those who confound *Lucius* of Cyrene with the British *Lucius*, deserve not to be answer'd: since they do not consider how vast a space there is between their times.

8. And whereas our *Hollingshead*, out of I know not what Apocryphal Writings, would entitle to the Conversion of those Nations another British Prince, *Lucius* or *Lucian*, pretended to be the second son of *Constantinus* by our British Lady *Helena*, who is sayd to have been banished by his Father for killing his elder Brother, and after his banishment to have repented, and embraced the Christian Faith, which he afterward preached in Germany, &c. the fabulousness of this report discovers it selfe, not only by the silence of all Ancient Historians living in and after the times of *Constantinus*, nor any one of which make the least mention of such a Prince, but on the contrary expressly affirm that *Constantinus* was the only son born to *Constantinus* by *Helena*. Thus writes *Eusebius*, familiarly acquainted with *Constantinus*, in the first Book of his Life: To the same effect writes the Panegyrist *Emmianus* in his oration pronounced to *Constantinus*: as likewise *Jeronymus* descending on another Panegyric of an uncertain Authour, spoken to the Emperours *Maximian* and *Constantin*. And lastly *Baronius*, who confidently affirms, That *Constantinus* begot of *Helena* any other son or daughter besides *Constantinus*, cannot be found recorded any where.

9. To this unanswerable Proof against the assertion of *Hollingshead*, follow'd herein by *Strangely*, may be added the general consent of the ancient Monuments and Writers of Germany and *Rhætia*, agreeing in this, that the Conversion of those Nations was effected above one whole century of years before the age of *Constantinus*.

10. The first *Lucius* being therefore excluded for his too great antiquity, and the third, as living, if at all, much too late for such a work: it remains that the Conversion of those Nations must be ascribed only to the second *Lucius*, our first Pious Christian King.

11. And indeed him only doe the most Ancient Monuments and Writers of those Churches and Regions acknowledge for their Prime Apostle: Inasmuch as *Kaderus* a learned Authour, and very diligent in the search of old Records, confidently pronounces, That the Belief is most certain, grounded upon the Testimonies of Authours most ancient and of prime Note, that it was our British King *Lucius* who converted those Nations. The same is with the like confidence asserted by *Aegidius Tesselus* in his Treatise concerning Ancient *Rhætia*, by *Andreas Presbyter*, by *Petrus Merfau*, by *Herrmannus Schedel*, *Strunfius*, *Robertus Mirans*, *Nauclerus*, *Netherus Balbulus* in his Martyrologe and *Baronius*.

Hollingshead in Description of Brit.

Euseb. vit. Const. lib. 1. cap. 15.

Baron. A. D. 306. a. 11.

Strangely. cen. 3. cap. 1. & 12.

Kader in Bavaria Sancta.

Rader in Bavaria Sancta.

Mirans in Fugis Belg. 11. D. com. Alfred. in Chronol. 49.

Act. 11. 2. Rom. 16. 23.

M. Felsinus. 1. D. com. 1. D. lib. 6.

To



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To these may be added a Testimony of yet greater authority taken from the Church of Curia (or Chur) in whose Ecclesiastical Office King Lucius is commemorated as the first Bishop and Apostle of that Country, the place of whose buriall is there venerated, though his Relicks have been dispersed through severall places in Germany. And in the last place, the same is confirmed by that Treasury of the Records of all Churches, the Roman Martyrology, out of which every year on the third of December is chanted, The Commemoration of S. Lucius King of the Britains, at Curia a City of Germany, who was the first among Kings which received the Faith of Christ, in the time of Pope Eleutherus.

Mat. Rom.  
p. 200.

XVI. Ca.

XVI. CHAP.

1. A. J. Of the Journey and Gifts of S. Lucius in his Apostolical Office.
2. J. His death and buriall in the City of Curia, or Chur.
3. Of S. Emerita, a sister of King Lucius, who accompanied him: her Martyrdom.
4. Of the tradition that King Lucius was buried in Scotland.

HAVING from authorities of great weight asserted the Apostleship of this our First King, in pursuance thereof we will collect out of ancient Writers some of his particular Gifts and sufferings in the discharge of the said office.

1. He having resolved to consecrate the remainder of his old age to the service of Christ, pass'd first into France, landing at Arles a City of the Marini, where, saith Malactius, he first began his office of preaching the Faith of Christ: and from thence made his passage through the Region of the Nervians (the Countrey of Liege) to Trier in Germany. After which the next place blest'd by his presence and Charity was Ausburg (Augusta Vindelicorum) where he converted to the Faith a Noble Citizen call'd Campsirus, with his whole family. But there the Devill rais'd against him a great persecution: for, saith Hieronymus, the people out of a hatred to a Religion formerly unknown by them, pursued the preacher of it with stones, and afterward cast him into a pit: out of which he was secretly drawn by some Christians there, and conducted to the City of Curia, where he ended his life by Martyrdom.

2. From Ausburg S. Lucius went to Regensburg (or Ratibon) where he efficaciously spread the seed of the Gospel. And having spent almost all his strength in such works of Charity to others, he desired to end his life

in solitude, quietnes and prayer. For which purpose he retired himself into the mountainous countrey of Aheria; and saith Tscudus, having pass'd over the hill, under which is situated the Castle called Gutenberg, which to this day retains the name of S. Lucius his Cliff, he came into the Region where was the City Curia (or Chur) is placed, together with his devout sister S. Emerita, who presently after for preaching the Christian Faith suffered Martyrdom at Trimus or Trimonium, distant from Curia the space of two or three miles. But S. Lucius repos'd himselfe in a certain Grot in the Mountain above the City Curia, where he taught the Faith of Christ. The place where he built a little Oratory doth still testify his Sanctity and abode there: for in memory thereof there was afterward founded a Monastery of Norbertines (Præmonstratenses) which took its name from S. Lucius, as Aubertus Miræus and Raderus doe affirm.

3. As touching the manner of S. Lucius his death, the same Agidius Tscudus writes thus, At last Lucius was slain near so Curia in the Castle call'd Marriola, by the infidell inhabitants and the Prefect of that Region. Notwithstanding other Authours affirm that he died in peace: though the honour and Title of a Martyr cannot be denyed him, since anciently, as Hieronymus saith, it was communicated not only to such as by a violent death for Christs honour were snatch'd out of this world, but likewise to those who for the confession of the Faith suffered any torments, though they did not consummate Martyrdom by death.

4. The precise year of the death of this glorious King is by Florilegus determin'd to be the year of Christ two hundred and one: which was the seaventy eighth year of his Reign, and the eighty eighth of his life. Wherto the learned Chronologist, Bishop Vssher likewise accords. His words are these, In so great a debate among Writers, my iudgment doth incline to believe that King Lucius ended his life in the first year of the third Century after Christ. And the grounds of this persuasion are, because I observe that not only the Annals of the Church of Salisbury, and the Chronicle of the Britains abbreviated, as likewise the London Tables, but also Roger Wendover, Mathew Paris, and Malactius of Westminster, together with the History of Rochester, doe agree that he dyed in the year of our Lord two hundred and one.

5. His sacred Relicks have been dispersed in severall places of Germany: and to this day saith Raderus, are venerated in a Church of the Franciscans and another of the Jesuits at Ausburg. Which argues that he dyed not in Britany, but Germany. Therefore although our Cities of Gloucester and Winchester have boasted themselves to have been the Repositories of some parts of the body of this Pious King, it is more likely that, considering their near relation to him, they should procure them from the

Church

A. D. 196.

Tscudus de  
præf. lib.  
v. d.

Idem. ibid.

Baron.  
A. D. 194.

Florilegus  
A. D. 101.

Vsser in Pri-  
mond.

Rader in Ba-  
varia lib. 4.



A. D. 191.

Church of Cwisa, then that the German Churches should obtain them out of Brittainy.

7. Now whereas in the Passage cited out of *Egidius Tiscandus* mention was made of *sane Emerita*, the devout Sister of *King Lucius*, and companion of all his travails and dangers, and how in the Countrey of the *Helvetians* she added the Crown of *Martyrdom* to the garland of *Virginity*: our *British Martyrology* thus commemorates her, *At Trinis in the territory of Curia this day, being the fourth of December, is celebrated the Feast of S. Emerita Virgin and Martyr, the sister of Lucius King of the Brittaines, who together with her brother went into Germany, and for confession of the Christian Faith being persecuted by the infidels of that Countrey, consummated her glorious Martyrdom by fire, about the year of our Lord one hundred ninety three. The entire history of her life may be read in the Breviary of the Church of Curia. Mention is made of this holy Virgin and Martyr by Isengresius, and Hieronimus schedelin in his Chronicle.*

Martyr-Aug.  
4. Decemb.

A. D. 193.

8. But *Philippus Ferrarius* in his Catalogue of *Saints* omitted in the *Roman Martyrology*, being misled by *Denysius*, a Writer most ridiculously partial for his *Scottish Nation*, as *Dr. Fisher* observes, assigns a place in the Western parts of *Scotland* call'd *Trimontium*, and now *Kinnelsh*, for the place of this *Virgins Martyrdom*, and in the *Scottish Calender* her commemoration is appointed on the twenty sixth of May, which assertion is so evidently contradicted by many antient Records of several Churches, and by *Authours* of such unquestion'd integrity, that it deserves not a serious confutation.

Phil. Ferrar.  
in Catal.  
1. 2. 3.  
7. 11. in Pri-  
mord. fol. 137.

XVII. Ch.

XVII. CHAP.

1. 2. 3. *Fugatus and Damianus* preach the Gospel in Brittainy.

3. 4. 5. They retire to *Glastonbury* and rebuild it, establishing a succession of Monks. They find there the Holy Crosse, &c.

3. The place of their burial, uncertain.

1. **H**AVING thus largely set down the Gifts of our Holy King *Lucius*, the first among all *Christian Kings*, we will adioyn hereto such particulars as our ancient Monuments furnish us with all touching the two Holy *Legats Fugatus* (or *Phagamus*) and *Damianus* (or *Dionysius*) sent by the Venerable *Pope Eleutherius* to baptize the *Sax King*, and to settle the affairs of the New *British Church*.

Malmshur-in  
Aug. Glast.

2. Now concerning these two glorious *Saints* thus writes *Malmshurensis* out of the Ancient Records of *Glastonbury*, *Phagamus and Dionysius* came into Brittainy to preach the Gospel, who travell'd over the whole Island, tea-

ching and baptizing the inhabitants.

3. Moreover in the same Records we find how these two *Saints* having been inform'd that about a hundred years before, *S. Ioseph* of *Arimathia* and eleven of his companions had in some measure spread the seed of *Christian Faith* in Brittainy, and at last retired themselves to *Glastonbury*, where they died: hereupon they visited that sacred place, call'd the *Isle of Avalonia*, which, faith *Cap-grave*, was then become a cover for wild beasts, that formerly had been a habitation of *Saints*: till it pleas'd the blessed Virgin to reduce to the memory of *Christians* her *Oratory* erected there.

4. These two holy men therefore penetrating into this *solitary Isle*, as *Dr. Fisher* the *Lawyer* of the *Isle* did into the innermost parts of the desert, by the divine conduct they found there an ancient Church built by the hands of the *Disciples* of our Lord, which the *Supreme Creator* of heaven declar'd by many *Miraculous signs* that himself had consecrated it to his own glory, and to the honour of his most blessed Mother. The foresaid holy men having found this *Oratory*, were fill'd with *inexpressible joy*, and there they continued the space of nine years, employing all that time in the praises of God. And searching diligently this sacred place, they found (the Holy Crosse) the figure of our *Redemption*, together with several other signs, declaring that that place had been formerly the habitation of *Christians*. Afterwards being admonish'd by a *Divine Oracle*, they considered that our Lord had made choice of that place above all others in Brittainy, wherein the intercession of the most blessed Virgin should be implor'd in all necessities. A perfect relation of all which things they found in ancient *Writings* there: it was, How when the *Apostles* were dispersed through the world, *S. Philip* with many *Disciples* came into *France*, and sent twelve of them to preach the Faith in Brittainy: the which being admonish'd by a Revelation of an *Angel*, built the foresaid *Oratory*, which afterwards the Son of God dedicated to the honour of his Mother. And likewise but three *Kings* though *Pagan*, had given them twelve portions of land for their subsistence. Thus we read in the *Antiquities* of *Glastonbury*.

5. The same Records doe further testify, how these two Holy men added another *Oratory* built of stone, and dedicated to the honour of our Lord and his *Apostles S. Peter* and *S. Paul*: and on the top of the Mountain raised a *Chapell* in the honour of *S. Michael* the *Archangel*. Moreover to continue the service of God there which had been interrupted, they established a succession of twelve devout persons in memory of the first twelve companions of *S. Ioseph*: Which number continued till the coming of *S. Patrick*, the *Apostle* of *Ireland*, into that place, &c.

6. Now whether these two *Apostolical* men dy'd at *Glastonbury*, or no, is not certain, faith the *Author* of those Records: though that they

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Cap-grave in  
Ioseph.

Aug. Glast.

ibid.

ibid.

continue



COMMODO  
EMP.

## under Roman Governours. IV. Book. 71

SEVERVS  
E.M.P.

A. D. 191.

A. D. 191.

continued there the space of nine years, is delivered by certain Tradition. Most probable it is that they dyed and were buried there, considering that the space of nine years contains almost the whole time of their abode in this Island: so that it seems to have been a place of retirement chosen by them from their first coming, to which they usually had recourse for a refreshment from their labours, and where by the exercise of Prayer and Contemplation they obtained a greater measure of the Divine Spirit to enable them more perfectly to discharge their Apostolical Office. In due gratitude to whose Charity the British Church hath made an anniversary commemoration of them on the twenty fourth of May: consigning their death to the year of our Lord one hundred ninety and one.

May 24. Maj.  
A. D. 191.

XVIII. C.

### XVIII. CHAP.

1. 2. 3. After King Lucius his death, the Romans permit not any of his family to succeed: and why.

4. 5. 6. 7. Commotions in Britanny: compass'd by Vlpian Marcellus: in whom Pertinax succeeded, who was Emperor next after Commodus.

1. After King Lucius his death, which hapned in the seventh year of the Emperor Severus, we doe not find any of his family, or indeed of the British blood to have succeeded him. Hence it is that John Fordun a Scottish Chronologist thus writes, Lucius King of the Britains being dead (or as he says elsewhere, Not appearing) the Royall offspring ceased to reign in that Kingdom, Tribunes being there placed by the Romans to govern the Island: by Tribunes understanding the Emperours Legats commanding the Roman army.

2. Helmut Borchini likewise a French Historian having recounted how King Lucius, as being a favourer of the Romans, had been permitted by the Emperours benevolence to rule: he adds, That after his death the Romans considering that the British Kings had been Authors of many seditions among themselves, and rebellions against the Romans: therefore by a publick Decree they prohibited any of the British blood for the future to enjoy the Title and dignity of a King.

In Fordun  
Chron. l. 1. p. 11.

Helmut Borchini  
l. 1. p. 11.

3. Now though not any of the Roman Historians mention such a Decree, yet that King Lucius had no Successours of his blood is certain: Probably he had not children: Or if he had, their exclusion from the crown might be caused by his Profession of Christianity. However in our following Narration we shall be obliged to referre occurrents to the reign of the respective Roman Emperours then living.

4. And as for the Roman or British civill affaires during the Raige of Commodus; lasting thirteen yeares, in the beginning whereof King Lucius became a Christian, the Roman Historians afford us little to furnish this our History. Some few particulars shall here briefly be mention'd.

5. In the fifth year of Commodus his raige (saith Dio, who liv'd in those times) the Caledonian Britains, having made an irruption through the wall which divided them from the more southern Provinces, wasted all the country before them, and slew the Roman General together with all his soldiers. Whereupon Commodus being terrified, sent against them Vlpian Marcellus, a man of admirable vertue and courage: who returned upon those barbarous people their injuries with advantage, and heaped on them most greivous calamities and losses. For which good service through the Emperours envy he scarce escaped being kill'd. Notwithstanding for that victory Commodus assumed the surname of Britannicus among his other Titles; as appears by ancient Medals, mention'd by Camden and Speed.

6. Two yeares after, Helvius Pertinax who succeeded Commodus in the Empire (though he raigned but a few months) was sent into Britanny, whither he brought back five hundred soldiers sent by the Army there to Rome to complain of the injuries offered them by Perennis the Emperours favourite, whom they boldly killd in his presence.

7. Pertinax having with much adoe quieted the British Legions, made it his suit to the Emperour, to be eas'd of the government, alledging for his principall reason; that the Army hated him for his care to preserve military discipline. Whereupon Commodus in the eleventh year of his raige sent him a Successour Clodius Albinus, upon whom likewise he confer'd the Title of Caesar. Whose abode in Britanny was but short: for presently after, Innis Severus was sent General thither: and Commodus us'd all his endeaours to kill Albinus. But dying shortly after, Pertinax who succeeded him, sent back once more Albinus into Britanny.

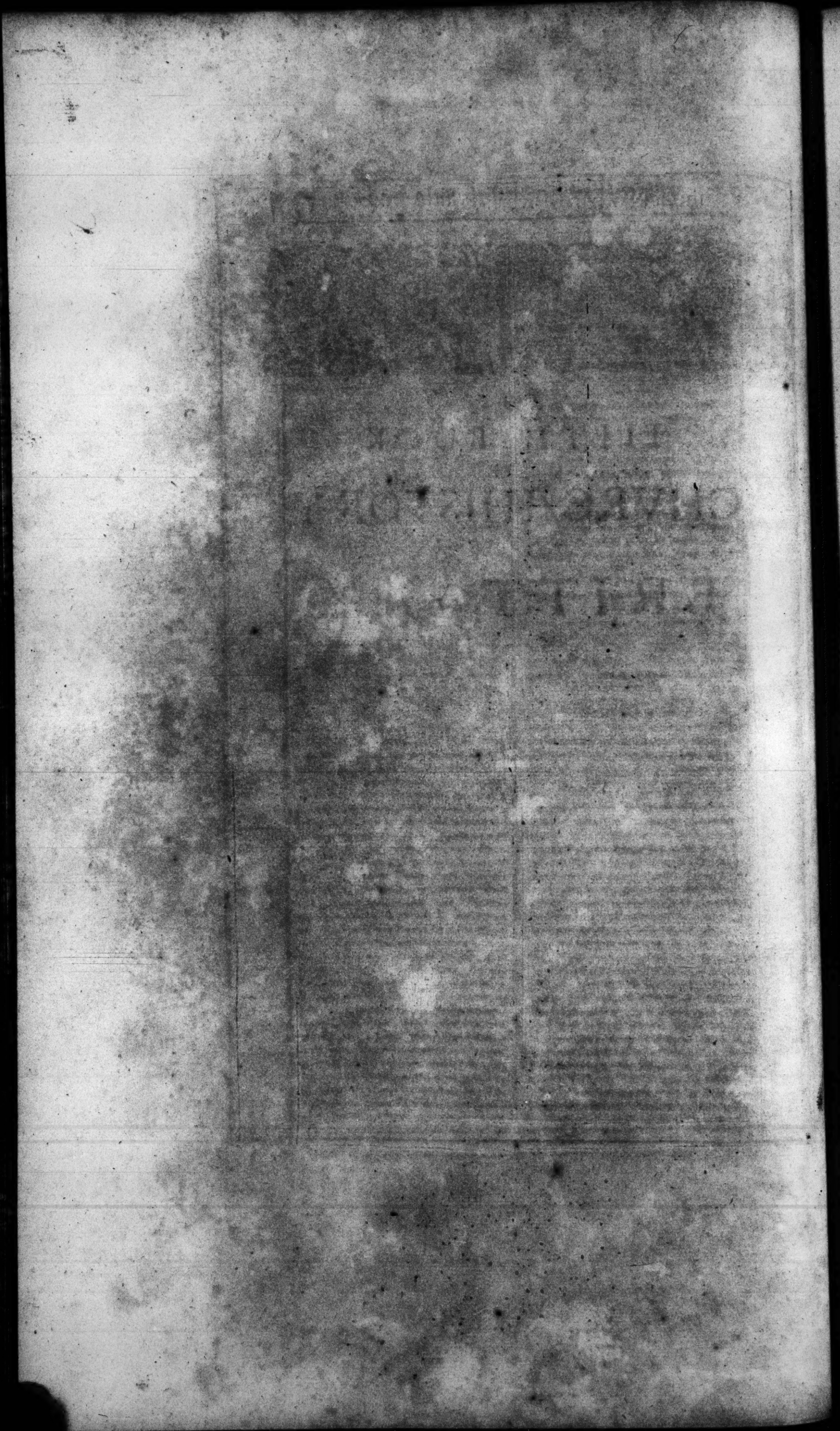
Dio. l. 71.  
In Commod.

ibid.

Capitol. in  
Pertinax.  
Idem Albinus.

THE







THE  
FIFTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAP.

I. CHAP.

1. *The Conversion of Britanny celebrated by Origen.*

2. *The Picts and Caledonian Britains follow their Example.*

3. *Their King Donaldus, &c. brought to the Faith by Fulgentius a Brittain.*

4. *&c. Dempsters fabulous narration.*

Origen. in  
Ezech.

**T**HE Conversion of Britanny was so famous in the Church of God, that Origen who flourished in Egypt not long after these times, in his commentary on Ezechiel, thus celebrates it: When did the Countrey of Britanny before the coming of Christ consent in the Worship of the only true God? But now the whole Earth doth with joy glorify our Lord for the Churches there erected in the utmost bounds of the world, so that in all its limits it doth aspire to celestial happiness: And in another place, The power of the Divine Grace of our Lord and Saviour is present likewise, both to those Nations in Britanny which are divided from our world, and likewise those in Mauritania, yea with all People under the Sun, which have believed in his name.

M. Jan. 6.  
in Luc.

And as the fame thereof was largely spread among Churches far remote from

Britanny, so the Example also had a happy influence on the neighbouring Nations: For in the Northern regions of Britanny divided from the civilis'd part by the Emperour Hadrians wall, and which always liv'd in hostility with the Romans, the Faith of Christ, within two years after the death of King Lucius, was not only preach'd, but effectually subdued the minds both of the Princes, and generally of their subjects: which gave occasion to Tertullian, who liv'd in these times, to say that those Provinces of Britains to which the Roman Armies could not gain access, were yet conquered by our Saviour, submitting themselves to his Faith.

A. D. 103.

Tertull. con.  
Iudaic. 7.

Concerning this Conversion thus writes Helior Boethius, The like mind did Christ our Lord, the Prince and Author of peace, give to King Donaldus, insomuch as rejecting the worship of Devils, he addicted himselfe to solide Piety. For when Severus was Emperour of the Romans, the said King obtained of Pope Victor, the fifteneeth after S. Peter, to whom he sent his Embassadors, that severall men illustrious for learning and Religion should be sent into Scotland to baptise himselfe, together with his wife and children, who profess'd the name of Christ. The Scottish Nobility following their Kings example, renounced their former impiety, and embracing the Religion of Christ were likewise purified by Baptism. The year wherein the Scots by the mercy of Almighty God were call'd and receiv'd the light of true Piety, was the two hundred and third after

Boeth. histor.  
lib. 3.

K

the



A. D. 203.

Darius com.  
Whitac.  
fol. 412.  
Gord.  
A. D. 210.  
Dempst. in  
Apparat. l. 2.  
cap. 6.

the incarnation of our Lord. To same purpose write Darius, Gordanus and generally all the Scottish Authours.

4. As touching the manner of this Conversion, Dempster citing an Ancient Scottish Historian, Fordanus, saith, That it was effected by Paschasius a Sicilian sent into Scotland by Pope Victor, who instructed the Nation in the rudiments of Christianity. And the same, saith he, he proves out of an ancient Book of the Church of Lismore, which is the most ancient among the Scottish Records. The same Authour adds, that never any people was with less trouble converted to Christ: for so great a concourse there was unto those Holy Teachers, that there were not Priests enough to baptise them. Moreover the said Fordanus delivers, that this Paschasius leaving behind him his Companions to instruct that rude people more diligently in the Mysteries of Christianity, return'd back to Rome, to give thanks to that most holy Pope in King Donaldus his name, for so singular a blessing confer'd on his Nation. And before he arriv'd there, Victor was departed this life, whose Successor was Zephyrinus. Whence it manifestly appears, that Scotland was converted to the Faith in the last year of Pope Victor. Notwithstanding in the Scottish Menology published by the same Dempster, this Paschasius is sayd not to have been sent into Scotland by Pope Victor, but to have been Donaldus his Messenger to the Pope, as Eleonus and Medonius were sent by King Lucius to Pope Eleutherius, for there it is thus written, *At Dorn in Southerland, on the twelfth of December is celebrated the memory of Paschasius who was sent a Messenger to the Holy Pope Victor by King Donaldus, and obtain'd of him Christian Teachers to instruct the Nation.*

Dempst. in  
Menol.  
Scot. 12. Dec.Dempst. Pri-  
mum f. 13.Dempst. h. 2.  
l. 6. n. 347.

5. This is the account given by Dempster, as he pretends out of Fordanus. But so little to the satisfaction of the learned Bishop Fisher, that he professes, In those Copies of John Fordan which I have perused, not any of those things related by Dempster are extant: so that I begin to suspect the truth of them as much as of the rest which he quotes out of a nameless Book of Lismore, and I know not what other Manuscripts.

6. The person, to whom Dempster ascrib's the glory of having first inclin'd the mind of King Donaldus to embrace Christianity, was one called Fulgentius or Fulgenius, whom he will have to be the Authour of a Book entitled, of the Faith of Christ: which Book, says he, if it were now extant, Scotland would be furnish'd with a Moniment to declare the Antiquity and fervour of its Primitive Faith, wherein it would yield the preeminence to few Kingdoms in Europe, and would be superior to many. This Fulgentius, saith he, was firnamed the Bold, and in the reign of Septimius Severus dyed at York in England. He it was whose faithful assistance King Donaldus made use of, being the first King who stamp'd his Coyne in brass, gold and silver with the sign of the Crosse.

## II. CHAP.

## 1. 2. 3. Confutation of Dempster.

## 4. The Fulgentius was,

## 5. A Message sent by King Donaldus to Pope Victor.

## 6. More concerning Fulgentius.

1. THIS relation made by Dempster, though for the substance of it it be agreeable to ancient Records, yet to embellish it he employs so much of his own invention, moved thereto by a partiall affection to his own countrey, that to a Reader not altogether ignorant he rather disgraces the whole story, and renders Truth it self suspected, then gains belieif to his own impudent additions.

2. And first, whereas he makes Donaldus to be a King of the Scots, and Fulgentius to be of the same Nation, he cannot alledge for this the least ground in any ancient Authours who wrote of these times. The Name of Scots was not yet heard of any where: much less in Brittany. The Roman Historians acknowledge no other inhabitants in this Island, but only Britanni: That is the Common name, though in the severall Provinces they be distinguished by severall Titles. And particularly touching those Northern Britanni by Hadrian's wall separated from those which were under the Romans dominion, Dion Historian of these times, though he curiously persecutes the progresse of the Emperour Severus through these countreys, finds only two Nations in these parts against whom he fought, the Maurs and the Caledonians, to which, saith he all other names are refer'd (as the Vellunians, and Deualidians, &c.) the former neighbouring to that wall, and the other possessing the remainder of the Island to the Northern Sea. As for the name of Scots, there is as yet no mention of them; either in him, or any other ancient Writer. Where as if there had been any such distinct Nation here, Severus who was most ambitious to multiply his Troops, would not have fail'd to have inserted *scotici* among them. We shall ere long determine when that Nation enter'd those parts, and when they changed the Name of those Provinces.

3. It is without question true that such a Prince there was in those times as Donaldus, who by Zosterus is sayd to be the Brother of Ethodius: but whether he was a King of that whole Countrey of Brittany not yet conquered by the Romans, or only a Prince of some one Province there, cannot certainly be determin'd. A Tradition likewise sufficiently grounded approves the Conversion of that Prince, with his Family and Subjects, about two years after the Death of King Lucius. Which is evidently confirmed by the forecited testimony of Tertullian in a Book

A. D. 203.

II. CHAP.

Refer. tom. 6.  
in Item, to  
that.

written



A. D. 203.

seeb. lib. 1.

written not above seven years after it happened.

4. As for *Fulgenius*, or as the *Brittains* call'd him, *Fulgenius*, he was a *Southern Brittain*, not only a Subject of *King Lucius*, but of the same *Royal family*: descended, saith *Boetius*, from the ancient blood of the *British Kings*, and who together with his King and kinsman embraced the *Christian Faith*. He was not a *Writer of Books*, as *Dionysius* saith: but a Prince of high Spirits and courage. And being such an one, no marvel if after so great an injury done to his family, which was excluded from the Succession by the *Romans*, he refused to continue their subject, and fled to their profess'd Enemies the *Caledonian Brittains* beyond the wall.

5. *Fulgenius* therefore was doubtless the first who instill'd into the mind of *Dimuldu* a love of *Christian verities*, and suggested to him the same way and means to obtain a more perfect instruction, which his Kinsman *King Lucius* had lately made use of, which was, to direct Messengers to the *Bishop of Rome*, *Pope Pistor*, with a request that he would send authoris'd Teachers to instruct that Nation, and establish a Church there. This the King perform'd, and accordingly *Fulgenius* with other his companions were sent into those *Northern Provinces*, who by the Divine assistance converted to the Faith such infinite numbers of the Inhabitants, that there were not Precists enow to baptise them.

6. It seems the reputation of *Fulgenius* his courage and conduit was so great, that *King Dimuldu* made him General of the forces with which he broke into the *Roman Provinces*, causing a terrible desolation there: And being opposed by the *Roman General*, he defeated his Army, and kill'd both him and in a manner all that follow'd him. So great a calamity hence follow'd through all the *Southern parts* of the *Island*, that the *Emperour Severus* himselfe thought his own presence and authority necessary to secure the *Province*. Whereupon he brought with him an Army so formidable, that the *Masters and Caledonians* made an offer to surrender themselves. But the *Emperour* ambitious of fame by a conquest of them, enter'd their country, where his chief difficulty was to find his enemies; for by reason of the vast mountains, woods and marishes, (all the passages wherof were known to the *Brittains*) the *Romans* became oft entangled in their march, and sometimes received considerable defeats. Notwithstanding by their craft and advantage in numbers the *Roman Army* did not interrupt their progress, till they had peirc'd to the utmost bounds of the *Island* confining on the *Northern Sea*. There was no decisive battell at all fought between them: Notwithstanding the *Emperour* shew'd his exploit of marching through the whole country, which never any Enemy before had done, to be so

illustrious, that he therefore assum'd among his other Titles that of *Britannicus*: Which likewise was communicated to his two Sons *Bassianus* and *Geta*, his Successors in the *Empire*: though only *Bassianus* accompanied him in the invasion, *Geta* being left in the *Southern parts* to compose Civil affaires.

7. As for the Noble and pious *Brittain Fulgenius*, he is sayd shortly after to have ended his life at *Tork*, then the *Imperiall City*. It is doubtfull whether he returned thither as a Prisoner, or upon composition. For some of the Princes and Provinces yeilded themselves to the *Emperour*: though the greatest part avoyding any encounter with the *Romans*, remain'd still in their former hostility. That therefore which is related by a *Modern Writer* touching *Fulgenius* is very uncertain, namely that in a battell against *Septimius Severus* he was mortally wounded, and died at *Tork* in the year of Grace two hundred and twelve, being the eighteenth and last year of *Severus* his Reign. And other stories of him though confidently reported by some, as that he was the Brother of *Martia* the first wife of *Severus*, and that by him *Severus* himselfe was slain, are meer inventions contriv'd to adorn a Fable rather then a History.

## III. CHAP.

1. 2. How far *Severus* the Emperour subdued the *Caledonian Brittains*: And of the wall built by him.

3. 4. *Severus* his untimely retreat to *Tork*: and his death there: And Consecration by the *Romans*.

5. His Sons left Successors in the Empire: but *Bassianus* the Elder murders his Brother *Geta*.

6. A sharp reply of a *British Lady* to the *Empresse Julia*.

7. A Description of the *Caledonian Filds* by *Herodian*.

1. *Severus* though he took the Title of *Britannicus*, and coyned Medals inscrib'd with *Britannica Victoria*, was far from subduing those *Northern Brittains*. He wrote indeed to *Rome*, that the *Caledonians* by covenant had yeilded up a part of the country formerly posses'd by them: Notwithstanding if we consider the situation of the *Wall* or *Rampire* renew'd by him to exclude those *Nations* from commerce with the civiliz'd Provinces, we shall find that the *Romans* rather yeilded to the *Brittains* a considerable space of ground which had formerly been subdued and gain'd by *Julius Agricola* and *Sallust Pribius*.

2. Our famous Historian *S. Bede* indeed is of opinion that this *Wall*, or rather *Rampire* of earth, was rais'd by *Severus* in the same place where *Agricola* in the former Age

History in  
Fulgenius.  
A. D. 203.  
Stroughian  
cent. 3. c. 5.  
§ 3.

III. CHAP.

Bede. hist. l. 1.  
c. 16.



A. D. 203.

Oros. lib. 7.  
cap. 17.  
Hieron. in  
Chron.  
Cassiod. in  
P. 1. 1. 1.  
Spartan. in  
Sever. c. 18.

Spart. lib.

Idem. lib.

Idem. lib.

Herodian. lib.  
4.

had made his enclosure, to wit, between the two bays of *Edinburgh* and *Dunbritan*. But certain it is that this *Empire* was placed much more to the southward, where the *Emperor Hadrian* afterward had rais'd his Wall, now utterly demolish'd, between the Mouth of the *River Tyne* and the bay of *Eden* (Ituna) in *Cumberland*. The length of which *Empire* was not as *Orosius* relates, as likewise *S. Hieron* and *Cassiodorus* one hundred thirty two miles, but onely fourscore, as *Spartianus* truly measures it, calling this work the greatest ornament of his *Empire*, from whence he took the Title of *Britannicus*.

3. Having finish'd this vast work, with frequent towns and a most deep and spacious Trench, *Severus* retir'd with his Army to *Tork*, and being superstitious, he busied his thoughts in the way with an expectation of some good omen that might portend an establishment of his former happiness. But was much daunted seeing an Ethiopian soldier cast black, and crown'd with Cypress, who came to meet him. And when he commanded him to be taken away, he being a noted leader said, that to him, thus best becom'd, than best overcome all: Now be a God. The apprehension which so potent a sign wrought in his mind was much encreas'd when coming into *Tork* he was by a mystical torchbearer conducted to the Temple of *Belshazzar*, and afterwards when the beasts brought for sacrifice were all black, and through the negligence of his servants, follow'd him all the way to the entrance into his Palace. These faith *Spartianus* were the presages of his death, which follow'd presently after in the same City. His last words were these: When I retir'd the Government I found the commonwealth every where in trouble: I leave it peaceable even to the Britains. Though I be an old man, unable to walk, I leave to my children a Kingdom, if they be good, as I have firm and sure, but if they be ill, they will find it weak and wavering.

4. Being dead, he was with all most exquisite solemnity consecrated and made a God: the ceremonies whereof are exactly described by *Herodian*. His ashes were gathered into a precious box with costly odours, and by his two sons with great veneration carried to Rome, to be lay'd up in the sacred Monuments of their Ancestors.

5. Now though these two sons, *Basianus* or *Antoninus*, and *Geta*, were left by their Father with equall power Governours of the Empire, yet presently after their coming to Rome the Elder son, *Basianus*, most barbarously murder'd the Younger together with all that had adhered to him, and after his death reign'd alone seven years.

6. Before we quit this subject in hand, it will not be impertinent to relate from *Dion's* story touching a quarrell between *Severus* his *Empress Julia*, and a *British Lady*, by which we may observe the sprightfulness of the Britains. When the *Emperor* had enter'd into a league with the *Caledonians*

*Britains*, whilst he was sitting on his Tribunal, his wife *Julia* interposing an affront to the *British women*, said publicly that they conversed impudently with men. Wherein the Wife of *Argemone* a *Caledonian Prince*, thus pleasantly answer'd: We do much more honourably satisfy our natural passions, than you *Roman Ladies*: For we converse indeed freely with men, but they are such as are of the best and noblest rank: Whereas you *Roman women* prostitute your selves secretly to the lusts of men. This reply proved the more sharp, because *Julia* was infamous for her adulteries which it seems, the *British Lady* was not ignorant of, and had courage enough to let her know it. Shortly after the *Empress* became the object of the utmost infamy, by marrying publicly her own son *Basianus*, to whose lusts she most impudently offered her selfe.

7. We will conclude the present argument with an observation out of *Herodian* an Historian living in these times, who describing the fashions of those Northern Britains, says, that they used to garments at all: but about their Necks and breasts they wore furs, esteemed that to be a principal ornament, and arguments of their wealth. Moreover that they in several colours mark'd their bodies with the pillow and figure of all sorts of beasts: and the being their chief bravery, they therefore refused to wear any garments, because they would have those pictures exposed to men's eyes. Hence it is that in *Roman Authors* of this and the succeeding ages we find, not the Britains in general, but only these Northern, *Caledonian Britains* stiled, sky-colour'd Britains, and sky-colour'd Argemones. As thus the Poet particularly ascribes such painting to the *Caledonian Britains*. So that no doubt it was from hence that those utmost northern Britains came to be called *Pills*, or a Painted people.

Herod. lib.  
lib. 4.

## IX. CHAP.

## IV. CHAP.

1. Of the *Alfons* and death of *Donaldus* the first Christian King of the *Caledonians*.

2. The *Antient Scottish Christianity* how different from the *Modern*.

3. Of a Monument erected to the Deity, as God of the *Argemones*.

IN the fourth year of *Antoninus Bassianus* his Reign, dyed *Donaldus* the first Christian Prince among the *Caledonians*. Concerning whom thus writes *Beatus Durandus*, *Donaldus* was the first of all the Scottish Kings (as our ancient *Annals* inform us) which dyed flow'd and gold, marking it on one side with the figure of the *Saving Cross*, and on the other with his own face: Which cryes may propagate in po-

H. Beatus lib.  
lib. 5.

fervity



perity the Memory of the Christian Faith being first embraced by him among all the Kings of that Nation. He at last dyed in the one and twentieth year of his reign, famous both for his religious and Civill actions. Being dead, he, by the persuasion of such Priests as among the Jews administered the sacred Mysteries of Christianity, was with Christian ceremonies and solemnity buried in a field, which with many pious accustomed Prayers had been consecrated for the buriall of Christians.

2. In this relation made by Beithius, extracted out of ancient Records, the present inhabitants of Scotland may observe how great the difference is between the Christianity of the first King who profess'd it in their country, and that which they have lately chosen in stead of it. This King refus'd to be buried among his heathen Ancestors, chusing rather to mingle his bones with those of common believers, then to have them proudly entomb'd with Heathen Princes. He would not rest after death but in a place consecrated by the Devotions of holy Priests, who likewise celebrated his Obsequies according to the Primitive Christian manner, by making oblations for him, and offering the most Holy Sacrifice for the refreshment of his soules, as St. Cyprian, who liv'd not long after, describes the manner of ancient Christian buriall. The same holy Father likewise, as if he intended not only to justify, but commend this last act of King Donald his devotion, among other crimes with which he charges one of his Bishops call'd Martialis, adds this, that he buried his children in the profane sepulchers of the Heathen. Among other ceremonies peculiar to Christian burials in those ancient times, this was one, that a Crosse was rais'd upon these Monuments, as shall be shew'd hereafter.

3. Having thus related the actions and death of this second Christian Prince Donald, as fully as ancient Records inform us, it will not be unuseful to add here a Monument yet remaining, which in those very days was erected near the River Calder in Scotland by Titus Aurlin a Roman officer: on the one side wherof were inscribed these words, *Antoninus and Geta the third time Conquered*; and on another was a votive dedication to the *Dus*, or God of the Brigantes. Who this *Dus* was is uncertain: onely it appears that every Province, and perhaps every city and Town in Britanny had their peculiar *Dus*, such an one was *Balaruc-dus*, *Adurnus*, &c. Now the Roman Superstition was such, as that they worshipp'd all the Gods of the Nations conquered by them, and such an one probably was this (*Dus*, or) God of the Brigantes. Yet considering the late conversion both of the Sauterns and Northern Britons, why may not this God of the Brigantes be the only true God worshipp'd by these New Converts, and

honour'd with an Inscription by this unbelieving Roman, as one among the croud of profane Deities superstitiously adored by them?

V. CHAP.

1. *A. S. Amphibalus a Young Christian Brittain, and afterward the Converter of S. Albanus, accompanies the two young Emperours to Rome.*

1. **A**Mong other Britains which now attended the two young Emperours in their return to Rome, being moved therto either out of respect to them, or a curiosity of travelling into foreign countreys, one young man is particularly taken notice of in our ancient Annals, which after some years doe celebrate his Memory, as a glorious ornament of our Nation, in being the Instructor of our first Martyr S. Alban in the Christian Faith, and a companion of his Martyrdom. This was young Amphibalus, born at Cair-lem upon Fsk (Isle) in the County of Monmouth. Concerning whom our Writers give this Character, That he was from his tender years bred up in good literature, and withall instructed in Christian Religion, whilst he liv'd in Britanny: that he learnt both the Greek and Latin tongues, and was likewise instructed in Eloquence. Afterward he travelled to Rome with a resolution there to betake himself to higher studies, where he spent his time principally in reading and understanding Holy Scripture and the Doctrine of Christian Religion, till the beginning of the cruel persecution rais'd by Dioclesian.

2. Two voyages of his to Rome are commemorated: and it was in the second that he made his continuance there, in which he gave himselfe to these serious and sacred studies, and was ordain'd a Priest, and sent back by the Pope into Britanny, where saith Beithius and Bale, he became Bishop of the Isle of Man. In this his first voyage thither he was an Auditor of the Holy Pope Zephirin who interpreted the Christian Law, as our Martyrologe testifies. But concerning Amphibalus more shall be spoken hereafter.





HELIOGA.  
E.M.P.

A. D. 311.

VI. CHAP.

78

## The Church-History of Brittany

### VI. CHAP.

1. 2. 3. *A long silence touching British affairs: And fictions of Geoffrey of Monmouth, touching Carausius.*  
4. *Succession of Popes.*

1. **F**OR the space of almost threescore years after the death of Severus, the Writers of Roman Affairs make no mention at all of *Brittany*: which silence of theirs has given occasion to some of our ancient Historians to insert fictions of their own: or to relate true occurrences without any regard to time and order.

*Gulf. Mon.  
101.  
A. D. 118.  
Hollingsb. b.  
fol. 81.*

2. Thus *Geoffrey of Monmouth*, and some Modern Writers, misled by him, affirm that a certain *British Prince* called *Carausius* having kill'd the Emperor *Aurelius Pertinax*, surnamed *Carnecula*, in a battell, in the year of our Lord two hundred and eighteen, thereupon invaded the Kingdom of *Brittany*. Whereas it is certain that at this time *Aurelius* was in the *Eastern* parts, where with giving hopes of a Marriage with the daughter of *King Artabanus*, he treacherously kill'd great numbers of the *Parthians*: and presently after was himselfe murdered by *Maximus* Prefect of the *Prætorian* bands: who succeeding in the Empire was in less then a years space likewise kill'd by *Helio-gabalus*. To whom afterward succeeded *Alexander Severus*.

3. As for *Carausius*, certain it is that he took the Title of *Emperor* in *Brittany*, but that hapned sixty eight years after this time assign'd by *Geoffrey of Monmouth* and his followers: so that being not yet born, he could neither reign nor kill *Aurelius*. We shall speak of him in his due place and season.

*A. D. 311.*

4. In the year of Grace two hundred twenty and one *Pope Zephyrus* died, having reigned eighteen years: and *Calistus* succeeded him. In whole time our ancient Records mention one *Cadorn Bishop of Dordus*, after whose death others followed, the fourth Bishop of that See: Of whom nothing remains recorded but only their Names.



### VII. CHAP.

1. *The Emperor Alexander Severus murdered by Maximinus: who succeeds in the Empire.*

1. **T**HIS Emperor *Alexander Severus* a vertuous Prince, no enemy to Christianity, which some conceive to have been professed by his Mother *Mammae*, was in the fourteenth year of his reign slain by the treason of *Iulius Maximinus* who succeeded in his place. We mention this here, that we may take notice of the mistake of some Writers who affirm that he was slain in *Brittany*, in a town called *St. Ila*. This is evident, both *Richard White*, and that even our name from *Sirilius* a Son of *King Gunderic*. True it is that *Pistru* resolutely says that it was at *St. Ila* a Village of *Brittany*, that *Alexander* was slain: and *Lampadius* affirms that it was in *Brittany*, in a other Writers will have it, in *Gaul*: But *Herodian*, *Cassiodorus* and generally other Historians confidently pronounce, that it was in a Village near *Moguntiacum* (or *Mentz*) called *St. Ila*: wherein they are followed by *Eusebius*, *Orosius*, *Plutarchus*, *Plinius*, *Strabo*, &c. And this no doubt is the truth, since there are some ancient Monuments testifying that *Alexander*, or his Successour and Murderer *Maximinus*, ever were in *Brittany*.

*A. D. 317.*

*2. Firm in  
17. m. 3.  
Firm in C.  
s. 101.  
Lampid. in  
Alexand.  
Herod. l. 6.  
Cassiodorus  
in Maximin.  
Euseb. in  
Chron.  
Orosius. P. 1.  
1. Roman.  
Princip.  
Plinius in  
Dionem.*

### VIII. CHAP.

1. *Of Chariblanus a Christian King of the Cadomon Britons taught by S. Amphibalus. Sacred Kings of that age. And who die S. Amphibalus was*

1. **I**N these times when *Maximinus* began his reign, *Christian Religion* flourish'd in *Brittany*, both in the *Western* parts under the Roman Dominion, and among the *Cadomon* also; where reigned *Chariblanus* a Christian Prince Successour of *Donatus*. This *Chariblanus* is said to have been directed in matters of Religion by *Amphibalus*, who is suppos'd to have return'd from Rome about this time, and became a Teacher of the *Cadomon*.

2. Now what Sacred Rites he taught them is thus declared by *Helius* Bishop, *King Chariblanus*, which he adorned the Sacred Temple built by the Holy Bishop *Amphibalus*.

*A. D. 317.*

*H. North. l. 6.*

(in



MAXIM.  
E.M.P.  
A.D. 237.

## under Roman Governours. V. Book. 79

MAXIM.  
E.M.P.

A.D. 238.

idem. ibid.

(in the Isle of Man) with very Noble gifts, as Chalices, Patens, Candlesticks and such like sacred Vessels, all made of silver and gold: likewise with an Altar enclosed with Copper and brass. He assigned moreover for the maintenance of the said Church revenues out of the lands adjoining thereto. That was the first Church among the Scots consecrated according to Christian Rites, and wherein the Prime Bishop and Ecclesiastical Prelate had his See. The same Author hereto adds, That this Church was called *Sodorensis* (or rather as at this day, *Sodorensis*) the reason of which name, as hath befallen in many other things and places, is by the great antiquity concealed from posterity. Some Writers imagine that it was called *Sodorensis*, because it was by *Amphibalus* dedicated to our Saviour, called in Greek (*Σωτήρ*) *Soter*.

3. This *Martyrion*, for as much as concerns *Amphibalus*, if this be the British *Martyr Amphibalus*, seems to be of doubtful credit: since he could scarce be so timely a Bishop: For almost fifty years must yet pass before we introduce him ascending the Episcopal throne, & offering himself a Champion and sacrifice for the Christian Faith.

### IX. CHAP.

1. The Sixth Persecution rais'd by the Emperor Maximinus: Martyrdom of Pope Pontianus.

2. Of Cyriacus a Brittain, falsely supposed to be the Successor of Pope Pontianus.

3. 4. 5. The Martyrdom of S. Priscilla and the eleven thousand Virgins falsely refer'd to this age. Fictions concerning them.

At this time S. Pontianus Bishop of Rome governed the Church of God, whose Predecessor was S. Fabian, who succeeded S. Calixtus. Now the Tyrant Maximinus raising the sixth Persecution, sharpened it especially against Bishops and Teachers of the Christian flock. By his command therefore S. Pontianus, who by the Emperor Alexander had been banish'd into Sardinia, was crown'd with Martyrdom, being beaten to death with clubs. To him succeeded S. Anterus, by Natives a Christian, who the year following was likewise put to death by the same Tyrant.

2. Hence it appears that those Writers are manifestly disproved who after S. Pontianus place in the Chair of S. Peter a person unknown to Antiquity, called Cyriacus. The Parents of this Error are the Authors of the Ecclesiastical compendium: *Bergomensis*, *Nauclerus*, &c. Hereto some Modern Writers add, that Cyriacus was by birth a Brittain, and appointed by S. Pontianus, going into banishment, his Vicar at Rome, to exercise there in his ab-

sence the Papal offices: for which cause he was by some called Pope.

3. A yet greater Error is that by which certain Authors refer the Martyrdom of S. Priscilla and many thousand Virgins her companions to these times. Concerning whose particular Gifts things are reported beyond all bounds of probability or even possibility. *Hermanus Crombachius*, who has written a book of the Martyrdom of those Virgins, pretends that S. Priscilla was the daughter of a certain Prince in Ireland, a Christian called *Diogenes*, or *Dimothus*: and that all her companions came out of the same Countrey. These holy Virgins, saith he, the Emperor Maximinus beseegeing and winning by assault *Colonia*, most barbarously murdered. Whereas it is most certain both by Tradition and all ancient Monuments, that before S. Patrick's time (the first Apostle of Ireland) there was in that Island no Prince that was Christian, and much less could it afford eleaven thousand Christian Virgins. Which by what miracle they should in those times be brought to *Colch*, no man can rationally imagin.

4. A yet more absurd fancy is entertain'd by some others concerning these Virgins, who affirm that they in devotion undertook a pilgrimage to Rome accompanied by severall Princes, and in their retinue the foremention'd *Cyriacus*: and returning by *Colch* were there martyred. Indeed a proper time is found by these Writers for a Pilgrimage to be perform'd by such an Army of Virgins, &c. when the persecuting Tyrant Maximinus so cruelly raged against Christians. Notwithstanding besides pretended Revelations, there is produced an eye-witness of all this, a certain companion of S. Priscilla, call'd *Petena*, who it seems escaped the slaughter, that she might acquaint posterity with the story of her Fellows. The tale reported by her is as followeth: When we were at Rome there were at that time two wicked Princes, whose names were Maximinus and Africanus. (Yet Maximinus though then Consul with Africanus, never was at Rome:) who seeing our great multitude, and how many Romans associated themselves to us, conceived great indignation against us, fearing lest by our means Christian Religion might increase and gather strength. Hereupon having by their spies learnt out what way we intended to journey, they sent with great hast messengers to a certain kinsman of theirs, called *Julius*, who was Prince of the Nation of the Huns, exhorting him to bring forth his Army to persecute and destroy us. Who readily complying with their desire, rush'd violently upon us when we were at *Colch*, and there shed our blood.

5. Such dreams as these, (the inventions of vain and idle wits, which gain no beleif to themselves, and disgrace Truth reported by others) deserve not to be confuted, but with indignation to be rejected and condemn'd. And as for the true story of S. Priscilla's Martyr-

Herm. Crombachius in Priscilla's Vindication.

Cap. grav. &c.

vid. P. Severin Prim. f. 62.

See ix. Book. 26. Chap.

dom



A.D. 249.

dom with her companions we shall hereafter in due time and place, about the middle of the fifth Century, give a sober and rational account of it, shewing that she was indeed the daughter of one *Dionotus*, a petty Christian Prince, not in Ireland, but Cornwall: and that those holy Virgins being destin'd for spouses to great multitudes of Britains not long before placed in *Gallia Armerica*, from them named *leser Britany*, they were on the Sea surpris'd by a Navy of *Romans*, and by them led captives up the *Rhine* to *Colen*, where they received a glorious Martyrdom.

X. CHAP.

## X. CHAP.

1. *Maximian the Emperor slain by his Army: His Successors.*
2. *Of Pope Fabianus: and his pretended Bull to confirm the Privileges of Cambridge.*
3. *Peace of Gods Church: and many Churches built.*
4. *An Ancient Monument touching the Emperor Gordianus and his wife.*

**M**aximian having reign'd not full four years, was slain by his own soldiers at *Aquileia*, to whom succeeded *Maximus* and *Valerian* chosen by the *Roman Senat* to oppose *Maximian*: who after a few months were likewise slain by the Soldiers: and in their place they advanced to the Empire *Gordianus* the grandchild of a former *Gordianus* who in a sedition against *Maximian* had been proclaimed Emperor in *Africa*, and approved by the *Senat* and people of *Rome*: but presently after was deprived both of his Empire and life.

During the Reign of *Maximian*, as likewise of the Younger *Gordianus*, the Holy Pope *Fabianus* sat in the Chair of *S. Peter*, being the Successor of *Pontianus*. There is produced by *Cassiodorus* the Advocate of the University of *Cambridge* a Bull of Pope *Honorius* dated the six hundred twenty fourth year of our Lord, in which this Pope *Fabianus* is said to have approv'd and confirm'd the said University. In case the said Bull be authentick, it shall not here be inquired what Proofs those who obtain'd it from Pope *Honorius* could alledge for their pretending to such a Confirmation by *S. Fabianus*. This is however certain, that this Holy Pope was not only watchfull over the affairs of the whole Church, but a favourer of learning and learned men. To him did the famous *Origen* give account in an Epistle of the orthodoxy and soundness of his doctrine, as *Eusebius* testifies.

At this time the Christian Church enjoyed great tranquillity, saith *Jerome*: Of which occasion many Bishops making good use, not only propa-

gated the Faith, but likewise illustrated it by building many Churches. This is affirm'd by *S. Gregory Nyssen*, who says that in those days many Churches, and Altars were erected every where. And particularly the holy Pope *Fabianus* commanded Churches to be built over the vaults where the bodies of the holy Martyrs had been buried: which Churches were much frequented by the devotion of Christians. No wonder then if in *Britany*, as yet free from all persecution, there be so many testimonies of Churches, Altars and Sacrifices. Neither can it be doubted but that among others *Obinys* Bishop of *London*, as likewise *Conanus* his next Successor about these times, were carefull to imitate the zeal of other Bishops.

We will not here omit the taking notice of a Monument or Inscription found among the *Brigantes*, being a Votive Table, For the safety of *M. Aurelius Gordianus* the Son of *Pabianus*, the invincible Emperor, and of *Sabina Furia Tranquilla* his wife, and their whole sacred Family: which Table was erected by the Emperors Wife of herself, for their courage call'd *Gordis*, the Prefect whereof was *Emilius Crispinus* a Gentleman of *Rome*, born at *Tuidrus* (or *Thildrus*) in the Province of *Africa*: under the command of *Numerius Philippus* the Emperors Lieutenant, *Propretor* (of *Britany*), *Africanus* and *Prætorianus* being Consuls.

In which Table we learn two particulars, no where else to be found. The first is, That *Numerius Philippus*, was at this time Governor of *Britany*: And the other, That the Daughter of *Miscianus* whom the Emperor married, was called *Sabina Furia Tranquilla*, though *Paulus Diaconus* calls her *Tranquilla*.

## XI. CHAP.

XI. CHAP.

1. *The Emperor Gordianus slain by Philippus, who succeeded.*
2. *The Emperor Philippus and his Son become Christians: The occasion of their Conversion.*
4. *After seven years reign they are slain by their soldiers: and Decius succeeded in the Empire.*

**I**N the fifth year of his reign was the Emperor *Gordianus* slain by the treason of *M. Julius Philippus*, who succeeded him, and within a few years gave a proof how instable Kingdoms are which are unlawfully purchased, for by the like, though less unjust treason, he was depriv'd both of his Empire and life by his own Guards. Yet this advantage did *Philippus* enjoy above any of his Predecessors, that Almighty God gave him the Grace to walk away his sins by Baptism and Penitence.

2. The

A.D. 250.

Euseb. lib. 1.  
c. 29.Jerome.  
A.D. 245.

A.D. 246.

Tabula Votiva.

A.D. 244.

A.D. 246.

Euseb. lib. 1.  
Pincus. Li-  
rin. Cassio-  
dorus.



A. D. 246.

Ap. Geronim.  
ann. 7. 14.

2. The occasion of whose conversion to Christianity is thus declared in the Acts of S. Pontius the Martyr: Pontius a person advanced to a high dignity, was known and a particular friend of the two Philips, the Father and the son, who were Emperours. Now in the year one thousand after the foundation of Rome, they said to Pontius, Let us goe, and begg the favour of the Gods, which have brought us to this thousandth year of the Roman City. But Pontius used many excuses to avoid this: however they in a freedly manner endeavoured to compell him to the sacrifice. Whereupon he conceiving this to be a good opportunity given him by God to advance his truth, said to them, O most pious Emperours, since it is the only true God which has bestowed on you the supreme dominion ever men, why doe you not rather adore Him by whom such power and majesty has been conferred on you? The Emperour Philip answered him, For that cause it is that I desire to sacrifice to the great God Jupiter. But Pontius smiling, Be not deceiv'd, O Emperour (said he:) It is that Omnipotent God, whose throne is in heaven, who created all things by his Word, and by his spirit gave life to them, which made you Emperour. In a word, by these and other like speeches and persuasions the Emperours received the Faith of Christ, and were baptiz'd by the holy Pope Fabianus.

3. The two Emperours being thus perswaded of the Truth of Christianity, gave a worthy example of Christian modesty and humility when they came to be baptiz'd, as Eusebius relates it. The report is, said he, that Philip, who was then converted to the Christian Faith, in the last Vigil before Easter coming to the Church with a desire to be partaker of the Prayer together with the Congregation, was not permitted by the Bishop then presiding over the Church, to enter till he had confess'd his sins, and placed himselfe among those who were yet unabsolved, and therefore were separated from the rest in a rank appointed for Penitents: For the Bishop told him plainly, that considering the many crimes publickly known to have been committed by him, he could not upon any other condition receive him into the Church. Whereupon the Emperour with a willing and chearfull mind submitted himselfe to the Bishop's injunction, thereby declaring an ingenuous modesty, together with a Religious and pious affection proceeding from a reverent fear of God.

4. These two Emperours reigned full seven years: and at the end were slain by their own soldiers. The time and manner of their death is signified by an ancient Inscription and Monument at Verona, where the Elder Philip was kill'd. The Words of the Inscription are these, In the two hundred fifty and third year of Christ the Emperour Philip the Elder was slain at Verona: and the Younger at Rome by their own Guards, incited thereto by Decius, who succeeded in the Empire.

XII. CHAP.

1. The birth of Helena, Mother of Constantine.

2. 3. A Controversy about the Place of her birth, &c.

1. THE Reign of the two Philips is rendered to us more illustrious by the Mother of Constantine the Great. She was the daughter of a British Prince called Coillus or Coelus, who exercised a Dominion among the Trinobantes, the Regni and the Iceni, that is, Essex, Middlesex, Surrey, Sussex, Norfolk, &c. For though after the death of King Lucius not any Brittain was allow'd the name of King, yet certain it is there were severall Princes of the British blood which under an inferiour Title exercised a kingly Jurisdiction in their respective Provinces.

2. There is a controversy among Writers in which of these Provinces S. Helena was born. The more common opinion is that it was among the Trinobantes, in Essex: and particularly in Colchester, which saith M. Camden, was in those days the prime City of that Province, as a world of ancient Coins there daily digg'd up doe testify. And that she was indeed born there, the same Author prooves by an argument of some weight, for says he, The inhabitants of Colchester doe confidently affirm that Flavia Julia Helena, the Mother of Constantine the Great, and daughter of King Coillus, was born in their City. And therefore in memory of the Holy Crosse found by her, they bear for their Arms in a Scutcheon a knotty Crosse placed between four Crowns.

3. Notwithstanding severall Historians of the Greek Church doe challenge S. Helena to themselves, affirming that she was born in Bichynia, in a town rais'd by her son Constantine to the dignity of a City, and from her called Helenopolis. Moreover that she was a person of no good fame, and that from a Pagan she became a Jew, &c. But all these fictions we shall in due place disprove, and demonstrate that she was from her infancy a perfectly vertuous Christian, bred up in that Religion by her Father, who was a Christian too: that she was married to Constantine at his first coming into Brittain, whom though perhaps she did not perswade to be a Christian, yet she induced him to be a favourer of them, &c. But of these things hereafter.

A. D. 247.

XII. CHA.

Camden. in  
Essex.

Idem. ibid.



A.D. 253.

XIII. CH.

## XIII. CHAP.

1. A persecution rais'd against the Church by the Emperor Decius.
2. Libellatici, who.
3. The Novatian Heresy: and accusation of it.

**D**ecius after the death of the two Philips, extended his rage to the Religion profess'd by them: and, as S. Gregory Nyssen saith, thinking with his cruelty to resist the divine omnipotence by repressing the preaching of Gods word, sent his Edicts to the Presidents of Provinces threatening them with terrible punishments: unless they heaped all manner of disgraces, injuries and torments upon all those who adored the Name of Christ. By which terrors threatned by the Emperor, and executed by inferior Magistrates, those who were firm in the Faith approved themselves to be pure wheat of Gods floore: such were S. Fabianus Bishop of Rome, S. Alexander Bishop of Hierusalem, and S. Babylas of Antioch, which made a glorious Confession of Christ before many Witnesses, and sealed it with their blood.

Libellatici.

1. But on the other side the same Tempest scattered the chaffe out of Gods barn: for then began the name of the Libellatici in the Church. A title given to those tepid worldly-minded Christians, which by money redeem'd themselves from the obligation to be assistant at the Pagan Sacrifices, and privately obtain'd from the Roman Magistrates Libells, or Testimonies in writing, falsely declaring that they had sacrificed. Which Hypocrisy was severely condemn'd by all Christian Churches, but principally that of Rome, where S. Cornelius succeeded S. Fabianus, and of Carthage, in which the glorious Martyr S. Cyprian late. For no better title did these saints afford such dissembling Christians, then that of Lapsi, or Apostats.

Cyprian late.

2. Whilst S. Cornelius posses'd S. Peters chaire, there arose in Gods Church a great scandall, which was the Novatian Heresy. For Novatus having for his turbulency been driven out of Africk, came to Rome, where finding Novatianus swelling with envy and rage at the Election of S. Cornelius, he easily drew him to be a favourer of his Schism and Heresy, by which he excluded from all hope of pardon and reconciliation those which were called Libellatici, or which had been guilty of any great crime, although they had submitted themselves to due Penance. This Novatus is by our Gildas call'd a black Swine, who trodd under foot our Lords pearle, and cast violent hands on the Church, more worthy to be consumed by the fearfull flames of hell,

Gild. in Exci.

then to be made a Sacrifice on Gods altar. And concerning his followers thus writes Saint Augustin, Let us take heed of hearkning to those who deny that the Church of God has authority to forgive all sins whatsoever. Those wretches whilst they will not understand how in S. Peter God has established a Rock: and will not believe that the Keyes of the Kingdom of heaven have been given to the Church, they let the same keyes fall out of their own hands. These are they which boast themselves to be (Carburi) more pure then the Apostles doctrine requires, &c.

A.D. 257.

August. de Agm. Christi. cap. 31.

## XIV. CHAP.

XIV. CH.

1. Decius betray'd by Gallus. and slain: He succeeding is slain by his soldiers, together with his Son Volusianus: and the Empire comes to Valerianus and Gallienus.

2. Of S. Stephanus Pope: who baptiseth many.

3. 4. &c. Among others, S. Mello, a British Saint.

**T**HE Persecution rais'd by Decius though extremely violent, was yet short, for himself having reign'd little more then two years, he was by the treachery of Trebonianus Gallus deserted in a battell fought against the Scythians, where he lost his life being swallowed in a fenn: In whose place the same Gallus together with his Son Volusianus succeeded, by whose cruelty S. Lucius who follow'd S. Cornelius in the Roman See, was crown'd with Martyrdom. Immediately after which they themselves were slain by their soldiers: who cast the Imperial Purple on Emilianus: which having worn but one months space, he also was kill'd by them, and Valerianus formerly chosen by another Army succeeded in the Empire, who assum'd as his Colleague therein his son Gallienus.

1. In the beginning of whose reign Stephanus the Successour of S. Lucius in the Apostolick See instructed, baptis'd, and ordain'd among others a glorious ornament of our British Nation, S. Mello, otherwise call'd S. Mello, S. Melanin and S. Melonin, sending him to govern the Church of Reuen in France.

P. ser. in Primord. f. 145.

2. This Mello being yet a Pagan was sent out of Brittany to Rome to pay the Tribut to the Emperor Valerian: where according to the custome he with his companions was lead to the Temple of Mars to sacrifice.

3. But presently after, by divine Providence being admitted to the acquaintance of the Holy Pope Stephanus, he became one among his hearers whilst he expounded to a few Christians the doctrines of the Gospel of Christ: and being very attentive to his words, he beleived: and at his own earnest request received Baptism.

Cap. grov. in vita S. Melanin. Petr. de Natalibus. Vincent. in Speculo.

5. In



A. D. 157.

Bero. A. D.  
159. 11.

id. 111.

5. In the ancient Acts of this holy Bishop S. Stephannus, approved by Baronius to be Authentick, we read of great numbers baptised by him, together with the order and Form of the administration of that Mystery, when Nemefius and his daughter together with many other Gentiles were baptised by him, among whom probably this our S. Mello might have been one. The words of the Acts are as followeth.

6. S. Stephannus gave order that Nemefius should be conducted to the (Church, or) Title of S. Pastor. Where after he had catechized him and his daughter according to the Christian custom, and appointed a Fast to be observed till the evening: when even was come, he blessed the Fast in the same Title, and causing Nemefius to descend into the water, he said, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Which having done, turning himselfe to the daughter of Nemefius, he said, Dost thou believe in God the Father Almighty? she answered, I believe. He added, And dost thou believe in Iesus Christ our Lord? she answered, I believe. Dost thou believe the Remission of all sins? I believe. Dost thou believe the Resurrection of the Flesh? she answered, I believe &c. Then began many others to cast themselves at S. Stephannus his feet, with tears beseeching him to baptise them. So that in that day he baptised of both sexes to the number of sixty two. And after this many other Gentiles of good rank in the world came to S. Stephannus desiring to be baptised by him. Moreover this blessed Bishop being replenished with the Grace of the holy Ghost, celebrated frequently Masses and Synods in vaults where the bodies of holy Martyrs rested.

7. After S. Mello's Baptism, S. Stephannus ere long promoted him by all the severall Ecclesiasticall degrees to the sublime Order of a Bishop: for S. Mello continually adhered to him. Now by how stupendious a Miracle he was designed to be the Bishop of (Rhotomagus, or) Reims, we find in his life collected out of ancient Ecclesiasticall Records, in this manner.

8. S. Stephannus together with S. Mello performed a fasting and watching. Now on a certain day whilst the Holy Bishop S. Stephannus was celebrating Mass, both himselfe and S. Mello saw an Angel standing at the right side of the Altar. Mass therefore being finished, he gave to him a Palmall Crozier or Staff, which the Angel held in his hand, saying, Receive this Staff, with which thou shalt govern the inhabitants of the City of Reims in the Province of Neustria. And though the labours of a way and course of life hitherto unexperienced by thee, may prove burdensome, notwithstanding doe not feare to undertake it, for our Lord Iesus Christ will protect thee under the shadow of his wings. Thus having received a benediction from the holy Pope he betook himselfe to his journey. And when he was come to (Alisiodorum, or) Auxerre in Gaul, having in his hand the staff

which he had received from the Angel, he by his prayer restored to health a man who had his foot cut in two pieces by an axe.

9. The learned Molanus calls S. Mello the first Bishop of Reims, and seems to proove it by an Ancient Disputick of that Church importing as much. But a former more authentick Tradition describ'd out of the ancient Catalogue of Bishops of that Church by Democharus declares that S. Nicasius preceded S. Mello in that Bishoprick. However saith Ordericus Vitalis, The Ancient Pagan Superstition after the Martyrdom of S. Nicasius possess'd the said City, filling it with innumerable pollutions of Idolatry till the time that S. Mello was Bishop there.

## XV. CHAP.

1. 2. &c. A prosecution of the Gifts of S. Mello, Bishop of Reims.

5. Demopster impudently challenges him to be a Scott.

1. **B**Ecause we would not interrupt this history of S. Mello, it will be convenient here to prosecute his life and Gifts unto his death, which hapned almost two and twenty years after his ordination. Thus therefore the Gallian Martyrologe relates concerning him:

2. S. Mello unwilling to delay the execution of the Mission impos'd on him by the Holy Ghost, departed from Auxerre, and went straight to Reims: where courageously setting upon his divine employment, he began to preach to the inhabitants the name of Christ, with such efficacy of speech and power of miracles, to which the admirable sanctity of his life added a greater vertue, that in short time he brought almost the whole City to the obedience of Faith. This great change began especially when on a certain day the people were busy in attending to an abominable sacrifice offered to a certain false Deity of theirs. For S. Mello coming there suddenly upon them, and inflam'd with a heavenly Zeale, sharply reproved that frantick people for their blindness, which worship'd a senseless Stock, as if it were a God: And presently calling on the Name of Christ, and making the triumphant sign of the Crosse, he immediately tumbled down the Idoll, and with the word of his mouth alone, in the sight of them all, broke it into small pieces. Hereupon the people being astonish'd with this sight, willingly attended to his admonitions: who taught them the knowledge of the true God, and the hope of immortal life to be attained by his pure Worship. By this means a great multitude of the Citizens became imbued with the Doctrines of our holy Faith, and purified by the water of Sacred Baptisme: And S. Mello in the same place from which he had expelled the Devill, erected the first Trophy to our Lord, building there a Church under the Title of the Supreme most Holy Trinity. In which Church the people being assembled every Sunday were instructed

Martyrolog.  
Gallian. 21.  
O. 110.



GALLUS.  
EMP.

A. D. 257.

Idem. ibid.

Id. ib.

Demoff. in  
Menolog.  
1007. 12. 988.

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more perfectly by him in the worship of God: there he offered the unbloody sacrifice, and communicated to his flock the means and helps by which they might attain salvation.

3. Thus the flock of Christ increasing plentifully every day, certain Merchants of other countreys negotiating there became attentive and obedient to the Divine Word: for whose commodity the Holy Bishop built another Church in an Island, where they might more conveniently assemble themselves: to which he gave the Title of S. Clement. He added moreover a third Church to the end he might comply with the fervour of the multitudes flowing together to see the wonders wrought by him: This he consecrated to the veneration of the most holy Virgin the Mother of God: and placed there a Colledge of Priests, thereby designing it for an Episcopall See.

4. Having thus perfected the space of many years in the discharge of his Apostolicall Office, and by the seed of the Divine Word having begotten many thousand soules to Christ, this blessed man, a veteran Soldier in our Lords warfare, at last (in the year of Grace two hundred and eighty) departed to his eternal rest, there receiving from his heavenly General, whom he had served with great courage, perseverance and glory, an inestimable Donation and reward. He was buried in a vault in the suburbs, over which afterward was erected a Church dedicated to S. Gervaseus, a glorious Monument worthy of him. From whence notwithstanding afterward when the Danish armies raged in France, his sacred Body was removed into parts more remote from the Sea, and reverently layd at a Castle called Pontaise, where to this day it reposes in a Church which from him takes its Title, where the memory of his illustrious a Champion of Christ lives with great glory and splendour.

5. This account gives the Gallican Martyrologe of our blessed British Saint Melo, or Melanin Probus, as Poffevin calls him. Whom yet in opposition to the universall consent of all Writers and Records, agreeing that he was a Brittain, Demoffier most impudently in his Scottish Menology will needs call a Scot, falsely affirming that Poffevin acknowledges him for such. Whereas to this time there is not mention in any ancient Writers of such a Nation as Scots, in this Island. Or if there had been, certain it is that their countrey never having been subdued by the Romans, there was no Tribus sent from thence to Rome, which yet we see was the occasion of S. Melo's first going thither. But it is Demoffiers constant practise, ridiculously to adopt into a Scottish family all persons whatsoever which in these Primitive times are called Brittain. If this were granted, Ireland would have a better title to this saint, then Scotland; for in this age that Island was the only countrey of the Nation called Scots, which afterward transplanted themselves

into the Northern parts of the Caledonian Brittain. But this controversy is well determin'd by the learned Bishop Vsher, though an Irishman; who says, Demoffier is the first and only Writer that ever dreams that Melanin was a Scot.

### XVI. CHAP.

1. The Emperour Valerianus first favours, afterward persecutes Christians.

2. He is taken Captive by the King of Persia.

3. Many Tyrants and Usurpers in the Empire.

4. Gallienus Son to Valerianus slain.

5. 6. Claudius a worthy Emperour succeeds: His reign short: but his posterity in the following age possesses the Empire.

1. Valerian in the beginning of his reign shewd not any disfavour to Christians, but in his fifth year he raised a furious persecution (which was the eighth) against them: in which the holy Pope Stephanus was crowned with Martyrdom: to whom succeeded S. Sixtus, the second of that Name: who the same year tasted of same the Cup. And in his place sat S. Dimysus. To the same Emperours cruelty the glorious Martyr S. Cyprian became a sacrifice: and at Rome S. Lawrence though inferiour in degree, yet excelling all other Martyrs in his magnanimously suffering with contempt most exquisite torments.

2. But almighty and speedily and heavily visited all this precious blood upon the Emperour Valerian, who being taken prisoner in a battell against Sapor King of the Persians, lived many years in a most miserable slavery, being made that Kings slave when he mounted his horse: and at last his body was excoriated and salted with salt to be an eternall monument of the instability of human glory. Neither was it a small aggravation to his unhappiness, that his Son Gallienus left sole Emperour, never attempted either by treaty or war to redeem him.

3. Notwithstanding though Gallienus was by iust title Sole Emperour, yet never was there in so few years so many usurpers of the Empire as during his reign: for in severall Provinces of the Roman world no fewer then thirty Tyrants assumed the Title of Emperours: Among which, those who had the Government of Gaul, as Posthumus, Tetricus, &c. were always fa-

VALERIA.  
EMP.

A. D. 261.

Poffevin Pri-  
mord. f. 146.

XVI. CH.

A. D. 260.

A. D. 260.

A. D. 261.

voured



A. D. 271.

quired and assisted by the Armies in *Brittany*, which was a portion of that *Province*. This is testified by a world of ancient *Medals* inscrib'd by their names and faces, which have been diggd up in severall places in this *Island*.

A. D. 269.

4. At last after more then five years luxuriously and sluggishly spent, *Gallienus* was by the treachery of *Claudian*, his next Successour, slain, together with his Brother and children.

A. D. 271.

5. Within lesse then three years *Claudian* dyed: an *Emperour* highly esteem'd by the *Romans* for his courage wisdom and morall vertues: but yet he was a persecutour of *Christians*. After his death his Brother *Quintillus* took the Name of *Emperour*, but within seaventeen days was slain by his own Soldiers, either for his austerity, or because they had heard that *Aurelianus* was chosen *Emperour* by the *Eastern Armies*: who therefore in history is esteemed the immediate Successour of *Claudian*.

6. Notwithstanding the family of *Claudian*, which was *Flavian*, was sufficiently recompenced for the misfortune of his Brother *Quintillus*, in that a daughter of his other Brother *Crispin*, called *Claudia*, being married to *Eusebius* an eminent person of the *Dardanian Nation*, bore to him *Constantius Chlorus*, who established the *Empire* in his family for severall generations.

*Tetricus* who had severall years acted the *Emperour* in *Gaul*, with whom likewise conspired the *Brittish Army*. But not daring to oppose the *Emperour* in battell, he retired into *Catalonia*, whither being pursued, he voluntarily surrendered himself to him, and was permitted not only to live, but to live in esteem with him, being trusted with the government of a *Province* in *Italy*.

3. In this expedition *Aurelianus* was accompanied by *Constantius Chlorus*, who here layd the foundations of bringing the *Empire* into his own family. For behaving himself with admirable courage and conduict in freeing the City call'd *Augusta Vin-delicorum* (or *Ausburg*) from a streit siege with which the barbarous *Germans* had surrounded it, and afterward defeating the *Enemies* forces in a battell near the said City, he gained so great a share in the *Emperours* favour and opinion, that he made choice of him to be trusted with an Army into *Brittany*, a *Province* then unquiet and ill affected.

4. In this voyage of *Constantius* were layd the grounds of strange revolutions, not only in regard of his own family, but of the whole Church of *God*: For now it was that he married the so famous *Brittish Lady S. Helena*, of whose birth we have already spoken: Now it was that the glorious *Emperour Constantine the Great* was born, and educated by his holy Mother in at least a love, if not a Profession of *Christian Religion*: by whom in a few years the *Catholic Church* was not only freed from the most heavy persecution it ever had groand under, but made to triumph over Hell it self, and the Kingdom of Hell, *Pagan Idolatry*. But a more full account of these things, deserving our most exact inquiry, we will referre to the following Book.

5. And we will conclude this with relating a memorable passage out of *Eusebius*, touching a most just and impartiall iudgment given by the *Emperour Aurelianus*, although a *Heathen*, in a controversy among *Christians*, by which he acknowledged the authority and dignity of the *Bishop of Rome*, contradicted and despis'd by *Modern Sectaries*. The busines in debate was this

6. *Paulus Samosatenus* having broached a most execrable *Heresy*, by which he denied the Divinity of the Son of *God*, was in a Synod of *Eastern Bishops* reduced from his Error: But upon his relapse, he was by them excommunicated and deposed from his Bishoprick of *Antioch*. But the obstinate *Arch-bereitick* refused to relinquish either his opinion or his See. Hereupon the said *Bishops* gave an account both of their iudgment and his perversenes to *Dionysius Bishop of Rome* and other *Bishops* in the *West*.

XVII. CH.

## XVII. CHAP.

1. *Aurelianus the Successour of Claudius overcomes Zenobia, and leads her Captive.*

2. *He marches against the Tyrant Tetricus.*

3. *He is accompanied by Constantius, who makes himself illustrious.*

4. *The Emperour Aurelianus in a just Sentence in a controversy among Christians.*

1. Among all the late *Usurpers* of the *Empire* there remained only two in the beginning of *Aurelianus* his reign, *Zenobia*, in the East, *Queen of Palmyrene*, and *Tetricus* in the West. Against these two therefore the *Emperour* turn'd his Arms: beginning first with *Zenobia*, a Lady of most masculine courage, whom at last notwithstanding he with much difficulty subdued, and lead with him in triumph to *Rome*, where she and her off spring lived in a private but splendid fortune.

2. After this *Aurelianus* march'd against

Now



AURELIA.  
E.M.P.

A.D. 274.

86

## The Church-History of Brittany

AURELIA.  
E.M.P.

A.D. 274.

Now this controversy coming to the Notice of secular Magistrates, the Emperor himselfe was desired to pronounce sentence therein, which he performed in a manner that might have become a good Christian Prince, related thus by Eusebius:

Euseb. lib. 7.  
cap. 24.

7. When Paulus, saith he, refused to depart out of the house belonging to that Church of Antioch, the Emperor Aurelian being

desired to give his judgement on the matter, made a most holy and religious Decree: For he commanded that the Episcopall house should be given to those to whom the Christians of Italy and Bishops of the City of Rome should by their letters assign it. And thus at last Paulus to his great shame and infamy, was by the authority of the secular supreme Power entirely expelled from his Church.



THE



THE  
SIXTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

L. CHAP.

I. CHAP.

1. 2. *Constantin his first Expedition into Britanny.*

3. *He was then only a Roman Senator.*

4. *He is received peaceably by the Britains.*

5. 6. *He associates himself with Coëlm a British Prince, and marries his daughter Helena.*

**T**HERE are mention'd in Story two Voyages of *Constantinus Chlorus* into Britanny: The first was now in the year of Grace two hundred seaventy four, and the fourth of *Aurelianus* his reign, presently after *Tetricus* had submitted to him in Spain: The other was almost twenty years after, when *Caracallus* in Britanny took on him the Title of *Emperour*, against whom he was sent. Now for want of distinguishing these two Voyages, great confusion has been brought into the History of *Constantinus* and his Son *Constantin* by *Grecian Writers*, as shall hereafter appear.

1. Concerning this first Expedition, *Baronius* in a discourse proving his son *Constantin*

to have been born in Britanny, thus writes, *This hapned in the time of the Emperour Aurelianus, by whom Constantinus, illustrious for the fresh memory of the Emperour Claudius to whom he was allyed, was sent with an Army into Britanny, to the end he might contain that Nation frequently accustomed to tumults, in their duty and fidelity to the Emperour.*

3. Suitably hereto we read in the life of *S. Helena*, That the Romans taking into consideration the damage they had receiv'd by the loss of the Kingdom of Britanny (which always adhered to the interests of such Tyrants in Gaule as had usurped the Title of Emperours: such were *Posthumus*, *Tetricus*, &c.) sent thither the Senator *Constantinus* with authority; who had lately subdued Spain unto them, a man wise, courageous, and beyond any other Zealous to enlarge the Majesty of the Empire. *Constantinus* therefore at his first arrivall into Britanny was not Emperour, nor so much as *Cæsar*, that is, deputed to succeed in the Empire, but simply a Patritian and Senator. This not being observ'd by certain Authors, has occasion'd great obscurity in history, and given advantage to some *Greekish Writers* to entitle other Provinces to the Birth of *Constantin*.

4. *Constantinus* being arriv'd in Britanny, was beyond expectation with all quietnes and submission receiv'd as the Emperours Lieutenant, both by the Britains and Ro-

Cap. grov.  
in v. 16. S. 1.  
l. 10.

Baron. ad  
A. D. 306.  
p. 16

man



A. D. 274

A. D. 275

mans. That which may be supposed to have been the principall cause of such compliance in the Britains, was the Religion profess'd by them, which taught them as to yeild Faith and worship to Christ, so also their duty and obedience to Caesar, that is, to Aurelianus universally acknowledged the only lawfull Emperour. The Romans likewise in Britany being but few, and withall having among them no General Officer (For Tetricus whom they formerly obeyd, had newly deposed himselfe) they had but small encouragement to resist a General so famous as Constantius, guarded by an Army lately victorious.

5. To such a quiet reception of him, the many vertuous qualities of Constantius, no doubt, much contributed: The which we find celebrated by Eumenius a Rhetorician of these times in a Panegyricall oration pronounced to his son Constantine: By considering the passages wherof we may be better directed to a view of the state of these times, then by almost any succeeding Historians. The clause therein referring to our present subject is this. *What shall I speak (sayes he) concerning your Fathers recovery of Britany? The sea was so calme when he pass'd it, as if being astonish'd at the burden it carried, it had lost all its motions: And when he aborded the Island, victory did rather expect him there, then accompany him thither. What shall I say of his clemency and mercy, by which he forbore to insult over those whom he had conquered? What of his justice, by which he restored all damages to those which had been pillaged? What of his Providence, by which having strengthened him self with associates, he so behaved himself in the exercise of his jurisdiction, that those who had formerly been treated as slaves, were made happy by a liberty restored to them: and those who had been guilty of crimes, were by forbearing of punishment moved to repentance?*

6. Now whereas the Orator here mentions associates made by Constantius with the Britains, it is most probable that he reflected on the freindship and affinity contracted by him with such Princes as were then of power in the Island: among which the most eminent was Coelstin Prince of the Trinobantes and Ierni, of whom we spoke before. To him therefore did he in a particular manner apply himselfe, and not only induced him to submit to Aurelianus, and renew his former tribute: but moreover to make the league more inviolable, and to endear the minds and affections of the Britains to himselfe, he demanded affinity of that Prince: and espoused his only daughter, s. Helena, then a Virgin. All this is confirmed by an ancient Poet, whose verses the learned Bishop Vsher cites from Ioannes de Garlandia.

7. The same likewise is recorded in the life of s. Helena extant in Cap-grave, to this

effect, *Moreover Coelstin King of the Britains and Father of Helena, as soon as he was informed of Constantius his arrivall, fearing to make war with a person so famous for many noble victories, he directed Embassadors to him to demand peace; and to promise subjection upon those terms that he should still enjoy the possession of his Principality paying the accustomed tribute. To those conditions Constantius agreed, and having demanded hostages, confirmed a peace with him. Not long after a grievous sickness seized on Coelstin, of which in a short time he dyed: After whose death Constantius having married the beautifull Princeesse Helena, took possession of his Principality.*

8. To this effect doe our ancient Records relate Constantius his first expedition into Britany, and the consequences of it. And hereto doe subscribe the most learned Historians of the western Church, in opposition to the fables, grounded on manifest mistakes, which some Writers of the Greek Church have publish'd: which shall shortly be examined and refuted.

## II. CHAP.

## II. CHAP.

## 1. 2. The Birth of Constantine in Britany.

## 3. 4. 5. A Controversy about the place of his birth.

1. THE year after the happy marriage between Constantius, then only a Roman Senator, and Helena in Britany was born Constantine, afterward worthily surnamed the Great; not only for his Victories over severall Tyrants, and reducing the Roman Empire to a peaceable and flourishing state: but principally for destroying the Empire of Satan and advancing the Kingdom of God over Idolatry and all kinds of impious superstitions. At this time there sat in the Chair of s. Peter Eusebius the successor of Pope Felix, who immediatly followed s. Dionysius: And in this year were Consuls, Aurelianus and Bassus.

2. That Constantine was born this year appears evidently out of Eusebius, an Author familiady known to him, who in the first Book of Constantine's life says: *That God continued his reign the space of more then thirty years: that is, thirty two years and a few months, as he saies in another Book: and that the said number being doubled was the measure of the years of his life.* Now the common opinion of Chronologists being, that he dyed in the year of Grace three hundred thirty seven, since Eusebius allows to his age little above sixty two years: it will follow that his birth was in this year.

3. The speciall relation we have to this

glorious

Lumen. Po-  
nyric. 9.Vss. in Po-  
nyric. f. 98.Cap. grav. in  
vid. s. Helo-  
na.Euseb. de vit.  
Constant. l. 1.  
c. 1.Id. ibid. l. 4.  
c. 53.







A. D. 275.

man of God was elected to free the world from tyrannical excesses, and domestic seditions, that for the deformity of slavery being taken away, we might enjoy the blessing of a secure liberty, and shake from our weary necks the yoke of captivity: a Prince who should be sought for in freedom was never desired by fortune, though otherwise most capable in affairs of State. He was born at Naifus (a City of Illyricum) and from his almost infant years managed the form of the Commonwealth, which authority being fortunately shared by his wholesome moderation governs the Roman world. This noble Character Lippus will needs apply to Constantine the Great, and consequently affirms that he was born, far from Brittany, at Naifus a City of Illyricum, or Dardania continuing to Thracia.

5. But, as M. Camden in an Epistle to Lippus declares (which is further strongly confirmed by the A. P. Michael Alfird a learned Man of our Nation) it is evident that Firmicus published his Book during the reign of Constantine son of Constantine the Great, as appears by his dedicating it to Maximianus Julianus by the Title of Praefect, who was Consul in the eighteenth year of Constantine. So that the Constantine mention'd by him as then alive, could not be the first of that name. Who was then the Constantine so highly extoll'd by Firmicus? Surely no other then his Son Constantine, who most frequently in his Edicts call'd himself Constantine: And being ambitious of Titles, as Historians observe, he usually annexed the word Magnus and Maximus to his name. And that Constantine alone was intended by that Author in this glorious Character appears by this clause, *that from the first day of his age he managed the form of the Commonwealth*; for he was created Caesar being only eight years old, whereas his Father was above thirty before he governed the Empire.

6. Now whereas Firmicus extolls his Constantine for freeing the world from tyrannical excesses and domestic seditions; this does exactly fit Constantine, who as Aurelius Victor, Eusebius and Ammianus Marcellinus observe, was very fortunate in civil wars, as he was unprosperous in extern: for he deposed these Tyrants, Maximianus, Decentius, Potentianus, Valerian, Silvanus, Chondemarian, Balentinian, &c.

7. There remains one only difficulty, in a breathless Prayer which Firmicus makes to the Sun, Mercury and Venus to continue for ever the reign of Constantine and his children, Lords and Caesars, &c. for it is certain that Constantine had no children. Notwithstanding such a Prayer might properly enough be made, in hope that the Emperor might have children afterwards. And besides, though Constantine had no children born to him, yet he had children by adoption, to wit, Gallus and Julianus, both of them created Cæsars by him: Now the sum of

adoption was this, I do affirm that this man is my Son: and I have bought him with this money. So that Firmicus his prayer applied to Constantine might be very proper and reasonable.

8. Now of Constantine the Son of Constantine, it is certain that he was born at Naifus a City of Illyricum: this is expressly affirmed by Julianus his Nephew in an Oration made in his praise. This City indeed was the Native Soil of the whole family: Julian Constantine the Father of Constantine was there born, as likewise Diocletian and both the Maximians. And whereas Licinius had possess'd himself of this country, Constantine in the twelfth year of his reign overcame him here: after which victory he continued severall years in those parts, and Naifus being the Metropolis of the region, he adorned it much with buildings, and from thence published many Edicts. Here then it was that his second son by Paula, Constantine was born: For at Arles in France she brought forth her first son Constantine, five years before this. So that it is apparent that the Testimony of Julian Firmicus does nothing at all avayle Lippus his pretensions against Constantine being born in Brittany.

9. To conclude this controversy, a witness of great authority may be produced for ours, and against Lippus his assertion, which if he had well considered, doubtless he would not have prefer'd so highly the authority of so inconsiderable an Author as Macrobius. This is our glorious King S. Aldelm, who lived not much more then three hundred years after this time. He in his excellent Treatise of virginity expressly affirms that S. Helena was a British Lady. And this Treatise having been with high commendation mention'd by S. Bede, an advantage is added to our assertion, by his testimony involved in the other: And one considerable argument thereby is wanting to our adversaries, who make some Bede's silence touching S. Helena and Constantine birth in Brittany, a strong proof that they were born in the Eastern parts.

Julian, Orat.  
1.

A. D. 275.



## IV. CHAP.

2. &c. The honour and reputation of Helena Mother of Constantine cleared from assertions layd on her by Nicephorus and other Grecian writers.

HAVING thus cleared the title which *Brutus* hath to the birth of *Caesar*: justice requires that we should be as diligent in clearing the reputation of his *Mother Helena*, who has indeed been most rudely treated by the pens of many *Writers*. We have seen how *Misfortune* has publish'd her for a vile prostituted harlot:

*F. Ambrose upon report calls her Scabularius, a common hostelle (Scabularius hinc primum fuisse affirmat, sic cognatum Constantium Seniors) Some affirme, says he, that she was a publick hostesse, and as such was first known to the Elder Constantine. S. Bede gives her a little better title, writing thus, Constantine left his son Constantine, heire of Helena his Concubine, Emperour of the Goles.*

1. Now whilst *Christian Writers* thus disgracefully set her forth, we will not wonder to find *Zosimus* a *Heathen*, and profess enemy both to *Constantin* and his *Mother*, reporting that *Constantin* was born (*Ætius* makes of a dishonourable *Mother* (all of whom *Ætius* *Kaiser* of *Constantin*) and one who *never* law cohabited with *Constantin*.

These imputations, though in propriety of language they were indeed injurious, yet it cannot be denied but there was some shadow of truth in them : For by the Roman Laws it was enacted, *That if any Prefect of a Cohort, or Troop of horse, or any Tribune should grant the Prohibition of Law marry a wife in the Province in which he bore Office, that Matrimony should be null.* Now this was the very case of Constantine with Helina, who married her when he was sent by the late Emperor with authority into Britain.

4. Notwithstanding this Roman Law did not so indispensably condemn such Marriages, but that they might afterwards be tendered lawful, for the famous Lawyer Papius thus states the matter, *If after such an offer is depul'd, the person shall persevere in the same will to acknowledge her his wife, then such a marriage becomes just and lawful.* Now it is certain that several years after Constantine had quitted the government of Britain, he constantly cohabited with Helena. It was therefore a slanderous speech of Zosimus to say that Constantine was born by one nights meeting of them two, since it is evident that they continued together

a very long space as in a lawfull and chaste  
marriage.

5. Moreover *Constantine* succession in the Empire, without any contestation declares him a legitimate Son of *Constantine*. Which is further confirmed by several passages in the Oration of Rhetoricians in those days: among whom *Plinius* commends *Constantine* for the Nobleness of his Extraction, saying that by his birth he deserved the Empire: and that his Father on his death bed being demanded, to whom he would leave the Empire, answered as became a Prince truly *Pious*. And another French Rhetorician in an Oration pronounced at the Marriage of *Constantine* with *Fausia*, among other Praises of his Father imputed by his Son, infests much on the special virtue of Continence. Now it had been ridiculous and most uncivill to commend the Fathers continence before a son who was a bastard. But so far was *Constantine* from being esteem'd the issue of an unlawfull bed, that when afterward his Father upon reason of state and policy was obliged to marry *Theodora* the daughter of *Maximianus*, before this second marriage was executed he was forced to repudiate his former wife *Helena*, which proves her to have been esteem'd his legitimate wife.

6. Vpon consideration of which grounds we may conclude with Cardinall Baroni-  
nius, *We are of necessity compell'd to say*.  
*That Helena was the lawfull wife of Constantine*. And indeed so honourable in esteem  
had shee with posterity, that her memory  
is celebrated by diuerse Authours with  
many illustrious Elogies. Particularly the  
Emperour Iustinian in her honour made  
a Decree: *That the Name of the Sea formerly*  
*call'd Poenaeum*, should in future times be  
*call'd Helena-pentus*: Which name, saith he, *was*  
*by the most Pious Emperresse Constantine formerly*  
*impos'd* by the occasion of his most honourable  
Mother Helena, *a woman of eminent Vertue*,  
*likewise found out for us the Holy Crosse* ven-  
erated by all Christians.





A. D. 275.

V. CHAP.

V. CHAP.

1. 2. *Or. The Faith of Helena vindicated: who by the Grecians is affirm'd to have been a Pagan, and a Jew.*

1. **T**HE imputations against *S. Helena* doe not end here. Not only the ingenuity of her birth, and lawfullnes of her marriage are question'd, but her Faith likewise and Religion are by severall Modern Authors, most grievously blackned. For besides *Flavious Aemilius* and others, *S. Antoninus* thus writes of her, *When Helena the Mother of the Emperor Constantine, then residing in Bithynia (or as other copies read, Bithynia) heard that her son was become a Christian and baptiz'd by Silvester Bishop of Rome, she in her letters commended him that he had renounced Idols, but most horribly reprehended him, because neglecting the God of the Jews, he worshipp'd a man who had been crucified, as a God.*

2. This unworthy imputation received its first ground from the ancient Acts of *Pope Silvester*, which doubtlesse require correction in severall passages. In those Acts is declared how *Helena* being in the Eastern parts together with her Grand Children *Constantine* and *Constante* Emperours, and being yet a Pagan, she was circumvented by the Jews: and therefore was angry with her son *Constantine* for embracing the Christian Faith: desiring him by her letters rather to stay himself in the Jews, then Christians: Whereupon he call'd together an assembly of Jews at Rome, to the end that by a disputation between them and the Christians, it might be determined which belief was most to be approved. These things, say the Acts, besell in the year when *Constantine* and *Licinius* were fourth time Consuls.

3. But if there were nothing else to disprove this Relation, the date of these Acts would be sufficient: for in the year when *Constantine* and *Licinius* were the fourth time Consuls, his two Sons *Constantine* and *Constante* were but infants, and not as yet created Cæsar, much lesse Emperours. Again it would from thence follow that *Helena* was above seventy years old before she was a Christian: which is contradicted by the generall consent of Historians.

4. On the contrary that *Helena* from her infancy was brought up in Christian Religion is by many proofs confirm'd by *Cordell Barrow*, *Helena* her self, saith he, did instruct *Constantine* her son from his child hood in piety. I speak this upon the authority of *S. Paterius*, who was in this very age a famous Senator of Rome: for he writes in *Gregory's*

saith thus, *The impious Idolatry of the former age remain'd to the times of Constantine immediately before ours: Who received the happiness of being a Christian Prince and to have Christians his Successors, not so much by his own, as the faith of his Mother Helena. S. Ambrose likewise affirms, That Helena confer'd more on her son Constantine, than she receiv'd from him. Likewise S. Gregory in an Epistle to Aldiberga Wife to Ethelbert king of Kent exhorts her to dispose her husband to embrace the Christian Faith, and uses this inducement, For, saith he, as God was pleas'd to kindle the hearts of the Romans to a love of Christian Religion by the persuasions of the renowned Lady Helena, Mother to the most pious Emperour Constantine: so we trust that by your Maternal endeavours his merry and grave will be operative on the English Nation.*

5. Neither is this an assertion peculiar to the Latins, for the Grecians likewise confesse that *Constantine* received the first rudiments of his Faith from *Britanny*. It is clearly agreed on by all, saith *Sozomen*, that *Constantine* was first inform'd with Christian Religion among the Britains, and other inhabitants of these parts. And *Theodoret*, speaking of *Constantine's* letters commanding that the Church at Jerusalem should be built, saith, No other but the Emperours own Mother undertook the bringing of these letters, whom praise is celebrated by the tongues of all that have any piety: she it was who brought forth this glorious Light of the world, and illuminated also the marriage of piety to her.

6. I will here alioyn that which seems to have been the occasion of the Error of *S. Antoninus* mention'd in the beginning of this Chapter: And that is a false copied passage of *Marianus Scotus* in his Chronicle at the year of Christ three hundred twenty and one: Where in most of the printed Copies are found these words: *When Constantine was baptiz'd by Pope Silvester, his Mother Helena wrote to him out of Britanny, that he should deny Christ and follow the Jews. Which passage out of Flavianus Wigornius (whom Puffes and Bale call the Abbreviator of Marianus) ought to be corrected thus, Constantine being baptiz'd by Pope Silvester, his Mother wrote to him out of Britanny, that he should persecute the Jews who deny'd Christ.*

7. Certain it is out of Ecclesiastical History that upon the Conversion of *Constantine*, the Jews were enraged with envy and malice, and exercised all manner of contumelies against Christian Religion, especially against those of their own sect which became Christians: which might incite this pious Lady to suggest thus to her son. For at the very same time *Constantine* publish'd a most severe Edict against the Jews, the Tenour whereof followeth:

A. D. 275.

Amb. de obi.  
in Theodot.Gregory's  
Epist. 59.

Sozom.

Marian. Scot.  
in Chron. at  
A. D. 311.

S. The



AURELIA  
EMP.

A. D. 275.

## under Roman Governours, VI. Book. 93

PROBUS  
EMP.

A. D. 281.

3. The Emperor Constantine to Eusebius. It is our Will that intimation be given to the Jews, their Magistrates and Patriarchs, that if after this last day of them shall presume (as we are informed they have done) to persecute with stones or any other way any one who shall forsake their damnable self, and have recourse to the true worship of God, he together with all his partakers shall be adjudged to be burnt with fire. And if any one among the Christians shall adjudge himself to their damnable self and conventicles, he shall suffer the same punishment. Given from Constantinople the fifteenth of the Calends of November: the Emperor Constantine and Licinius being fourth time Consuls.

Christianity.

3. But after seven years reign God revenged his own cause upon Aurelian, who was slain by his own soldiers between Byzantium and Heraclea. In whose place the Roman Senat chose Tacitus, famous for nothing more then his moderation, and refusing to continue the Empire hereditary in his family.

4. Tacitus after six months concluded both his Empire and life, to whom succeeded Probus, a person of great renown for his military virtues, saith Vopiscus, that the Senat wish'd him, the Army chose him, and the people with acclamations approv'd the Election.

5. In the third year of Probus his reign, after an admittable Victory gain'd by him in Gaul, where he slew four hundred thousand of his Enemies by his own testimony in a letter to the Senat, a certain man call'd Bonifus, by original a Brittain, whom the Emperor had left Admiral of the Roman fleet upon the Rhene, fearing his anger because most of the ships by some casualty had been set on fire, in his absence took on him the Purple and Title of Emperor, and continued his dominion over Brittain, Spain and a part of Gaul, a longer time then he deserved, saith Vopiscus: But in the end his army with great difficulty being defeated by the Emperor, he was forced to hang himself.

6. This mans rebellion no doubt caused great disquiet in Brittain, from the government of which Constantine had been removed, and returning to Rome had been made Prefect of Dalmatia.

7. After Bonifus his death troubles were renew'd in Brittain by him who administered that Province, suppos'd by M. Camden to be Cl. Cornelius Lelianus, recommended to that Government by a friend of the Emperours call'd Vitorinus of Mauritania. For Lelianus invaded the Tyranny, upon which Vitorinus fearing the Emperours indignation, went presently into Brittain and by subtilty procured the death of the Usurper: which restored peace to the Province. The security of which, saith Zosimus, was much confirmed by the sending thither great numbers Franks then of taken prisoners in a battell by Probus, which in following seditions were profitable to the Emperour.

8. After five years reign Probus was also slain by his own army, and in his place Cern Manlius Aurelius was chosen Emperour, who created his two sons Carinus and Numerianus, Caesars. But Carin the next year being kill'd by lightning, and Numerianus by the treason of his father in law Aper, and Carinus by one of his Tribunes whose Wife he had abused, Diocletian was by the generall acclamation of the Army pronounced Emperour, Diocletian the Au-

A. D. 278.

A. D. 281.

Popet. in  
Britain.

Popet. in  
Probus.  
Id. in Bonifus

Zos. hist.  
lib. 1.

### VI. CHAP.

1. Aurelian a great Persecutor.

2. He is slain by his soldiers.

3. Tacitus succeeds him: and afterward Probus.

4. Bonifus a Brittain, usurps the Title of Emperour.

5. He is slain by his friend Vitorinus.

6. The Emperor Probus is slain by his Army: to whom succeeds Cern: and after him his sons Carinus and Numerianus. To whom, being slain, Diocletian succeeds in the Empire.

THE marriage of the senator Constantine with a pious Christian Lady, and the birth of Constantine, though they were the seeds of infinite blessings to Gods Church, yet they were seeds as yet hid in the earth: for Christian Religion and the Professours of it were never more cruelly persecuted, then during the time between Constantines birth and the beginning of his reign.

The Emperor Aurelian, who sent Constantine into Brittain was one of the most intemperate adversaries of Gods truth, as the Church Testimonies in a world of places bear witness. And this, Constantine when he had obtain'd the Empire exprobated to his memory, in an Oration which he made to an Assembly of Bishops, Thus likewise, O Aurelian, saith he, wert the incentive of all mischief: But when thou with horrible fury march'dst through Thracia thou wast slain in the midst of thy journey, and filedst the tracks of the high way with thy crimson blood. He was the Author of the Ninth Persecution, and both the Eastern and Western Church groan'd under his cruelty. Only Brittain was free from violence, enjoying great tranquillity by the moderate government of Constantine, now become not averse from

thoue



DIOCLET.  
EMP.

A. D. 286.

VII. CHA.

94

# The Church-History of Brittany

hour of the last, most dire, and most prolonged persecution that ever the Church of God suffered.

## VII. CHAP.

1. Diocletian filed Britannicus.
2. He makes Maximianus his partner in the Empire.
- 3 4 5. A most furious Persecution rais'd by them against the Christian Church. British Martyrs.

**T**HERE is extant an ancient Inscription, recited by Eusebius, and dated the second year of Diocletian's reign, wherein among other Titles he is filed *Britannicus*, which imports some victory gained by him, or his Lieutenant in the Island. Certain it is that though Carinus was not slain till the year following, yet at this time Britain and the Western regions of the Empire, following the example of Rome, had submitted to Diocletian, deserting Carinus.

**A. D. 286.** 1. Who being slain the year following at *Moryon*, Diocletian assum'd as Companion to himself in the Empire *M. Valerius Maximianus*, committing to him the government of Gaul, Britain, &c. These two Emperors, of which Diocletian from *Augustus* took the Surname of *Augustus*, as Maximianus from *Hercules* did that of *Hercules*, at the beginning of their reign conspir'd in a resolution to be the *Defenders* of their *Supreme God*, and profest'd enemies of *Christ*, whose Religion they intended wholly to extirpate out of the World.

2. Certainly there was never given a stronger proof that *God's Church* is built upon a Rock, impossible to be shaken by human force, then the unsuccessfullness of the rage of these two Emperors against it. They had the whole power of the world in their hands; they were Princes of eminent valour, wisdom and policy, above twenty years they governed the Empire, and employed all that time, without any relaxation, in executing their rage against *Christ* and his truth, they omitted no manner of tentations, by favours and terrors, to withdraw his servants from their worship of him, all men with were exercised in devising the most exquisite torments against them, not only magistrates, but private persons were arm'd to destroy them, they were not only executed and tortur'd singly one by one, but whole armies of them were butcher'd together, and the most effectually means to obtain the Emperors favour or pardon for the greatest crimes, was the helping of all disgraces and unjust violences upon poor Christians. Yet with all this, *Christian Religion*

was so far from being destroyed, that the Emperors cruelty and injustice gain'd more soules to *Christ*, then the *sermons* and exhortations of devout Preachers could doe in time of peace: insomuch as these two Princes, though vainglorious and ambitious beyond any of their predecessours, seeing all their endeavours against *Christ* to prove fruitless, out of rage and despair voluntarily depos'd themselves from the government of the world, which they had undertaken principally in design against *Christ*.

3. One notable proof of the supereminent cruelty of these two Emperors against the Professours of the name of *Christ* was this, that the Isle of *Brittany* divided from the Roman world, which in former persecuting Emperors times had been exempted from participating with the sufferings of other Nations, was now made a scene of blood: Yea it may truly be affirmed that *Brittany* was the first Province dignified by our Saviour to become the Theatre on which those glorious Champions *S. Alban*, *S. Amphibalus*, *S. Iulus*, *S. Aaron* and their Associates afforded to other Christians a blessed example of conquering the world and hell itself by Faith and patience: Of whose Gestes and sufferings, the proper subject of this History, we shall consequently treat: premising notwithstanding sufficient proofs, that these holy Martyrs were the first who in the beginning of Diocletian and Maximian's reign, dedicated their cruelty.

DIOCLET.  
EMP.

A. D. 286.

## VIII. CHAP.

VIII. CHA.

1. 2. 3. 4. That the Martyrdom of *S. Alban*, &c. in *Brittany* hapned in the beginning of Diocletian's reign: contrary to the assertion of several writers.

**I**N relating the Martyrdom of *S. Alban* and the rest, our Historians, both ancient and Modern, doe much vary among themselves concerning the precise time of it, many of them consigning it to the latter end of these Emperors reign, in which their cruelty was arriv'd to its height, others to the middle time, and but few to the beginning. Yet upon a serious consideration of severall circumstances concerning it, it may be made appear that these holy Martyrs sufferings cannot well and conveniently be assign'd to any but the third year of Diocletian's reign, which was the first of his Companion Maximianus, being the year of Grace two hundred eighty six: And therefore that *William of Malmesbury*, *Richardus*, *David Powel*, &c. who refer it to the two hundred ninety third year of our Lord, place it too late: and much more is the computation of

Eusebius



A. D. 186

Jerom, Hieronim and Marbon of Westmin-  
ster, who assign it to the third year of  
the following century.

1. It will be sufficient to discover the  
Error of their account, if we take notice in  
what year it was that Constantine was reman-  
ded into Britany: For certain it is that in  
his government there was no persecution, as  
being, according to the testimony of Euse-  
bius, and all historians, a Prince of wonder-  
full sweetness, humanity and benignity, who  
never was partaker of the persecution rais'd  
against Christians: on the contrary he was care-  
full to preserve all those who liv'd under his Do-  
minion free from all injury and oppression: Nei-  
ther did he ever demolish any of their Churches,  
&c.

2. Now by agreement of all Chronologists,  
Constantine was sent into Britany the second  
time in the year of Grace two hundred nine-  
ty two, which preceded the time assign'd  
by any of the foremention'd Authors.  
Whereupon it is that David Powell in his An-  
notations on Giraldus Cambrensis his Itinerary  
was not asham'd to affirm, that the Martyr-  
dom of S. Albanus and the rest was consumma-  
ted in the year of our Lord two hundred ninety  
two, when Constantine Chlorus reigned in Brit-  
tany: thus wrongfully charging a virtuous  
innocent Prince with their blood.

3. But though this be sufficient to disprove  
the said Writers account, we must search  
other Authorities which may warrant us to  
assign their Martyrdom to this present third  
year of Diocletians reign, when he assum'd  
Majesty to partake of the Empire. And  
such authorities doe freely offer themselves;  
for the most ancient Writer of S. Albanus  
his life in Craggave says expressly, *The  
glorious Martyr S. Albanus suffered on the tenth  
of the Calends of July in the year of our Lord  
two hundred eighty five.* The same is proved  
by those Authors who commemorate the  
invention of the Holy Martyrs body in the  
dayes of King Offa, in the year of our Lord  
seven hundred ninety seven, which, sixth  
Month of Westminster, was the four hundred  
and seventh year after his Passion. To this  
account subscribes likewise Matthew Paris,  
who recording another opening of the  
Holy Martyrs Sepulcher in the year of Grace  
one thousand two hundred fifty seven,  
adds these words, *We may take notice, faith  
he, that from the Passion of the Martyr to this  
time had pass'd nine hundred and seventy years,  
that is, one thousand wanting thirty.*

4. We will conclude this with the weighty  
testimony of S. Bede, as it is to be found in a  
most ancient Manuscript, for the Printed  
Copies are imperfect. There in the first  
Book of his History and seventh Chapter  
is found this passage, *Finally at that time  
Britany was glorified by severall mens Confe-  
ssion of the Faith of Christ: for in the same two  
hundred eighty and sixth year of our Lords In-  
carnation S. Albanus suffered Martyrdom there.*

By which speech he confirms what he had  
before written, *That the Britains preserved  
unto the reign of Diocletian the Faith entire and  
inviolate, which they received at first implying  
that till then no thing had hindred its growth  
and flourishing.*

6. Now having thus determin'd the pre-  
cise time of the Martyrdom of S. Albanus  
and the rest which immediately followed  
him, we will proceed to a distinct relation  
of the particulars concerning it.

IX. CHAP.

1. The Emperours Edicts against Christians  
in Britany.

2. Of S. Amphibalus his return  
into Britany who he was: and whence  
he came.

3. Of S. Albanus: and his Title of  
Oeconomus Britannia.

1. THE New Emperour Maximianus, cho-  
sen by Diocletian not so much for  
his propinquity in blood, as resemblance in  
cruelty and hatred to Christians, was not  
slow in publishing his Edicts every where  
against them: Some he sent into Britany, a  
Province subject to him, as being a part of  
the Western Empire. This was the first time  
that such Edicts had been publish'd there:  
and therefore it may be suppos'd that they  
caus'd great terror among the poore Chri-  
stians.

2. Upon this occasion most probably it was  
that Amphibalus, if he be the same of whom  
we treated before, return'd into the parts of  
Britany which were subject to the Romans, to  
the end he might confirm his countrymen  
in the Faith which they had been taught. The  
Scottish writers will needs have him their  
Bishop, placed in the Isle of Man, and fauou-  
rably received by their King Chraethlunt: that  
both by preaching and writing he had  
demonstrated the vanity of Heathenish  
superstitions, and propagated the Christian  
Faith among the Scots and Picts, and that in  
his old age returning into the Southern parts  
of Britany, he ended his life by a glorious  
Martyrdom.

3. That Amphibalus preached the Faith  
in those Northern Provinces, may be granted:  
but no histories or other Monuments doe as  
yet mention the names either of Scots or  
Picts there. Therefore omitting this Contro-  
versy, we will out of the life of S. Albanus  
written by an unknown Author in very  
ancient times, before Bede, relate the succeſſe  
of S. Amphibalus his last voyage into Bri-  
tany, how he happily brought S. Albanus to  
relinquish the Roman Idolatry, and embrace  
the Christian Faith, and how that blessed

Disciple

A. D. 186

id. 11. Leep.

IX. CHAP.

sup. lib. 5.  
ch. 5.

Did Brought.  
cent. 1. cap. 18  
p. 2.



A. D. 286.

Disciple of his, though a Neophyte, scarce perfectly instructed in Christian Religion, prevented his Master in confessing of Christ, and suffering for him.

4. But first shall be promised certain observations touching the persons and qualities of these two Martyrs, which being collected from other Authors and records may render the following Narration more perspicuous.

5. And concerning Amphibalus some Writers doe not without some reason doubt whether Amphibalus the Teacher of the Calcedonians be the same with him who taught S. Albanus: Because both the regard of time, and quality of their persons seem to pronounce them to be severall. He who taught the Calcedonians is in ancient writings said to have been forty years before a Bishop of the Prime See in the North under King Cradulutus: whereas this Amphibalus the Converter of S. Albanus to the Faith is by our Historians simply call'd a Clerk, sometimes Priest, or a Monk: for so we read in the Annals of Winchester, S. Amphibalus a Monk and Bishop in the Church of Caermardin, otherwise call'd the City of Melan in Wales.

6. But as touching the time, it does not necessarily prove his age to have been so excessively long, but that he might have lived to this time: and those who describe his Martyrdom affirm him to have been very old.

7. Again considering his Titles, it is well known that the name of Sacerdos (Priest) and Bishop, were in those ancient dayes used promiscuously. And moreover Amphibalus having had his Mission from the Bishop of Rome to preach the Gospel in Britanny, no doubt was qualified for Episcopal functions. Then whereas he is call'd a Monk, it was the usuall practise among those Primitive Apostolical Ministers to spend much of their time in solitary retirements, to exercise prayer and Mortification. And Caermardin being not far distant from Cair Low, the place of S. Amphibalus his Nativity, might probably be chosen by him for such a retreat.

8. But it will be more difficult to determine the place from whence he left came into the Southern parts of Britanny: for if we believe the ancient historians, we must say that he came from the Calcedonians: though indeed they declare that their Amphibalus dyed quietly without any violence or persecution: Whereas our writers profess that he came from the western provinces of the Empire: or Dimata, now South Wales. But according to the more Authentic Narration of S. Albanus his life, he seems to have come into Britanny from Rome and through France, for he is sayd to have pass'd through regions of Heathens, or such as professed the Pagan Idolatry of the Romans.

9. Next for as much as concerns S. Albanus,

in our English Martyrology he is stiled the Chief Procurator ( Procurator ) of Britanny: from whence we may collect that he was the Emperor's Quæstor or Treasurer, to gather his rents and Tributes. For such Officers were usually sent into the Provinces, which were not Consular. And these Procurators were some times Gentiles, of Rome, of which rank S. Albanus his family seems to have been: Some times likewise they were the Emperor's (liberti, or) freed servants, as Dio informs us.

10. Having premis'd these remarks touching the two holy Martyrs, we now proceed to the Narration of their Deaths, according to the ancient authentick relation preserv'd by Capgrave.

X. CHAP.

X. CHAP.

1. 1. *Of the Ancient authentick Acts of S. Albanus: his wonderful Conversion by S. Amphibalus, &c.*

1. **T**his then is the renown of the Acts of the holy first-martyr of Britanny Saint Albanus: thus they begin: when the persecution under the Emperor Diocletian moved against Christians began to rage through the whole Empire, a certain man named Amphibalus illustrious for his virtues, and learning, having pass'd (the sea) into Britanny, came through the divine conduct, to Porelen. And having cur'd the City, he retired to the house of Albanus, desiring to be entertain'd as a stranger. Now this Albanus was a Citizen of Porelen, renowned for his quality, being descended from an illustrious Roman family. He received the holy men with great kindness and liberality. And having withdrawn him from the noise of the servants into a private room, he ask'd him secretly, How could you, being a Christian, pass without danger through the regions inhabited by Gentiles, and arrive safely to this City?

2. This question was reasonably indeed made, considering the subtle means employed by Diocletian for the discovery of Christians: for as we read in the Acts of Martyrs cited by Hieronymus, it was not permitted to anyone either to buy or sell, till he had offered incense to certain little Idols set up in the Market: And moreover about all streets, passages and fountains were placed officers with order to stamp all that would draw water or have their own ground, to sacrifice first to such Idols. To this question therefore S. Amphibalus thus answered:

3. My Lord Iesus Christ, the son of the living God, sayd he, profess'd me self among all dangers, and first met into this Province for the salvation of many, to the end that by preaching his holy Word I may prepare a people acceptable to him. But who is this Son of God, replied

Albanus.

ap. Strabo  
lib. 1. cap. 19.  
lib. 2.

A. D. 286.  
Martyrdom  
Anglican.  
lib. 1.

De his. lib. 1.

Act. S. Alb.  
in apud Cap.  
gen.

Act. S. Alb.  
ap. Hieron. ad  
A. D. 286.



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Albanus: Can God be said to be born? These are strange speeches, such as I never heard before. I desire therefore to be inform'd what opinion you Christians have of these matters. Then the holy man answered thus, Our Faith teaches us to acknowledge the Father to be God, and the Son likewise to be God. Which Son of God in infinite mercy vouchsafed to take our flesh upon him for the salvation of mankind, that he might redeem us by suffering death. And descending at length of the birth, Passion, Resurrection and Ascension of Christ, he added, If you, O Albanus, will believe these things to be true, you will receive power, by calling in the name of Christ, to restore to health any infirm sick person. And the truth is, I am come into this City on purpose to preach to you the blessedful Doctrine of our Lords Passion: because our merciful God will reward your kind offices of humanity and hospitality, so which you frequently add to your selfe, with the inestimable recompence of eternall happiness. Then Albanus ask'd him, What honour and worship must I exhibit to Christ, in case I embrace his Faith. The other answered, Believe this, that our Lord Iesus, together with the Father and the Holy Ghost is one God, and thou wilt have perform'd a work of high esteem in his sight. But Albanus said, what is all that thou sayest now, O man, thou dost not what thou sayest: No human understanding or reason can comprehend these things. But he said of this, that if the inhabitants here of this City came to know that thou teachest such discourses of Christ, without delay they would put thee to a cruel death. For mine own part I am very sorrowful in thy behalf, for fear some mischief befall thee before thou departest from hence. Having said this, he arose and went his way much disturbed. As for Amphibalus he spent the whole night alone in watching and prayer.

4. The same night whilst Albanus was sleeping on the top of the house, wonderful visions from heaven were presented to him: With which being much affrighted, he rose presently from his bed and went down to the lower room, where among in his youth, he said thus to him, Friend, if these things which thou tellest me lately concerning Christ be true, I beseech thee to declare to me freely and without any feare the meaning of my dream. Then straight I saw a certain man come down from heaven, and presently an innumerable multitude of men laid hold on him, and tormented him all the wayes they could devise: they bound his hands with chains, they tore his flesh and cruelly with whips, they hung him on a tree, stretching his hands a crosse. The man thus tormented was quite naked, not having so much as clothes on his feet. His hands and feet were fastned to the wood with nails, and his side was pierced through with a spear, and from his wound, as it seem'd to mee, there flow'd both blood and water. In his right hand they set a reed, and upon his head they put a crown of thorns.

5. And when they had exercised all that humane cruelty could devise, they began to insult on him with despicable speeches, saying to him, Heyle, King of the Jewes: if thou art the

Son of God, come down from the Crosse and we will believe in thee. And when they had continued a good while thus reviling him, the Young man answered them not a word. To conclude, after they had said what so ever they thought good to him, at last he cryed out with a loud voyce, and said, Father, into thy hands I commend my spirit: and having said thus, he expired. His lifelesse body was afterward taken down from the Crosse, out of which the blood still flow'd abundantly. They then layd it in a sepulcher of stone, sealing the monument, and setting guards to watch it. But then follow'd a wonderful thing: for this bloodlesse carkey return'd to life, and resuming its former strength, came out of the sepulcher which remain'd sealed as before. I my selfe with mine own eyes saw how he rose again. Then came from heaven certain men clothed with garments white as snow, and taking the man with them, returned from whence they came, and were attended by an infinite number of others in white garments, which all the way ceased not to sing praise, incessantly blessing the Father (I know not who he was) together with his Son, saying, Blessed be God the Father, together with his only begotten Son. They express'd such wonderful joy, as nothing could be compar'd to it. These things I saw, and besides these many other, which I neither will nor ought to declare. I beseech thee now tell mee what is signified by these things, which were represented to mee in Vision: Doe not fear any danger to your selfe at all, but speak freely.

6. The holy man Amphibalus having heard all this, sensibly felt his heart visited by our Lord with incredible joy. And presently taking out a Crucifix which he had born secretly, he said to Albanus, Behold in this figure and image thou mayst manifestly perceive the meaning and importance of thy last night's Vision. For the man who came from heaven is this Iesus Christ my Lord, who refused not to undergoe the punishment of the Crosse, to the end that by his blood he might free us from the guilt which we had contracted by the transgression of our first Father Adam. Now those men which layd violent hands upon him, and afflicted him by diverse sorts of torments, were his own people the Jewes. For though they had a promise from God that he would send unto them from heaven his own Son, yet when he came they so much and so long a time expected, that they did not acknowledge him to be the Author of their salvation, but contradicted him in every thing and returned to him evil for good, and hatred for his love: and in conclusion being agitated with extreme envy and malice against him, they brake forth to such horrible impiety, that they layd hold on him, crucified and murther'd him. Thus it was that our merciful Lord redeem'd us with the price of his own blood: thus by dying he became victorious over death, and being rais'd upon the Crosse, he drew all to him: For descending voluntarily to the enfolds of Hell, he freed from Captivity his own sinners detain'd there, and binding the Devil in everlasting chains, he cast him into

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the utmost places of darkness.

7. Then Albanus being fill'd with wonder at these speeches, broke forth into these words, All that thou hast said of Christ is most true, and can not be charged with any falsity. For this I might evidently perceived, and with mine own eyes saw how Christ overcame the Devil, how he bound him and thrust him down into the bottom of Hell, where that abominable wretch lay fast eyed with chains: so that hereby knowing that all things told by thee are true, from this moment I do profess that I will be thy most absolute Disciple. Tell me therefore, I beseech thee, for I know thou art ignorant of nothing that I believe my self to the Father and the Holy Ghost, now that I profess my self a servant of the Son.

8. Amphibalus at this question with great joy said, I give thanks to my Lord Jesus Christ for that thou of thine own self hast had the knowledge to pronounce these three admirable Names. Believe therefore firmly, and profess faithfully that the three Persons express'd by thee with their proper names, are one truly God. Albanus answered, I believe, said he, and from hence forward my firm Faith is, that there is no other God besides my Lord Jesus Christ, who for the salvation of mankind took our nature, and suffered death on the Cross: He together with the Father and the Holy Spirit is one truly God, and besides him there is no other.

9. Having said this, he often times call himself profane before the Crucifix, and as if he had seen our Lord Jesus himself hanging on the Cross, then happy Demetrius earnestly kiss'd a pardon for his sin: such affectionate kisses he often press'd on his feet, and places of his wounds, as if he had been prostrate at the feet of his Redeemer whom he had seen crucified. Thereafter with blood flow'd abundantly from his eyes upon the venerable Cross, which he accompanied with these words, I renounce the Devil, said he, and I desert all the customs of our Lord, in whom only I believe and refer my self to him, who, at this offerment, sets the third day from the dead.

10. Then Amphibalus said to him, If of true courage, our Lord is with thee, and his strength will never be wanting to thee. Thus saying Faith, which other men attain to by ministry of men, thou hast learn'd out of men, not by men, but by the revelation of Jesus Christ himself. Therefore being assur'd of thy rashness, my purpose is to leave thee and to travel further, that I may show the way of Truth to other Gentiles also. By no means, said Albanus, stay at least one week longer with me, that I may be more perfectly instructed in the Faith by thee: To which request of his Amphibalus condescend'd.

11. This exact relation of the wonderful manner of the Conversion of S. Albanus by the Ministry of S. Amphibalus we receive from a Nameless Author of great Authority, concerning whose authority and cre-

ditability we shall speak hereafter. We will now proceed to the Narration of his sufferings and glorious Martyrdom, which followed presently after.

X L CHAP.

XI. CH.

1. 2. A persecution of the A.D. 3. Albanus who dismisses S. Amphibalus, changing garments with him.

3. 4. The change of S. Albanus his life.

5. 6. &c. He is accused: apprehended, and brought before the Roman Magistrate: examined and cast in prison.

10. 11. A miraculous drought, testifying the Martyrs innocence.

Albanus having been thus instructed, baptiz'd and confirm'd in Faith by Amphibalus, was at last content to be separated from him. The manner is thus related by Marcellus of Westminster. Albanus, saith he, exhorts Amphibalus to take care of his own safety and depart the City (of Verulam.) And to comfort him he gave him his own military vestment, woven with gold, that so he might be more safe from the soldiers. And in exchange he gave for himself his Master, (called Caracalla) being assur'd that his ragged garments would look upon it with contempt and malicious eyes. Amphibalus therefore in compliance with Albanus his request early in the morning before day began his flight northward from the City, being conducted on his way by Albanus as far as they judg'd expedient. When they were to part and take their last leave of one another, who can without tears call to mind the bitter sorrow and tears shed by them both? Thus Amphibalus bade him farewell, there imploring his Martyrdom. And Albanus clasp'd himself with his Master's vestment, thinking to divert hereby the rage of the Heathen Romans against himself only.

2. Concerning this vestment of Amphibalus, Marcellus thus writes, We will not omit, saith he, to declare that the robe called Caracalla was anciently worn by Ecclesiastical persons: for being a long vestment descending to the ankles, it gave a comely gravity to those who wore it. And hence it is that Seda from the ancient Acts of S. Albanus affirms that the same saint clasp'd himself with an Ecclesiastical habit, to wit, a Caracalla belonging to Amphibalus a Clerk, whom he be-

A. D. 286.

A. D. 287.

Marcell. ad. A. D. 287.



A.D. 286.

Spartian. in  
Antonin. Co-  
mmod.Happ. 4.  
Sect. 6. 2.

might he had entertain'd at his house. Now this preference though for the length of it it was incommensurable in a journey. Yet for all that Amphibalus would not change it. From this garment Antoninus the son of Severus had the Surname of Caracalla because, saith Spartian, he bestow'd on the Roman people vestments of that fashion.

3. *Albanus* now left alone made great haile in his journey to immortality. All the enjoyments of the world became odious to him, saith Harpsfield, and he found no pleasure but in tears and prayers at the foot of our Lords Cross: he burns with a desire to requite the love of Christ by dying for him.

4. His domesticks and neighbours observing the wonderfull change in his manner of life, began to suspect and quickly found out the true cause of it. So that in a short time he is publickly known to be a detestable of Heathenish superstition, for which he is complain'd of and conven'd before the Roman Magistrate. How he behav'd himselfe in so glorious a Tryall we will relate out of the authentick Act of his Martyrdom which *Jerminius* affirms to be very ancient, and which *S. Bede* follows in his history concerning him.

5. In those acts the Author thus writes concerning *S. Albanus* apprehension. A certain Gentile went to the Judge and desired to him all that had pass'd between *S. Albanus* and *S. Amphibalus*. At which the Judge being highly incens'd gave command that *S. Albanus* and his Master should be brought before him. But *Amphibalus* being privately departed, a great number of soldiers, horse and foot, which were sent by the Judge found the illustrious *S. Albanus* in a strange habite, and with naked feet before the Cross of our Lord devoutly attending to his prayers.

6. The soldiers rushing in upon him in troops, ask'd him where the Clerk was, whom he had entertain'd. His answer was, That holy man is under the protection of God, and fear not the threats of men. When they heard this, they layd hands on him, bound him with chains, and violently drew him away, some laying hold on his garments, and flung on his back. Now he had fill kept the possession of his Master, knowing well that the sight of it was odious to his enemies. Being cladd with this garment, he caried continually in his hand our Lords Image that thereby he might openly shew to all that he was a servant of the Cross.

7. Being come before the Judge, he was examin'd in many particulars; but all his answer was that his name was *Albanus*, and that he was a Christian: this he with great courage and liberty of speech profess'd. At last the Judge said to him, O *Albanus*, what is become of that Clerk who was lately sent hither by me call'd Christ, I know not who he is, and how privily into this City to illude and seduce the inhabitants: if he had not

had a guilty conscience, and been distrustfull of his own cause, this worthy Master of yours would have freely presented himselfe before us, to defend both himself and his Disciple. But by his own carriage he makes known the falseness and fraudulency of his doctrine, since he deserts and is cowardly run away from thee, whom if his cause had been good, he ought to have justified though with hazard of his life. By which behaviour of his, it is too manifestly declar'd, thou wast perceivest how silly a fellow he was who seduced thee into Error, and by whose suggestion thou art fall'n into such a frenzy, as not only to renounce all worldly advantages, but to contemne even the immortal Gods. The injury against whom since we ought not to leave unpunish'd, my resolution was to have reveng'd it by the death of the profane delinquent. But since such is our humane infirmity, that there is none but is obnoxious to error, thou maist yet by repentance escape their indignation, and again make them propitious to thee, if thou wilt now renounce that abominable self.

8. Hereto *Albanus* answered. It is a very easy matter to declare how vain and impertinent this long discourse of yours is. For if it had either seem'd good, or profitabie, or agreeable to each of us, that holy Clerk would not have fail'd to come to this audience. But I confesse his stay here could not be pleasing to me, knowing how prone to mischief this people always have been. The Doctrine taught by that good man I confesse I have heartily embraced: neither can I therefore repent me of it. For the Faith which I profess will be proved to be holy and divine by the testimony of infirm sick people who by vertue thereof shall receive their health. I will not sacrifice to your Gods: Neither doe I fear your threatenings or torments, being secure under the protection of my God.

9. When he had said this, the throng of Officers which stood about him, as the Judges command, began cruelly to scourge him for refusing to sacrifice: and during that torment, lifting up his eyes to our Lord, he with a chearfull countenance said, O Lord Iesus Christ, I beseech thee keep this mind and good resolution which thou hast given me firm and stable. My desire is, O my God, to offer my soule a whole burnt sacrifice to thy glory, and with my blood to seale thy truth. Now when the Officers hands were become weary with tormenting him, the holy man was thrust into a deep dungeon, where he continued the space of six months.

10. And presently after, all the elements gave testimony of the injury and injustice done to him. For from the time of his apprehending to his death, neither rain nor dew refresh'd the earth: the winds were silent, and the region thereabout was continually parch'd with excessive heat of the Sun: in the night time likewise the stifling heat was intolerable. Neither scilke nor transproduced any fruit: so that the world it self fought in the just mans quarrell against his impious enemies.

11. That which this devout Author

A.D. 287.



Dioclet.  
Emp.

A.D. 287.

Martyr in  
Pauget.

XII. CHA.

Vn. S. Al-  
banus & C.  
p. 100.

100

## The Church-History of Britanny

Dioclet.  
Emp.

A. D. 287.

writes of the excessive heat and drought which God sent on Britanny as a just judgment for their cruelty against this holy Martyr, & impiety against God, is taken notice of by the Heathen Orator in a Panegyric which this very year he pronounced before the Emperor Maximian, then preparing an Expedition against the Tyrant Carausius, who had possess'd himself of Britanny: but as became an impudent flatterer, he ascrib'd the intolerable heat and want of raine to the favour of their false Gods to the Emperor, saying, During the space of this whole year almost, in which a clear untemperous season was necessary for thy design of building ships, hewing of timber and beams, encouraging the minds of thy soldiers to labour, there was scarce one single rainy day: The winter it self imitated the warm temper of the spring. We thought now that we were not in a cold Northern Climate, but as if there had been a translation both of heaven and earth, we felt the heat of the Southern Sun, &c. Of this expedition of Maximian against Carausius we shall treat anon as we shall have finish'd the glorious Martyrdom of S. Albanus.

### XII. CHAP.

1. S. Albanus his devotion: and Prayer against Idolatry.
2. Yet he venerates the Holy Cross.
3. S. Albanus restores a Sick man to health.
4. 5. Being condemn'd and lead to his death, he converts his Executioner.
6. By his prayer he obtains a fountain of water.
7. Another Executioner having cut off the Martyrs head, loses his eyes.

**T**HE Infidel Judge expected that by a tedious and painfull prison the Holy Martyrs Constancy should be broken and spent: but on the contrary having an opportunity in that solitude to unite himself to God by Prayer, his courage and strength was much entreated. The ordinary subject of his dayly Spirituall meditations and entertainment with God, and the effect they had, is by the devout Writer of his life comprehended in this Prayer &c.

O Lord Iesu Christ, doe not permit the Devils malice so much to prevaille, as by his cunning machinations and the peoples relenting, my suffering for thee may be hindered. And being come out of prison to suffer, addressing his speech to the unbelieving people which seek'd to see him, Know all of you for a truth, said he, that I am an irreconcilable enemy of your false Gods. Can any oneudge them to be worthy of any

honour which manifestly have no divinity in them, being the work of mere hands: I am your selves can testify that they neither see, heare nor understand any thing. O detestable vanity, as much life from them which have no life themselves: offer up prayers to those who never could heare: is equal felicity or happiness from those, which are but sensible of the least good to themselves: Therefore I constantly pray that who soever exhibit any honour to such dead idols, be utterly woe of all reason. For will not I pray you, what can be more desperately miserable then that man who suffers himself to be enslaved by puppets of his own fashioning. We therefore to idols, and a greater We to those who adore them.

Here the discreet Reader may observe with how vehement a suspicion this holy man condemns against Idolatry, whilst himself at the same time with great fervour and devotion venerates the Cross of our Lord. From whence will necessarily follow, that those who in our times suppose Idolatry to be abolished who give due honour to sacred things, are meer strangers to S. Albanus his Religion. In those ancient times the Pagans usually called Christians (Cruculæ) worshippers of the Cross: and the Constantines of Magdeburg, though Protestants acknowledge that Tradition to be Apostoly: whether the Christians at that time had all idols and the ornaments about them in horrible detestation: Whence proceeded their vehement and bitter invectives against them: Yet the same Author in the same book seems to declare that these Christians usually had the Image of the Cross which they set up either in the places of their publick meetings, or in their private houses. But which reason the Readers opinions should be to them, that they religiously adored the Cross. Thus were Christians from the beginning treated by Pagans: and in the very same manner are Catholics at this day treated by Sectaries: Whence evidently appears that Modern Sectaries are in their hatred to the Church and the Venerable Cross of Christ the Successors of Pagans, as Catholics are of the Primitive Christians. But we will proceed in the Acts of S. Albanus.

When these words spoken by S. Albanus in detestation of Pagan Idolatry were heard by the Judge and the rest who were present, with amazement confused they pronounced sentence of death against him, and lead him to execution in a certain place call'd Holmshill, which place is described by S. Bede to be a very agreeable plain, cleav'd with all sorts of flowers, and about five hundred paces broad, a fit Theatre for so glorious a Martyr. The same Author adds, that S. Albanus being lead to his death, came to the river, which with a swift current ran between a wall on one side, and a sandy shore on the other, where the holy Martyr was to be beheaded: where he saw great multitudes of all conditions, ages and sexes, which, no doubt, by divine instinct were assembled to honour his death: and they so shook the passage of the

bridge,

Magdeburg.  
Concord, 5. fol.  
124

Albanus. Act.  
p. 4. q. 100.

Bedes Hist. lib.  
1. cap. 7.

Id. lib.



A. D. 287.

bridge, that before night they could not all have passed over. As for the Judge he had an intention to show any respect to the Martyr, but staid behind in the City. S. Albanus therefore inflamed with a devout desire of a speedy Martyrdom, approached near the river, and lifting up his eyes with prayer to God, the river became presently dry, and the water gave free way to the passing. Thus S. Beda.

The manner how this Miracle was wrought, is more expressly declared in the forecited authentick Acts of S. Albanus, from whence S. Beda borrowed his Narration: For there it is said, that when he was come to the river side, he fell on his knees, and prayed saying: O Lord Jesus Christ, from whose most holy side I my self (in a vision) saw both water and blood to flow, The flesh that thou wouldst suffer should water to be diminished, and the blood to return back, to the end that this people may without any danger or inconvenience be present at my suffering. O wonder full! he had no sooner bow'd his knees, but the channell was immediately dry. The tears flowing from Saint Albanus his eyes left no water in the river. The power of his prayer, stopped the current, and opened a passage for the people between the floods on both sides.

When the Officer who conducted Saint Albanus to his death by the merits of this holy Martyr, desired his own eternal happiness, for when he saw these miracles, he threw away his sword, and calling himself at the holy mans feet, begged pardon of him, which when the Martyr saw, they laid hold on the man, beat out his teeth, tore his sacred mouth, and in a manner took all his bones.

S. Beda thus relates this passage: The Judge, seeing he fell down at S. Albanus his feet, instantly desiring that himself might rather be slain with, or for the Martyr, whom he had long commanded to put to death. Now whilst he of a persecutor was changed into a companion of the true Faith, and, the sword lying on the ground, the other officers were at a stand what they should do, the most venerable Confessor presented the dead together with the martyrdom.

The Acts further declare, as likewise Beda, that when the people being come to the top of the hill were concerned with extremity of thirst, S. Albanus kneeling down, thus prayed to God: O God who dost create man of the clay of the earth, forgive me, I beseech thee, any of thy commandments to commit any harm by my neglect. After which words there presently broke forth a fountain before his feet, which with a rapide course forced down the hill: so that the people being refreshed with these waters, escaped all danger by their thirst.

In the mean time another Executioner was chosen from among the people, into whose hands the sword was delivered: who to his own great unhappiness discharged that impious office. For, faith Matthew of Westminster, while the holy Martyr kneeling offered his prayers to God, and frequently with great

fervent kiss'd the Crucifix which he held in his hands, the Executioner drawing his sword, cut off his head: and immediately by a wonderful miracle Almighty God by the loss of the Executioners eyes gave testimony to the Martyrs innocence. For as S. Beda relates, he who stretch'd forth his impious hand to cut the pious Martyrs neck, was not permitted to insult over him being dead, for together with the blessed Martyrs head the Executioners eyes also fell to the ground. This Miracle is confirmed not only by the forecited Acts, but many other Authors, of forraign Nations: and particularly by Hieronymus a French man, who seven hundred years since wrote the life of S. Germanus.

XIII. CHAP.

1. 2. The Martyrdom of the Converted Soldier, his name, &c.

3. The glorious assumption of S. Albanus his soule into heaven.

Saint Albanus had a companion in this death, the soldier who was design'd to be his executioner. Concerning whom S. Beda thus writes. There was beheaded with him likewise the foresaid soldier, who being moved by a divine instinct refused to kill the Holy Confessor of our Lord. Concerning whom this may without all doubt be affirmed, that though he was not outwardly cleansed with the water of Baptism, yet being washed in the Laver of his own blood, he became worthy to be admitted into the kingdom of heaven.

The Acts of S. Alban doe afford us a more exact relation both of this soldiers name, and occasion of his Martyrdom: Where we read how the said soldier, by name Heracles, who, as has been declared, was left half dead by the people, afterward creeping on his hands and feet as he could, followed them up the Mountain. To whom one of the Judges then present said in scorn, Go to now, address thy prayers to thy Patron Albanus even now executed, that he would restore soundness to thy bruised bones and limbs. Now, make haste, to lay his head to his body, and no doubt thou wilt not fail to obtain perfect health: why dost thou stay? bid thy dead patron, and thou shalt be assured that whilst it is in thy hands, it will bestow an entire cure on thee. The soldier answered, I doe most firmly believe that this blessed saint Albanus by his merits can restore unto me my perfect health: for that which you speak in derision, may in earnest be fulfilled in me. And having say'd this, he embraced the head, and adjoyning it to the body, he became immediately as sound as before. When the Infidels saw this, they were fill'd with envy and malice, and said, what shall we doe? sure no sword can kill this man. We have broken all his bones, and yet now his former strength

A. D. 287.

B. d. lib. 1. c. 7.

XIII. Ch.

Bed. lib. 1. c. 7.

act. 3. 16.

Matth. 2. c. 2. 101.



A. D. 287.

is reser'd him. Then laying hold on him, they bound him full with chains, and cut his body with several sort of tortures, and in the end with a sword cut off his head.

Now how acceptable to Almighty God the Martyrdom of this glorious S. Alban was, was presently after declared from heaven in a wonderfull manner, for thus we read in his story, that the night immediately following his suffering, a pillar of light appeared to raise it self from the sepulcher of S. Alban up to heaven, by which Angels descended and ascended, spending the whole night in hymns and praises of God, frequently also repeating these words, The illustrious Albanus is now a glorious Martyr of Christ. And hereto the ancient Christian Poet Fortunus Fortunatus had regard, when in a poem of his among other Saints celebrating the memory of S. Alban and his companion suffering in Brittany, he says, that Quire of Angels from heaven did with songs welcome them at their entrance into glory, and the glorified Saints cur'd with the Crisse and blood of Christ did make host to sing in Hymnes to God for them.

114.

From Fortun.  
1.3 de Vig.  
c. 4.

XIV. CH.

XIV. CHAP.

1. 2. 3. Of the Author of the ancient Acts of S. Alban.

4. 5. His Relation confirmed by the testimony of Gildas.

6. 7. John Fox his usefulness.

**H**AVING thus with as much fidelity and exactness as we could, given an account of the death of our first most glorious British Martyr S. Alban, in which we have principally follow'd the Author of his life, being a precious Monument of Antiquity preserved by our Country-man Coggeshall: The faithfulness of whose relation is, we see, attested by other illustrious also of good note and Authority, as S. Bede, Mathew of Westminster, &c. It will become us to say some thing of the said Author himself: and all that can be said is the Testimony that he gives concerning himself, in these words full of Christian modesty and humility.

Author ap.  
Coggeshall in  
vid. S. Alban.

1. Least posterity laith he, be solicitous to know my name, let them be contented to be informed, that if they will give me my true name, they will call me the miserable wretch, worst of all sinners. I am undertaking a journey to Rome, intending there to renounce the Name of Paganism, and by the Love of Regeneration to obtain the pardon of all my sins. This Book also I will present to the examination of the Romans, so the end that if therein any thing should be found written otherwise then becomes a good Christian, it would please our Lord Jesus Christ by their correction to amend it. By which it ap-

pears that this Author was at the writing of his Book as yet butly a Catechumen, newly converted from Heathenish superstition. What became of him in his voyage to Rome is known only to God, who doubtlesse rewarded him highly for his piety and zeale to communicate to posterity the Acts of our glorious Martyr.

3. This is he whom the learned Ecclesiastical Historian Sharpfield calls the nameless Author, whose Book was found in the Monastery of S. Alban, and who was more ancient then S. Bede. And this Author is frequently quoted by the illustrious Cardinal Barrow, who follows him likewise in his Narration touching this our glorious Martyr. And to fortify the credit of his Authority in severall points before related touching the Martyrdom of S. Alban, we will here adjoin a memorable passage out of our ancient famous Historian Gildas, who writing concerning this Persecution rais'd in Brittany by Diocletian, faith as followeth.

4. Almighty God who is willing that all men should be saved, and who calls us well sinners as those who offend themselves, yet, hath mercifully his mercy to us for as the first of persecution, that our country of Brittany should be delivered by a dark night of ignorance, he in his free bounty enlighten'd us by the bright shining lamps of his holy Martyrs, the places of whose Martyrdom, and sepulchres of whose bodies would come out also imparts to our minds a great degree of Divine love, were it not that by the unskillful oversight of barbarous Enemies and our own unskillful crimes we except to these holy places as desecrated. These places, I mean where repose the bodies of S. Albanus at Verulam, and S. German and Iulian at Caerleon, and many others of both sexes in severall quarters, all which with great magnanimity have paid up courageously in our Lords army, of which the first, S. Albanus I mean, after he had, with much charity, in imitation of Christ who lay'd down his life for his sheep, convert'd in his house, and diffused with exchanging his own garments with him the holy Confessor of our Lord Amphibalus, who was persecuted by the Enemies of Christ, and even ready to be apprehended, mercifully offered himself to his fiercest persecutors to the persecutors. That rendering himself acceptable to God, he was during his holy Confession (till he shed his blood in the presence of his impious Enemies who with a horrible pompe produced all the furies of Roman cruelties) wonderfully adorned and glorified by God with many admirable miracles: inasmuch as by his fervent prayer, in imitation of the passage of the Israelites with the Ark of the Testament through the waters of Jordan, he with thousands following him went with dryfeet over the Channell of the noble river of Thamer, whilst on both sides the floods stood still like steep rocks: by which miracle he converted the first Soldier deputed to be his executioner, from being a wolf into a lamb, and gave him the courage both vehemently to desire and va-

A. D. 287.

Harps. in 6.  
p. 114. fac.  
c. 1. 1. 1.

Gildas de Ex.  
c. 12.

liantly



A. D. 287.

liantly receive the triumphal palm of Martyrdom.

5. We here see the exact agreement between the ancient British Historian Gildas and the forelaid Author of the Acts of S. Albanus. But our Modern Protestant Historians in relating this glorious combat and Victory of our first Martyr, cut off what they think good, and decry or accuse of forgery whatsoever agrees not to their own faction, without so much as pretending to any Antiquity to justify their partiality.

For in Acts  
and Mon.  
chap. 18.

6. Particularly John Foxe in his new Edition of Martyrology, though he commends Saint Albanus and vouchsafes to call him a Martyr, yet severall particulars mention'd by the forelaid Author of Saint Albanus his Acts in J. Bede and Gildas, he superciliously censures or despises, saying that he saw neither any necessity nor convenience why they should be recited by him. For this reason he passes over with silence all mention of the Cross, with teares and great reverence honour'd by Saint Alban, and retain'd till the last moment of his life. And as for the miracles perform'd by him, the jubilation of Angels after his death and the like, he confidently pronounces to be contrary to the truth of history. And why? Surely because he could not parallell such Miracles in the Gifts of his new Protestant Martyrs: no Angels, God knows, rejoiced or praised God at their Execution.

7. One observation of his, full either of ignorance or malice, must not be omitted. That is where he says, That the History of Saint Albanus his Martyrdom reports that the holy Martyrs head when it was cut and separated from the body spoke some thing. But this, says he, is like a Monkish Fiction. As if that nameless Author had been a Monk, who was not so much as admitted into the Church by Popes. But neither he, nor any ancient or Modern Catholick Author speaks of any such thing: So that it seems he mistook the relation, ascribing the Angels hymns to the Martyrs tongue.



XV. CHAP.

XV. Ch.

1. The Pious devotion of Ancient Christians to the Relicks of Holy Martyrs.
2. 3. Confirmed by the Acts of S. Sebastian, &c.
4. The Manicheans censure of such Relicks.
5. 6. 7. Temples built by Britains to the honour of S. Albanus, &c.
8. 9. Protestants wrongfully ascribe this Veneration of Relicks to S. Gregory.
10. S. Albanus venerated at Mentz by the name of S. Albion. And why.
11. 12. The Controversy about the Body of S. Albanus between the Monks of Ely and S. Albans, decided.
13. S. Gregory Nazianzen's testimony of the Veneration of Relicks.

1. Before we quit this argument, we will shew with what piety and reverence the devout Christians in that and the following ages behav'd themselves toward the ashes and sacred Relicks of our Holy Martyr. This we may collect from the practise of those times in other Provinces: For the persecuting Infidels knowing well with what solicitude Christians gathered the bodies and members of dead Martyrs, and with what devotion they venerated them, used all manner of despite to them, and endeavour'd either to hide or consume them with fire and cast the ashes before the wind.

2. Thus in the Acts of S. Sebastian, who suffered the same or next year to S. Albanus, we read, That they took the Body of Sebastian by night, and cast it into a common sink, saying, Least perhaps the Christians make him their Martyr. And again three years after we find in the Authentick Acts of S. Tharacius this passage, The President said to him, Doe not think thou shalt be dispatch'd as once: I will make an end of thee by peeces made, and the remainders of thy carcase shall be devoured by beasts. Tharacius answered him, what thou hast a mind to doe doe quickly: doe not delay mee by promises. The President said, Thou thank'st villain, that after thy death fifty women shall have thy body and embalm it with unguents and spices, &c. And afterward, The President said, Doe'st thou not think that I will thee destroy thee and thy Relicks? least foolish women should contray it in clean linnen, and honour it with unguents and odours. And concerning the Martyr Andronicus, The President said, Consume him to ashes, and disperse them before the wind, lest some of his impious Consorts, or

sp. Baron.  
A. D. 286.

12. 13. A. D.  
290.

foolish



DIOCLET.  
E. M. R.

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DIOCLET.  
E. M. R.

A. D. 357.

judith women should gather up any of them, and preserve them, as if they were some precious holy thing.

Now how acceptable to God this devout reverence of Christians to the Relicks of Martyrs was, was often declared by the miraculous ways which God shewed in discovering the said holy Relicks, when they were either concealed, or their members mix'd and confounded with those of impious malefactors put to death with them. Thus we read in the said, *Acts of S. Therasius, S. Andronicus* and another Christian martyr'd with them, how when some devout Christians adventured to search them out by night, three huge snakes like Pythons, appeared over their bodies, and afterward went before them, conducting them to another side of the Mountain, where they secretly buried them.

This practice was so generall among the Christian Christians, that the Manicheans only were observed to be contrivers of it, as if there were in it some Idolatrous Superstitious Barbaerie folly and profaneness; is excellently confuted by *S. Augustin*, who distinguishes the *Manicheans* due to *Satan* and their holy Relicks, which he calls *Dulces*, from the Supreme degree of adoration due only to God, which he terms *Sacra*.

Now that such reverence was express'd to the Body of *S. Alban*, is not to be doubted. Which that it may appear, a passage in our ancient British History *Gildas* will sufficiently convince us. Who after he had treated of the Martyrdom of this Holy Martyr, as we declared before, consequently shews the great change in *Britannia* nine years after this remembrance, by *Dionysius*: His words are as followeth.

6. The space of ten years (that is, ten years) after the first time being out, curiously fulfilled, when the violence of these bloody Relicks ceased, the flames ceased, all the devout soldiers, who with joyful eyes beheld and received the light, and temper following, so sudden a winter night: Then they began to restore Churches formerly demolished, they founded new sacred Temples, consecrated in the name of Holy Martyrs, whose they could, accomplish and adorn, celebrating publick Festivals, and sacrifices with pure hearts and mouths, as manifest signs and tokens of their victory.

This happy change hapned when the *French Conquerors* and *Albans* were vanquished and expelled by *Constantine*, who in the year of Grace two hundred ninety two being created *Cesar*, received the government and administration of *Britannia*. By which calculation of *Gildas* evidently appears, that *S. Alban* suffered Martyrdom in the beginning of *Diocletian* reign, nine years before *Constantine* the second time governed *Britannia*.

Likewise by this Testimony of *Gildas* is removed the assertion of *Procopius* concerning the *Antiquities* of *Britannia*, where he says the being

ing into *Britannia* the customs of dedicating Churches to the honour of Martyrs, in the time of the *Emperors*. Whereas besides this authority of *Gildas* the said assertion is manifestly confuted by the story of *S. Germanus of Auxerre*, and *S. Lupus of Troyes*, French Bishops, who came into *Britannia* before the entrance of the *Saxons*, to root out thence the *Pelagian Heresy*. For thus we read in the *Gallican Martyrology*, The *Monks of S. Alban* shew'd gloriously in *Britannia*, to which belong a famous Church now erected in the place where by shedding his blood he had triumphed. Of which Church was by *S. Germanus* shew'd with great devotion, as the said *Monks* shew'd pay thanks to God for his victory against the *Pelagian Heretics*. There opening the holy *Monks* Relicks, to know him he respect'd as a former Relicks of *Apollon*, and *Monks* which he had brought out of *France*. And because he would not depart thence without the possession of the Holy Martyr, from the place where the Martyr had been dead, he took a lump of earth which at his return he carried to his own City. And from this story of *S. Germanus* the *Veneration of S. Alban* the *Britons* it is proved through almost all the Churches of *France*, being confirm'd in all the Ecclesiastical Tables of most Episcopal Churches there: particularly of *Amiens*, *Sens*, *Orleans*, *Caen*, *Paris*, *Meaux*, *Compiègne*, &c. The same story concerning *S. Germanus* is related likewise by *S. Bede*.

Hence may be argued the mistake in the Supplement to the *French Martyrology*, where it is said that *Ordo*, the second Emperor of that name, translated to *Cologne* the Body of *S. Alban* which *S. Germanus* had brought out of *Britannia* into *France*. For certain it is that, not his body, but only a portion of earth dyed with the Holy Martyr blood, was transfer'd by *Saint Germanus*, as *S. Bede* expressly affirms, and in the following *Annals of Britany* confirm, where we read how *Offa* King of the *Mercians* translated the sacred Body, and built over his Monument a most magnificent Church.

So it is here to be observed that *S. Alban* is venerated at *Meaux* in *Germany* under the name of *S. Alban*. The occasion whereof was this: *Theophania* wife to the Emperor *Ordo* the second having died, at Rome a portion of the Relicks of *S. Alban* came thence with her into *Germany*, intending to place them at *Cologne* in the Monastery of *S. Pantalon*, in her way she pass'd through *Meaux*, in which City was celebrated with great devotion the Memory of another *S. Alban*, a Martyr who *Gregory* *Pope* Bishop of *Rome*, shew'd veneration to the memory of *S. Alban*, who should obtain the glory of their spiritual Father *Alban*, by reason of agreement in name, together with the Imperial *Katholick*, which said City would preserve his veneration, as the said *Monks* and *Monks* just now the *Emperors* and *Monks* some should observed as their martyrs be call'd *S. Alban*, for distinction sake, which humble request by

A. D. 357.

Martyrdom.  
Gallican. 12.  
100.

And *Willelmus*  
cap. 18.  
suppl.  
Martyrdom.  
Gallican. 12.  
April.

Ap. *Evangelium*  
back in *Pr*  
fold visit  
p. 110.



A. D. 287.

the assistance of the Nobility about her and her Counsell, he at last obtained. Thus Hermann Cromback relates the matter out of an ancient Manuscript belonging to the Monastery of S. Pantaloon in Colen: who adds, that this Translation befell in the year of Grace nine hundred eighty four.

11. To conclude this subject, and to demonstrate with what devotion our whole nation hath always celebrated the memory of this our first British Martyr, shall be here annex'd out of Thomas Walsingham a breif narration how the Controversy was ended between the two Monasteries of S. Alban and Ely, both which earnestly and confidently pretended that S. Alban his body repos'd among them.

12. For King Edward the second celebrating Easter in the Monastery of Ely employed his authority to procure that the Tomb, in which the Monks affirm'd that the body of S. Albanus lay among them, should be opened. Which at last, though with great reluctance of the Monks, being perform'd, there was nothing at all found in it but only a coarse hairy garment, in the upper part whereof was seen sprinkled in several places thick congeal'd blood, as fresh as if it had been shed a few dayes before: which garment was without all question the Caracalla which S. Albanus received from his Master Saint Amphibalus, and wherein he suffred Martyrdom. And by this discovery the Monks of S. Alban to their great joy, gain'd their cause.

13. Neither let any one wonder that the same Veneration should be pay'd to a Martyr's Remains sprinkled with his blood, which would be given to his whole body: for by many miracles God hath testified that this is acceptable to him. A more authentick witness hereof cannot be required then the Holy and learned Father S. Gregory Nazianzen, whose words are these, A little portion of dust, a particle of bone, a little haire, part of the Vestment, or the marks of the blood of a Martyr sprinkled ought to have as much veneration as the whole body. Nay I have known where only the name of a Martyr attributed to a place, has produced the same vertue that the Martyr's whole body would have done. O wonderful! the memory alone of Martyrs is sufficient, in my opinion, to confer health.



## XVI. CHAP.

1. 2. &amp;c. The ancient Acts of S. Amphibalus.

3. Great multitudes present at the death of S. Albanus, converted.

4. 5. S. Amphibalus venerates the Crosse.

6. 7. 8. A thousand British Christians martyrd in the presence of S. Amphibalus.

9. The place of their Martyrdome, Lichfield.

1. THE first that follow'd S. Albanus by the way of Martyrdom to heaven, was his Master Amphibalus, who first shew'd him the way thither. Concerning who thus we read in his Life extant likewise in Capgrave, but written by a lesse ancient Author, as appears by the context of it, for he mentions some Provinces by names, which were not given them till some ages after these times, as wallia (Wales) &c.

2. When S. Amphibalus had by his preaching and exhortation, through the operation of the Holy Ghost converted the glorious Martyr S. Albanus to the Faith, his Venerable Disciple earnestly perswaded him to depart that City of Verulam, and withall gave him his own Soldiers garment richly woven with gold, that so he might travell more safely from his enemies. To whose request Amphibalus condescending, began his flight early in the morning, directing his journey northward, with an intention to preach the word of God to the Gentiles in Wales.

3. After whose departure follow'd the Martyrdom of S. Albanus: and when the multitudes which accompanied him to his death saw the pillar of light which from his tombe rais'd it self up to heaven, and the Angels descending and ascending with praises to God all the night, they were amaz'd at that ununsual light, which they ascribed to the miraculous power of God. Whereupon one of the seeing the rest astonish'd, thus spake to them, it is manifest that it is Christ the Son of God who hath wrought these wonderfull things. The Gods which we have hitherto worshipp'd are rather Monsters then Deities, having no power nor Divinity in them, so that we have spent our dayes in their worship, without any profit at all. See how the nights darknes gives way to celestiaall splendours: see how the heavenly Citizens come and goe, celebrating the sanctity of Albanus. Let us therefore forsake our former Errours, and be converted from lyes to truth, from infidelity to Faith. Let us goe and enquire out the man of God, who, as you know, converted by his preaching Albanus to the Faith. This man having with these and other like speeches exhorted the rest, they all with one accord presently profess'd a detestation of their former Heathenish Errours, and exalted the Faith of Christ.

4. Thus with great hast they directed their journey into wales, where the servant of God Amphibalus

XVI. CH.

Fig. 8. Amphibalus at Capgrave.



A.D. 287

was supposed to remain. To whom when they were come, they found him preaching the word of life to the people of that Region: and told him the cause of their coming: withall presenting to him the Croffe which himself had before bestowed on his Disciple Albanus, and which was sprinkled over with fresh blood, thereby exhibiting manifest signs of the blessed mans Martyrdom.

Florileg. ad  
A.D. 303.

5. As touching this Croffe thus Marthor of Westminster writes, The Croffe, says he, which the holy Martyr Albanus was wont almost continually to carry in his hands, at his death being sprinkled with his blessed blood, fell upon the grasse: which a certain Christian privily took up, and conceal'd it from the Pagans.

Ubid.

6. The same Marthor pursuing this Story, adds, That S. Amphibalus having heard and seen these things, gave thanks to Almighty God, and made a sermon of Christian Religion to these his new Auditors, who were in number about a thousand. To whose doctrine they all immediately profess'd their confesse and beliefe; and thereupon cheerfully received from his sacred hands the Seale of Faith which is in Christ, to wit, his holy Baptism.

7. In the mean time the conversion and departure of such great multitudes caused great trouble among the Pagan Citizens of Verulam: whereupon the Ministers of the persecution rais'd against Christians there resolved to pursue with all cruelty the holy man Amphibalus, who had been the cause of so great a change: and in order thereto they with armed forces march'd the same way which their companions had taken, intending to find out this publick and profess'd Enemy of their Superstition. In conclusion they easily found him who sought not to escape from them: and they found him employed in his usuall office of preaching the word of God to his new Converts.

Fl. S. Amphibal. ap.  
Cap. 9. v. 10.

8. Then (according to the relation of the Acts of this holy Martyr) rushing with violence upon him: O seducing wretch, said they, how dar'st thou with thy fallacious invocations deceive this simple people, and teach them to trample under foot the Imperial Lawes, and contemne our Gods? They said no more, but mad with rage presently without any distinction, or regard of age or affinity mercilessly without any resistance put to the sword all their thousand countrymen for the Faith of Christ, neighbours murdering neighbours, friends friends, and kinsmen kinsmen. As for the holy man Amphibalus, who was referred to a more cruell death, being compass'd about with the liveliest bodies of these holy Martyrs, he with joy commended their happy soules to God.

Camden. in  
Cornu.

9. As touching the place where so cruell and inhuman a burchery was made, it is not agreed by Historians, some affirm it to have been among the Silures, in the Province of Manmouth: and hereto the Authour of Amphibalus his life seems to accord: but others more probably say that these holy Martyrs suffered among the Cornavii (in Warwickshire) where their persecutors overtook them in

their way towards Wales, at Lichfeild, which City seems to have taken its name from this slaughter of so many Martyrs, for as John Rasse of Warwick interprets the word, it signifies the frild of dead bodies, which are also to this day the Arms of the City.

XVII. CHAP.

XVII. C.

1. S. Amphibalus lead prisoner towards Verulam: in the way miraculously cures a sick person.

3. He is barbarously tormented: his guts wrapp'd about a stake.

4. During his torments he inveighs against Idolatry.

5. His Executioner is converted.

6. A voice from heaven testifies S. Amphibalus his Sanctity: He dyes: and his Body is privily buried.

After the offering made of so many immaculate Villimes to God, S. Amphibalus, saith Marthor of Westminster, became the sole object against whom these bloody Executioners poured forth all their rage: for binding his arms with sharp and frosty cords, they so drove him with naked feet before their horses toward the City of Verulam: who the nearer he approached to his beloved Disciple S. Albanus, the less was he sensible of the roughness of the wayes and toyle of the journey: Moreover in the way Amphibalus fast bound as he was, had yet the vertue to unloose a sick person from the bands of his infirmity.

Florileg. ad  
A.D. 303.

1. This miracle is thus related in the life of S. Amphibalus: In the way as they pass'd, a certain infirm person began to cry out: O servant of the High God, help mee, that by thy intercession I may be freed from this my grievous infirmity: for I beleve that by calling on the name of Christ over mee, thou wilt speedily restore my health. Whereupon immediately in the sight of them all the sick person arose chearfull and perfectly recovered. This miracle finds credit generally among all, except Iohn Pate, who says there was no cause which might move almighty God to shew his power: As if there were neither infidells to be converted, nor believers to be confirm'd, nor such malicious Sectaries as himself to be prejudged.

AB. S. Amphibal. ap. 4. v. 10.

3. But to proceed in the sufferings of this glorious Martyr, as they are related in his Acts to have been inflicted on him at the end of his long journey, when he was entred into the confines belonging to the City of Verulam. There the fore said Inhabitants of Verulam barbarously strip'd him of his garments: and fastning a stake into the ground, they with a sword ripp'd up his belly, and tying the end of his guts about the stake with cruel whipping they forced him to walk about it, so intrapping it with his bowells. And not content therewith, they with knives and lances rane the rest of his body, as if he had been a mark set on purpose to exercise their wea-

I. For. in  
AB. and M.  
in persecut. 10

AB. S. Amphibal.



A. D. 187.

pass upon. All this while the man of God stood with a cheerful countenance, as if he had suffered nothing, being every moment more constant, though there was not left any part of his body in which there were not imprinted marks of his Martyrdom: insomuch as it seemed a prodigious thing, that after so many tortures and sorts of death, he could have any life remaining in him.

4. The same moment, divers who were there present and saw the constancy of the holy Martyr, renounced their Idols, and submitted themselves to the Faith of Christ, beseeching the Blessed man to pray to God for them that they might partake eternal Happiness for the obtaining of which they were ready to lay down their lives. Which when it was known, the Chief Magistrate calling the Officers gave them command to kill all those who had cast off the worship and reverence of Heathen Gods, and embraced the Doctrine of the Christian Preacher. Immediately they executed this horrible Edict, and put to death a thousand persons, whilst Blessed Amphibalus look'd on, and commended their souls to our Lord.

5. Then one of the by-standers, under then the rest, thus spake to the man of God, O piteous wretch, mayst thou have deceived those simple people with thy fraudulent speeches, withdrawing them from the worship of the Gods? By thy cunning persuasions we have utterly lost our parents and friends. Notwithstanding though hereby thou hast above measure increased both Gods and men, yet even now at last by thy repentance thou mayst recover their pardon and favour. And this will be a proof and sign of thy repentance, if thou wilt renounce the impious Self, which hitherto thou hast followed, and begin to adore the omnipotent Gods, which perhaps one of ignorance thou hast offended. If thou wilt do this, then the same all-powerful Gods will restore again to life those whom thou hast murdered.

6. To whom the Holy man thus answered, O Infidel, whilst thou endeavourest with thy false praises to extol thy Gods, be assured that thou hast offended the true God by thy speeches. For it is Jesus Christ my Lord who alone has the power to raise and give life to the dead. As for those whom you worship as Gods, and think them to be powerful in heaven, they do now suffer most horrible torments in hell. And partakers in the fellowship of such torment shall be all unjust persons; adulterers, flatterers, and such as by their reprobate actions whilst they liv'd here, rendered themselves like to Devils. And for thy part, O Pagan, and all who like thee worship Idols, except you quickly renounce your heathenish Superstition, and convert your selves to the Faith of Christ, you shall all incur the same punishment in hell. Doe not despair for the mercy of God is great. Break off your evil ways, and make haste to be partakers of the Grace of Baptism. By Baptism all sins are forgiven. Heaven is opened to men, who thereby become as it were new creatures, having devoted themselves of their old wicked inclinations. For those who before Baptism, by their sins were Children of the Devil, become afterward Sons of God. Run therefore for refuge to this Grace, that you may

escape everlasting torments.

7. When the impious Pagans heard these speeches, they were kindled with rage, and with all their forces laboured to deprive him of life. But the holy Martyr, though he was on all sides bruised with a great multitude of stones, which were thrown at him, yet he remain'd immovable in prayer, not stirring any way from the place where he stood.

8. But when at last the hower was come in which he was to surrender to God his victorious spirit, lifting up his eyes to heaven, he saw our Lord Jesus standing at the right hand of the Father, and heard an harmonious concert of Angels in heaven, amongst whom he saw his beloved Disciple S. Albanus whom he presently invoked to his help, saying, O Holy Albanus pray to our Lord that he would send his good Angel to meet and protect mee, that the accursed fiend and his associates may not hinder my passage into life. Immediately after which Prayer, there appeared two Angels, gloriously shining with celestial splendour, which came to him: And a voice from heaven was heard saying, Verily I say unto thee, thou shalt presently be in Paradise with thy Disciple.

9. When the Pagans heard this celestial voice, they stood amazed. But the holy Angels took with them the Blessed mans soule, shining with a brightness white as snow, and with hymnes and praises carried it into heaven. In the mean time the Pagans ceased not to overwhelm with stones the lifelesse body, bound as it was with cords. But afterwards, a certain Christian privily took away the Body, and with a diligent care buried it. This is the summe of the Life and Martyrdom of S. Amphibalus, recorded by an ancient British Author, who, saith Harpsfield, lived before the time of S. Beda,

A. D. 187.

# XXIII. CHAP.

1. 2. S. Amphibalus martyrd, or buried at Rudburn near Verolam: & his Sepulcher miraculously discovered by S. Albanus.
3. His Body translated to S. Albans.
4. The day of his Translation.
5. His Tomb venerated for miracles, &c.

1. **I**N the foregoing relation there is no particular mention either of the precise time or place where S. Amphibalus was martyrd. But touching the place Harpsfield, saith, that the Holy man of God was put to death in a village call'd Rudburn, distant from Verolam three miles, where, as Thomas Rudburn relates, there were reserved to his time two great knives with which he was killd: Which Thomas liv'd about the year one thousand four hundred and eighty. And indeed in the same village there seem to remain to this day some marks of his Martyrdom: for in the way between Rudburn and Verolam there is shown a

# XXII. CHAP.

Harpsfield.  
ubi sup.



A. D. 187

certain Tree, of late enclosed within walls, where it is belied was fixed the post to which the holy Martyr was tyed, and where his bowells were torn out.

Westm. ad  
A. D. 1178.

2. Or rather probably there was the place of his buriall: which was perform'd with such secrecy, as hath been said, that till the year of Grace one thousand one hundred seaventy and eight the sacred Body could never be discovered. But in that year, saith Mathew of Westminster, the blessed Martyr S. Albanus was seen visibly to goe out of the Church dedicated to him, and to come to a certain man inhabiting in the town of S. Albans, to whom he said, Follow mee. Who seeing him shining gloriously like the sun, was affraid: yet in obedience followed him Northward, and the high way shone with his brightness. As they walked, the man said to the Holy man, Sir who are you? Who answered, I am Albanus the first Martyr of Brittain, and I now lead thee to the Sepulcher of S. Amphibalus, by whose preaching I was converted to our Lord, and became a Martyr: that his bones may be discovered and reverently removed to a more decent place. Thus they talked together familiarly like two friends: and in the end he shewed him the place: which the man diligently observed, setting certain stones in order there to be a mark for the finding it againe. Thus writes that Authour: and the same is related more diffusely by Mathew Paris.

Math. Paris  
A. D. 1178.

3. Then it was that the sacred Body was translated to the Church of S. Albans, where so many Miracles were wrought by his intercession, that the year following Lewis King of France, who came into England in devotion to visit the Shrine of S. Thomas of Canterbury, was desirous to continue his voyage likewise to S. Albans, but was dissuaded by his Nobles accompanying him, as the same Authour reports.

Westm. ad  
A. D. 1179.

4. As touching the time of this Holy Martyrs death, though the year be well-enough known, to wit, the two hundred eighty seaventy year of our Lord: yet for the day, it is not particularly design'd in any History or Monument. For whereas in the English Martyrologe his passion is celebrated on the twenty fifth of June, three days after that of S. Albanus: yet surely then was commemorated not his death, but the Translation of his sacred ashes to Verulam where they were reposed in the Church of S. Albanus built by King Offa. This day it is which Harpsfield meant, when he wrote thus, Verulam never saw any day more joyfull and beneficiall. A Martyr meets a Martyr, the scholar meets his Master, the Host meets his Guest, and one Citizen of heaven meets another. Albanus now openly and honourably entertains that guest at his return, whom before he had secretly dismiss'd, lest he should fall into his Enemies hands: He now leads him into a magnificent Temple, to whom before he could give no security in a cottage. Those things happened in the year one thousand one hundred seaventy eight, on the five and twentieth day of June.

Harpsfield in  
6. f. vii. cap.  
10.

5. But though the Britains had been formerly ignorant of the place wheres Amphibalus his Body lay, yet that was no hindrance to their Veneration of him from the beginning. For as may be gathered out of a foretold passage of Gildas, within ten years after his Martyrdom a Church was erected to his honour: And in the year of our Lord three hundred and nint another Church at Winchester was consecrated to S. Amphibalus, which the Saxons afterward rebuilding dedicated to S. Peter.

A. D. 187

XIX. CHAP.

XIX. Ch.

1. Several companions with S. Amphibalus in his Martyrdom: whose names are not known.

2. 3. 4. Martyrdom of S. Iulius and S. Aaron at Caer-leon.

5. Churches built to their memory: long before the Saxons entrance.

7. S. Stephanus and S. Socrates British Martyrs.

1. Besides S. Albanus and S. Amphibalus, Brittain at this time was glorified with severall other Martyrs. Capgrave writes that when S. Amphibalus his Body was found, there were discovered likewise with it two other Bodies of Martyrs: A namelesse Authour quoted by Bishop Faber reckons three: to which Mathew Paris adds five more, so that saith he, blessed Amphibalus was reckoned the tenth. And Thomas Rudburn, as also the breif History of the Church of Winchester affirm that the bodies of S. Amphibalus and eight of his companions were discovered: Which in all probability were the Relicks of these Martyrs which together with him suffered for the profession of the Christian Faith: their names are only known in heaven.

N. Paris  
A. D. 1178.

2. But that part of Brittain from whence S. Amphibalus drew his originall hath more carefully preserved the Memory of their fellow citizens and Martyrs which suffered there: Among whom the most illustrious are S. Aaron and S. Iulius, who in this persecution of Diocletian and Maximian consummated a most glorious Martyrdom there.

3. Concerning whom our Country-man Bale, though, as became an Apostle, a bitter Enemy of the Roman-Catholick Church, writes thus: Iulius and Aaron Noble Citizens of the famous City of Caer-Leon (for so is the Silures is called from two Legions garrisoned there) and Disciples in Christ of the holy Martyr Amphibalus, were most illustrious ornaments of piety to our Country of Brittain. These two adorned themselves with much diligence in the study of learning, not only in their own country, but also undertook a Voyage into foreign Nations for the attaining skill in good artes for history informers in that they studied at Rome specially: and ther-

Bale in Catalog.



fore celebrates them much for their Learning.

John Fox likewise commends these two holy men: but mistakes when he calls them Citizens of Verulam, whom Gildas and S. Bede positively affirm to have been inhabitants of Caer-Leon. The words of S. Bede are these; At the same time (during the persecution of Diocletian) Aaron and Iulius Citizens of Caer-Leon, together with very many others in diverse places of both Sexes suffered Martyrdom: who after the suffering of severall tortures, had their members torn asunder by unheard of cruelty, and at last consummating a glorious Martyrdom they sent up their souls to the joys of the heavenly City. The same expression is used concerning them in the Roman Martyrology on the first of July, when the Martyrdom of Aaron and Iulius is commemorated. And both the said Martyrology and S. Bede have borrowed the phrase describing the manner of their death from our most ancient Historian Gildas.

And the devout Britains of those times after the same manner honour the Memory of these two Holy Martyrs, as they had done that of S. Albanus and S. Amphibalus, by erecting Altars and Churches to their honour: Thus Giraldus Cambrensis in his Itinerary of Wales, treating of the famous City of Caer-Leon writeth: Here lie the bodies of two Noble Christians, and next to S. Albanus and S. Amphibalus the most illustrious Promartyrs of Britany, who were here crowned with Martyrdom: I mean Iulius and Aaron: each of which had a famous Church erected to his honour in this City. For there were in ancient times in the said City three magnificent Churches: One of the Martyr S. Iulius, adorned with a Quire and Choir of Religious Virgins. A second dedicated to the honour of his Companion S. Aaron, and graced with a Noble Quire of Canons. The third was the Metropolitan Church of all Cambria. This last Church was afterward translated by the holy Bishop S. David to Menevia, the authority of Dubrius Legas of the Bishop of Rome concurring thereto.

6. It is observable that all these Churches were built by Britons, long before the Saxons entered into this Island. So that there is no need of expecting S. Gregory the Great or S. Augustin the Monk to him who would find arguments to prove the Antiquity of the Roman Faith touching the veneration of Saints, in Britany.

7. Besides these we find celebrated in ancient Martyrologies the memory of two Noble British Christians, the Disciples of S. Amphibalus, who were crown'd with Martyrdom in the same persecution of Diocletian: their names are Stephanus and Socrates. Mention is made of them likewise by S. Bede, Psuwardus, Audo and others: whereto also severall ancient Manuscripts doe accord. We find no particular Ouse of theirs: only in the English Martyrology it is said that in the Province of the Silures Churches were built to their honour. Now whether this Stephanus was Bishop of London,

it is a doubt. A Bishop of that name is sayd to have governed that See in this age: though Auchmure place him somewhat later. To this time likewise is refer'd the murthering of all the Monks in the Monastery of Winchester, buile by King Lucius. Of which wee shall speak in the next year but one.

8. Whilst the Romans thus raged in Britany, very many Christians, not having the courage to keep their ranks, to expose themselves to their Enemies Violence, yet resolving not to betray their Faith, withdrew themselves from the fury of men, least by the immensity of torments they should be compell'd to renounce it. Thus Gildas writes of the remainder of Christians in those dayes, Those persecuted Christians, saith he, which were left, hid themselves in woods, deserts and caves of rocks, expecting from God the just Judge of all when he would please to execute his judgments on their persecutors, and restore safety and liberty to their own soules.

9. This Christian prudence and caution of theirs was suitable to the advice given the year before by the holy Pope and Martyr Celsus at Rome, when the persecution first began: For he in an Assembly of believers meeting together on that occasion, thus spake to them, Our Lord Iesus Christ, who perfectly foresees and knows the frailty of mankind, hath ordained two ranks and degrees of believers, namely Confession and Martyrdom: to the end that those who have not strength or courage enough to sustain the weight of Martyrdom, may at least hold fast the Grace of Confession. Let such yield up the glory of Martyrdom to the valiant soldiers of Christ which are resolved to combat for him, and take a solicitous care of their own soules. Let them therefore who are so disposed, depart out of this field of battell whither they please, together with our dear children Chromatius and Tiburtinus: and for the rest who are more courageously resolved, let them remain still here in the City with mee.

10. This flight of Christians in Britany, suitable to the Roman practice, gave occasion to Persecutors to extend their rage upon Churches and Monasteries, all which by this tempest were so utterly destroyed that, as Gildas saith, in severall Provinces of this Island there remained no marks at all of Christian Religion. This desolation continued about seven years, till the happy return of Constantine, as soon as he was created Caesar, by whose clemency the Christian Faith and worship again flourished in Britany, and this much sooner then in any other parts of the Roman Empire. Which mercy of God seems to have been extended in a speciall manner toward the Britains, because, as S. Bede saith, they only preserv'd among them their primitive Faith, received in the dayes of King Lucius, entire and inviolate till the Reign of Diocletian.

Gildas de  
Excidio.ap. Baron.  
A. D. 286.  
n. 5.Gildas de  
Excid.Bed. hist. L.  
l. c. 4.



XX. CHAP.

1. 2. 3. *Carausius the Admirall of the Emperours Navy: his rapines: and rebellion: he takes possession of Britanny.*

4. 5. *Maximianus his preparations against him: without effect.*

6. *The Tyrant left in quiet possession of Britanny; subdues the Caledonian Britains, A monument of his Victory.*

**T**HIS Tyranny of the Roman Emperours against Christian Religion God was pleased to revenge, by permitting another Tyrant to raise himself against them in Britanny. This was *Carausius*, who, saith *Pictor*, drew his Original from *Menapia*, a Belgick Province in *Gaul*, confining on the *Rhine*. He is describ'd by the Roman Historians to have been a man vigilant and active both in counsell and execution: and was employ'd by the Emperour at *Bolsign* in *Gaul* to have care of the Navy appointed to free the Seas on the coasts of *Gaul* and *Britanny* from the infestation of the *Franks* and *Saxons*, who most violently exercised Piracy in those quarters.

1. This Employment *Carausius* discharged more to the destruction then advancement of the Roman Commonwealth. For though he often vanquish'd and took prisoners many of those barbarous Pirates, yet all the spoyle he kep'd to himself, neither restoring it to its former owners, nor consigning it the Emperours treasure.

2. Such behaviour rendred *Carausius* suspected of some ill design against the Emperour, as if he had on purpose permitted the said Pirates to range freely, to the end he might either partake, or intercept them returning with their spoyle: with which he had rais'd to himself an immense wealth. Hereupon the Emperour *Maximianus* gave command that he should be put to death. Which to avoid, he assum'd the Imperiall purple, and possess'd himself of *Britanny*. A great encouragement and help to which design was afforded by a sedition and rebellion at the same time rais'd in *Gaul* by *Amandus* and *Elisianus* two Roman Generalls, who notwithstanding were quickly subdued by *Maximianus*: but after their defeat he was called by *Diocletian* into *Italy*, because another rebellion was then began in *Africk*.

3. But *Maximianus* was presently after recalled into the West to oppose *Carausius*. For which purpose he made great preparation, especially of Shipping, to pursue the Tyrant into *Britanny*. Which gave occasion to the foremention'd Orator *Mamertinus*

to pronounce before him his Panegyrick, wherein which many flowers of Rhetorick he magnifies both the greatness of the preparation, and the wonderfull favour of their heathenish Gods in affording the Emperour so miraculous a calme and warmth of weather unuall in so Northern a climate.

4. And though the Orators flattery promis'd a happy successe to that expedition: yet it seems it fell out otherwise. For *Eutropius* expressly declares that severall attempts by war had been in vain undertaken against *Carausius*, a man very skillfull in military affaires: so that in the end they were forced to make a peace, leaving him the possession of *Britanny*. A proof wherof is afforded us by *Cassiodorus*, who produces a *Coin*, in the one side wherof was this Inscription, *C. Carausius Imperator*: and on the other, *The peace of Augustus*.

5. It seems *Carausius* being left in quiet possession of the island employ'd well the power allow'd him; for he drove the Northern Caledonian Britains beyond the wall rais'd by the Emperours *Hadrianus* and *Severus*: and rais'd a new rampire to enclose them, more Northward then any had been before. For thus writes *Strabon* the Disciple of *Strabo*, *Carausius*, saith he, built a wall between the mouths of the two rivers *Cluden* and *Caranus*, and fortified it with seven Castles, adding thereto a round house built of polished stones upon the bank of the River *Caron*: he likewise erected an Arch triumphall, on which he inscrib'd his own Name, in memory of his Victory. This building remains to this day, vulgarly call'd *Julianus Hof*, as if *Julius Agricola* had been the Authour of it.

XXI. CHAP.

1. *Carausius his Tyranny lasted seven years.*

2. *Persecution ceases in Britanny.*

3. *Yet Monasteries and Churches are demolish'd: particularly Winchester.*

4. *The Church of Winchester converted into a Temple of Apollo.*

5. *Martinus put in Britanny at this time.*

**T**HE Tyranny of *Carausius* continued the space of seven years, for he began his piracy in the year of christ two hundred eighty six, and about two years after assum'd the Title of Emperour, invading and possessing *Britanny*, which he quietly governed till the year two hundred ninety three, when *Constantine* made his expedition against him.

*P. H. de C.*  
*17. c. 19.*

*Oroff. hist. l.*  
*7. c. 19.*  
*Bed. hist. l. 1.*  
*c. 18.*  
*Eutrop. l. 1.*

*Strabon.*



A. D. 289.

So that during the said two first years Britany was under the government of Diocletian and Maximianus, to whom must be attributed the Martyrdom of *s. Albanus*, *Amphibalus*, &c.

1. Now though by Carausius his invasion of the Government the persecution ceased; at least so far as that no Edicts were published against them, nor any search after them ordained, nor Tribunalls erected: Notwithstanding the soldiers of Carausius having been bred up in rapines, spoiled and destroyed all Churches, and Monasteries remaining.

2. Among other places the ruins of the Monasteries of Winchester and Westminster are by Historians celebrated: both which had just a hundred years before been built by King Lucius. Concerning the former, thus we read in an ancient Manuscript of the Church of Winchester, Christian Religion remained the space of a hundred years, from the first year of King Lucius, the first Christian King of the Britains. And so long did the Monks quietly serve God in that ancient Monastery. But they were all slain in the Church of Winchester, which was also destroyed by the Ministers of the persecuting Emperor Diocletian in the second year of his reign. To which year also we before refer'd the killing of the Monks, as we doe the ruining of the Monastery to this present year two hundred eighty nine.

3. As for the Church of Westminster how it was at this time profan'd and converted to a Temple of Apollo, thus John Fleet an ancient Historian declares, Whilst the most grievous persecution rais'd by the Emperor Diocletian raged in Britany, among other Churches this of Westminster was destroy'd, and afterward by the sacrilegious power of Magistrates chang'd into a profane temple of Apollo, in which were exercis'd the superstitious Rites of the Gentiles. By which it came to passe that in the same place where God had been devoutly worshipp'd in his own Church, there Idolatrous abominations were afterward perform'd. That place losing the memory of its former Christian inhabitants, became the Head and principal seat where Pagans exercis'd their execrable Superstitions.

4. During all these cruelties against Christians, and devastation of Churches there is no mention of *s. Helena* the Wife of Constantine. Most probable it is therefore that she was before this time departed out of Britany with her husband, who now governed Dalmatia or Illyricum: and with them both lived likewise their Son Constantine, now fifteen years old, who from his childhood, such virtue, shew'd an aspiring mind, inclin'd to a desire of rule.

XXII. CHAP.

1. 2. By reason of distractions in the Empire, two new Casars elected, Galerius and Constantine.

3. Constantine marries Theodora daughter in law to Maximianus.

4. 5. Helena divorced and seated at Triers: Of which many proofs.

6 Constantine left in Diocletians Court, as a pledge.

1. IN these days there was a great confusion of the Roman Empire on all sides; both by open invasions and civil dissensions. For the Persians in the East, and the Sarmatians in the North made furious irruptions into the Provinces adjoining: likewise besides Britany possess'd by Carausius, Achilleus vexed Egypt, and Julianus, together with the Nations called *Quinquaginta*, &c. struck.

2. These distractions occasion'd the Election of two New Casars, that so the Empire might rest more securely upon more pillars, Constantine was chosen by Maximianus, and Galerius, surnamed *Armentarius*, by Diocletian. Notwithstanding the supreme authority and Majesty of the Empire resided in Diocletian, to whom the other three imputed their advancement, and were his hands and instruments to fight and overcome for him.

3. Moreover it was prudently advis'd among them to streiten their Society by the bond of affinity. Whereupon Diocletian gave his daughter *Valeria* a wife to Galerius, and Maximianus his wives daughter *Theodora* to Constantine: before which marriage he was compelled to a divorce from his beloved Wife *Helena*, who after this was esteem'd his Concubine, or at least a wife in the second and inferiour place. Which divorce notwithstanding brought no prejudice to their Son Constantine who was born in marriage before, and enjoy'd his right of *Primogeniture*, and succeeded his Father in the Empire, notwithstanding other Sons born to Constantine by *Theodora*.

4. What became of *Helena* after this new marriage, will deserve our enquiry. *Malbranc* a French Historian affirms that she lived at *Quantis* a Town in the Province of Belgick Gauls, where now *Heslin* is situated. But more probable it is that Constantine fix'd her habitation at Triers where he built her a sumptuous Palace, saith the *Abbot Berengius*, who styles her an inhabitant of the City of Trier (*Trevirorum*): adding this passage, The ancient magnificence of her Palace at Triers

A. D. 292.

XXII. C.

A. D. 290.

A. D. 291.

A. D. 293.

Malbranc. l. 2. c. 15.

Berengius. l. 3. de invenc. cruce. cap. 2.



A. D. 392.

Euclid. 1. de  
Geo. Princ.  
Geom. c. 3.

Euclid. in vit.  
Constantin. 1.  
c. 2.

Id. ib. c. 13.

argues the Nobility of Helena's race: where the Pavement strow'd with marble of severall sorts declares how much that house excelled all other. The walls also enrich'd with gold and purple doe gracefully testify the marks of their Mistress high extraction. Besides all this, the great number of possessions confer'd by her on Gods Churches loudly speak the ancient Nobility of her stock. From hence it is saith Lupoldus Bevenburgius, that many Authors (as Otto Frisingensis and Godefridus Viterbiensis) doe affirm that S. Helena the Mother of Constantine had her original from Trier.

5. Certain it is that there are many marks which testify her affection to that City, which a little while after this, to declare its relation to S. Helena and to eternise her name, caused Medals to be coyned with this inscription on the one side, FLAVIA HELENA AVGVSTA: and on the other, IC CVRAT REIPUBLICE: whereto was adjoyned underneath, S. TR. importing that it was signed (or Coyned) at Trier. Which Inscription evidently declaring Helena to have been adopted into the Imperial Flavian family, and honour'd with the Title of Augusta or Emperesse, sufficiently evide that Helena was not the daughter of a mean host, nor cast off by Constantine after his marriage with Theodora.

6. As for her Son Constantine, he was at this time received into the family of Diocletian at Rome, there to remain as it were a pledge of his Fathers fidelity. Where (saith Eusebius) being then but a youth, though his conversation was among persons full of all impiety, yet he was not infected by them: For his naturall good disposition directed by an instinct of Gods holy spirit, drew him from their vitious customs to a course of life acceptable to God, and exemplary for piety. Besides this, an earnest desire to imitate his Fathers virtues invaid him powerfully to conform his practices to the good examples given him by those who were pious and good. Thus writes Eusebius, who professes that himself was an eye-witness of all this in a progres of the Court through Palestine, and how he saw the great esteem that Diocletian had of him when he was but very young, at whose right hand he commonly stood, highly graced by the Emperour, and acceptable to all that saw him, for his beauty, grace fulness and modesty. But leaving young Constantine at Rome, or perhaps in the East, we must return to his Father Constantine.



XXIII. CHAP.

1. Constantine his expedition against Carausius into Gaul.

2. He wins Gessoriacum, or Boloign. He subdues the Franks in Batavia.

3. Carausius slain by Allectus in Britanny: who succeeds in the Tyranny.

4. Constantine passes into Britanny.

5. Allectus defeated and slain by Constantine his General.

6. Constantine saves London from ruine: and makes the Franks captives and slaves to the Britains.

7. The joy of the Britains at the reception of Constantine.

8. Constantine accompanies Diocletian into the East: his virtues.

1. Constantine being created Caesar, immediately made an expedition into Gaul with an intention to passe over into Britanny against the Tyrant Carausius. Being in Gaul he by admirable art and industry took the Sea-town Gessoriacum, now call'd Boloign, which Carausius had for his own safety and use strongly fortified. Which exploit of Constantine is elegantly celebrated by the Oratour Eumenius in his Panegyrick pronounced before him.

2. There likewise we read how Constantine, not to be idle during the time that a fleet was preparing for his expedition into Britanny, subdued Batavia, Carausius his own countrey, then possess'd by severall Princes of the Franks, who were a German Nation, great numbers of whom had transplanted themselves thither.

3. Now whilst Constantine thus employ'd himself on the other side of the Sea, Carausius in Britanny was murdred by C. Allectus, whom he had made General of his forces, and who for diverse flagitious acts done by him feared his just revenge. After which the Traytor thinking that the better way to secure himself, assumed also the Title of Emperour, as is declared by his Coyne yet extant bearing the said Title.

4. Against this new Tyrant, Constantine the year following sailed into Britanny. Allectus then had a strong fleet in the Isle of Wight, to oppose his Enemies coming. But such was Constantine's felicity, that by reason of tempestuous weather his fleet pass'd undiscovered by Allectus his Ships, and landed without opposition in Britanny: where being arrived, Constantine in excess of courage lett on fire all his own ships, to let his soldiers know, that they must either overcome, or be slaves. All this we learn from the forementioned Oratour.

5. After



5. After this, saith the same *Author*, *Constantine* marching against the *Tyrant* divided his Army, one part he lead himself, and the other he committed to the conduct of *Asclepiodorus* Prefect of his *Prætorian* bands. *Asclepiodorus* avoyding the opposing himself against *Constantine*, chose to try his fortune against *Asclepiodorus*, by whom without any losse of the *Roman* side, he was utterly defeated, and notwithstanding his design to disguise himself by casting off his *Imperial Purple*, he was found out and slain.

6. But a great part of his Army, consisting of strangers, *Franks* and *Saxons*, seeing their *Prince* and *Tyrant* dead, fled diligently towards *London*, with an intention to take the spoyle of that rich City, abounding with merchandise. When on the sudden *Constantine* happily appeared unawares, and cut them in peices, so freeing that City from ruine. Those who escaped the slaughter he gave for captives to the *Brittains*, who affectionately joynd with him. But afterwards he thought it more secure to remove those barbarous strangers into *Gauls* where he dispers'd them into severall Provinces, as *Amiens*, *Beauvais*, *Troyes* and *Langres*.

7. After this Victory it is incredible with what universall ioy *Constantine* was receiv'd by the *Brittains*, who for the space of almost nine years had been oppress'd by *Tyrants*, suffering all manner of indignities in the violation of their wives and daughters, the slavery of their sons and losse of all their subsistence: and at last by this Victory were restored to the *Roman* Government, now most acceptable to them under *Constantine*, not only a *Prince* of great moderation and Clemency, but allied to them by his marriage with *Helena*, and affording them a *Prince* of their own blood.

8. Which young *Prince* *Constantine* at this time accompanied *Diocletian* into *Egypt*, where he gave egregious proofs of his excellent disposition. For thus writes *Paulus Diaconus* of him, *There was with Diocletian in Egypt* *Constantine* the son of *Constantine*: who being then a very young man shew'd illustrious marks of his courage in battell: and in his heart also favoured the *Christians*. Whose progress in all endowments of mind and body *Diocletian* with envy observed: and foreseeing that he would prove the ruine of his *Tyranny*, and a destroyer of his *Pagan* Errors, he had a design by subtilty to take away his life. But Almighty God beyond all expectation saved him from the others cruelty, and restored him to his Father. The *Tyrant*, no doubt, knew that he had been from his Infancy nourish'd with *Christian* milk: and could not but observe that he looked on his cruelties against poore *Christians*, with unwilling eyes: therefore he detain'd him under strict guards intending probably greater mischief to him.

9. It is not here to be omitted that this young *Constantine* at this time took to wife *Minervina*, of whom he begott his eldest Son *Crispus*, who was twelve years old when his Father married his second wife *Fausa*. *Zosimus* according to his custom slanderously calls *Minervina* *Constantine's* (or *Constantine's*) strumpet or concubine: whereas both *Eusebius* and the *Author* of the *Panegyric* pronounc'd at his second marriage highly commend him for his chastity, in that, saith he, imitating the continence of his Father, he would not admit into his unstained breast any wandering lusts, nor so much as those pleasures which custom allows to youth, but was a new miracle, a young man uxorious. Which encomium could not without extreme and most ridiculous impudence have been spoken at such a time in such an assembly, if either *Helena* had been his Fathers Concubine, or *Minervina* his own.

XXIV. CHAP.

1. 2. Persecution ceases in *Brittany* by *Constantine* his clemency: contrary to the assertion of *Lesley* and *Heitor Boethius*.

3. *S. Nicholas* a *Brittish* Bishop and Martyr.

4. No Scots yet in *Brittany*.

1. What a happy change the oppress'd *Christians* in *Brittany* found in their condition after this Victory of *Constantine* over the *Tyrant* *Allectus*, is further declared from the testimony of our ancient *Brittish* Historian *Gildas*, who says that nine years of persecution being ended, they began to repair Churches demolish'd, and to build new ones to the honour of *Martyrs*, that they publicly celebrated divine Mysteries and solemn Festivities &c. The which is confirmed by *Eusebius*, who says, That whereas there were fewer persons joynd in the government of the *Roman* world, *Constantine* only, having entered, as it were, into a covenant of freindship with God the supreme Governour, was utterly averse from the practises of the other three: For whereas they wasted the Churches of God, and desol'd their Provinces with the blood of innocent *Christians* shed with utmost cruelty: *Constantine* on the contrary was *Author* of most perfect tranquillity to his subjects, like an indulgent father allowing them a free power of exercising the duties of the true *Christian* Religion, without any molestation.

2. Which Testimonies so ancient and authentick doe manifestly disprove the assertion of *Lesley* the *Scottish* Historian and *Heitor Boethius* who unjustly impute cruelty against

Panegy. 1.

XXIV. CHAP.

A. D. 295.

*Gildas* de acid.

*Euseb. in vita Constant. l. 1. c. 29.*

*Lesley l. 3. in Reg. 34. H. Boeth. lib. 1. c. 6.*



A. D. 199.

Christians to Constantine. For thus Hektor writes concerning him. The same of Constantine, though otherwise a worthy Prince, was much tainted with superstition, because he imitating Diocletian, endeavoured the name of Christian Religion. Upon which occasion great numbers of poor British Christians flying the rage of persecutions, came to the Scots and Picts. The King Crathlinus receiv'd them with great kindness, permitting them to reside in the Isle of Man: where having overthrown the Temples of Pagans, and exterminated the profane Rites of the Druids, which till this time had continued there, he built for the refuge'd Christians at his own cost a Church, called by the name of our Saviour, &c.

A. D. 198.

3. The Scottish Writers likewise, about this time, to wit, in the year of Grace two hundred ninety six, doe place the Martyrdom of a famous British Bishop call'd S. Nicholas, and for his piety still'd Cildem, or a worshipper of God. Of whom Dempster thus writes, S. Nicholas Cildem one of the first Bishops of the Scottish Church, during the rage of persecution rais'd by Maximianus in Brittainy was crown'd with Martyrdom: The holy Relicks of his Body cut in peeces were put into an Urn of Stone and together with a venerable Crosse were buried in the earth: Afterwards being digg'd up, they were found with this Inscription, Of S. Nicolas Bishop. To whose honour in succeeding time King Alexander the third at the request of the Bishop of Glasgow built a sumptuous Church at Pebles, which whilst Catholick Religion flourished among us became illustrious for the grace of Miracles, and was frequented with great concourse of devout Christians. He suffred Martyrdom in the year two hundred ninety six: and his Sacred body was found, known by the inscription, and together with the Crosse exalted on the seventh of the Ides of May, in the year of our Lord one thousand two hundred sixty two.

Eumen. Po.  
l. 1. c. 10.

4. These three Writers doe confidently mention the Scots as inhabitants of those Northern Provinces: Whereas not any ancient Authors doe as yet take Notice of their name. Indeed Eumenius the forecited Paeninyss says that the Brittainy in thist times were molested with two people their Enemies, the Picts and the Irish: and he is the first Writer who calls the Caledonian Brittainy by the name of Picts, because their arms and legges, which were naked, were usually painted with the figures of beasts: by which may be collected that that Name was given them about the time of Constantine. And as for the Irish, who also were termed Scots, though probably at this time many of them came over to assist the Picts or Caledonian Brittainy, yet that they took possession of any part of the Countrey, or however that the Name of Scots was given thus early to the whole countrey, cannot out of any approved Authorities be demonstrated.

XXV. CHAP.

1. Constantine goes into Gaul against the Alamanni.

2. He is accompanied by Brittainy who build towns there.

3. He overcomes the Germans at Langres.

AFTER three years abode in Brittainy, Constantine was oblig'd to passe over into Gaul to oppose a German Nation call'd by some Carpi, by others Alamanni, by others Marcomanni, which grievously infested that Countrey: and in his absence he left Asclepiodotus Governour in Brittainy.

A. D. 199.

1. It seems great numbers of Brittainy attended Constantine in this Expedition, if the conjecture of Adolphus Metterbus be true that the Town of Breta in Germany was at this time built by Brittainy who followed Constantine.

Adol. Mett.  
l. de Pict.  
promiss. l.  
Gr. c. 10.

The same Author fancies likewise that the town of Heidelberg was named by them from Helena the Wife of Constantine, whose name was most acceptable and precious to the Brittainy. But leaving conjectures, let us pursue the more certain story of Constantine's Expedition, thus related by Eutropius:

Eutrop. l. 9.

3. At the same time, saies he, Constantine Caesar fought against the Germans in Gaul near the City of Langres, where in one day he had experience both of very great good and ill fortune. For he was oblig'd upon a sudden and violent assault of the Enemies to retire into the City with so great hast and danger, that they were forced to shut the gates, and draw him up with ropes and a few hours after upon the approach of his army, he set upon the Germans, and kill'd near forty thousand of them. The same Victory at Langres is likewise celebrated by the Oratour Eumenius, who adds, that in that combat Constantine receiv'd a wound. After which Victory, he disperfed the remaining Germans into severall vacant places of Gaul.

Eumen. Po.  
l. 1. c. 9.

XXVI. CHAP.

1. Stephanns Bishop of London; how a Martyr.

2. Constantine returns into Brittainy.

3 4 5. Memorable examples of his Vertues. His moderation. For which he is tenderly affection'd by his subjects; and master of their wealth. How he tried the Constancy of his Christian servants.

6. British Guards.

7. Constantine and his family, Christians.

8. Heretie S. Helena contributed much.

THE quietnes which Brittainy happily enjoyed under Constantine is the cause that for some few years it affords little matter to furnish History. Only in the year three hundred Stephanns Bishop of London, highly commended

A. D. 300.

for



A. D. 302.

for his fidelity is said to have ended his life by martyrdom. Nor that any were then put to death for Christian Religion; but he is call'd a Martyr, according to the phrase of that Age, for the persecution he had suffered formerly during the rage of Diocletian and Maximianus. He is in the English Martyrology stiled the eighth Bishop of that See: whereas more truly he should have been call'd the seventh for S. Augustus, of whom shortly, is by Historians nam'd the eighth.

A. D. 302.

1. In the year of Grace three hundred and two upon occasion of the death of Aesclepiodorus whom he had left President here, Constantine seems to have return'd into Britain, establishing peace in that Church which himself had begun: whilst in all other Provinces of the Empire whole rivers of Christian blood were shed with all imaginable cruelty and inhumanity.

Zeph. 1.

2. Now Britain being the countrey where, as Zephania says, Constantine made his longest abode (martyrdom), and where for diverse respects he both express'd and received the greatest proofs of affection, it is most probable that in Britain, and about these times were performed by him those memorable actions of bounty, clemency and piety recorded by Historians, which rendered him admired and beloved through the whole Empire.

Euseb. in vit.  
Constantin. l. 1.  
c. 29.

3. An illustrious Example of the prudent moderation of his Government, of his liberality, and of the mutuell affection between him and his subjects, was, as Eusebius records, declared on this occasion. The Emperor Diocletian being inform'd that Constantine by his too profuse liberality and negligence had utterly impoverished his Treasure, by messengers sent on purpose sharply reproved him for it. Constantine, having desired the messengers to expect a few days for his answer, in the mean space sent notice through his whole dominions to all his subjects, especially such as abounded with wealth, that he stood in great need of money, and that a more fit opportunity could never be offered them to testify their duty and affection to him. Hereupon without any delay, and with extreme cheerfulness and ardour each contended with other who should send most, so that in a short time his Treasure was fill'd with innumerable summes of money. This being perform'd, Constantine invited the Messengers to be spectators of his wealth, desiring them to testify to the Emperor what they had seen. Telling them withall that all those riches had been deposited by him in the owners hands, as the most safe guardians. The Messengers seeing the wonderful affection then shew'd to Constantine by his subjects, were astonish'd at it. When they were gone, the kind and bountifull Emperor restored all that mass of treasure to the owners, expressing withall an affectionate resentment of their duty and good will to him.

3. Another worthy action of the same Prince, denoting both the sharpnes of his judgment, and religious disposition, is to this effect related by the same Author:

Bring desirous to order his family and Court distracted into factions by persons of various sists and Religions, he publish'd an Edict, That whosoever would continue in his office, should conform himself to the Roman Idolatry: for he was resolved that no other should remain in his Court. As for others, they should be permitted to enjoy the liberty, and possession of what they had, but they must avoyd his presence. This Ordinance caused great trouble in the minds of such Christians as ambitiously affected worldly honour and wealth, who therefore preferring Mammon before God, relinquish'd their profession to conform themselves to Casars Religion. But severall other sincere and genuine Disciples of Christ, shew'd themselves willing rather to forsake their Princes service then Gods. Which being observ'd by Constantine, he chased from his Court all those fainthearted, hypocritical dissemblers, saying, they would never preserve their fidelity to him, which had basely betray'd their Faith to God. And those who continued constant, he prefer'd to dignities, committing the care of his safety to them.

6. From hence it came that the Britains, who generally were Christians, became Guards both to him and other Emperours. This is affirm'd by Nicetas Choniates, who therefore calls them (μαχωρικοι σπουδαιοι) British Guards which always encompass'd the Emperor, being arm'd with long halberds.

7. Such piety and constancy of British Christians being observ'd by Constantine, might probably be one strong motive inducing him to forsake Idolatry: For so much is implied by Eusebius, saying, Constantine having for a long space shew'd forth illustrious signs of virtues becoming a Prince, at last he wholly renounced the impious Idolatry and worship of many Gods, willingly acknowledging the one, true God, Governour of all the world, and firmly establish'd his Court by the Prayers and assistance of holy men. Thus with great glory he pass'd the remainder of his life in tranquillity, being free from all trouble.

A. D. 302.

Id. ib.

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DIOCLET.  
EMP.

116

## The Church-History of Britanny

CONSTAN-  
TIUS. EMP.

A. D. 305.

no where read that she ever entered Britanny, and much lesse that she was addicted to Christian Religion: so that it can be no other but S. Helena, a British Lady and a Christian, who doubtles was always attended by Priests dayly praying for Caesar.

XXVII.  
CHAP.

### XXVII. CHAP.

1. Diocletian and Maximianus depose themselves: to whom Galerius and Constantine succeed Constantine his moderation.
2. The persecution continues at Rome.
3. Agnes Martyr.
3. Constantine's courage against the Sarmatians. His Death.
4. S. Augustus Bishop of London: and Martyr: in what sense.
5. Ilustus, or Restitutus succeeds in that Bishoprick.

A. D. 304.

IN the year of Grace three hundred and four the two Emperours Diocletian and Maximianus after twenty years reign together, weary of the fruitlesnes of their cruelty, voluntarily depos'd themselves from the Empire, Diocletian at Nicomedia and Maximianus at Milan in Italy. In Diocletian's place Galerius succeeded in the Government of the Eastern Empire, and in Maximianus his room Constantine govern'd the western. Yea so moderat was he in his ambition that, as Eusebius says, contenting himself with the Title of Augustus, or Emperour, he refused to undertake the solicitude of administering Italy and Africa: (esteeming France and Britanny sufficient) where all his care was to enrich his subjects, not affecting at all to heap up treasure.

A. D. 305.  
Zonaras.

1. Constantine his absence from Rome was the cause that the former Edicts of Diocletian against Christians were still in force: For not only Pope Marcellinus was crown'd at this time with Martyrdom, but the blessed Virgin same Agnes triumphed also most gloriously over the New Emperour Galerius his cruelty.

Euseb. Pa-  
trist.

2. Zonaras reports that in the year three hundred and five young Constantine accompanied Galerius in his war against the Sarmatians, where he was by the Emperour expos'd to a single combat with their Chief leader: whom by Divine help having overcome, he lead him prisoner to the Emperour: so reaping great glory by that which was intended for his destruction. The same is likewise confirmed by Eusebius the Orator in his Panegyric to him, where he says, Although fortune had already placed thee in a condition, wherein glory could not be wanting to thee, yet thou wouldst encrease it by warfare: and combating in thine own person with the Enemy, thou entering into a single appointed combat, thou mad'st thy self more known then before, when thou couldst not be more noble.

4. This year our English Martyrologe cele-

brates the Martyrdom of S. Augustus Bishop of London: S. Beda likewise, Ado Vicomarsi, Suardus and others make mention of him. Now whereas he is call'd a Martyr, it is to be understood that in the late persecution he suffer'd many things for Christi cause, and this year receiv'd the reward of his Confession. He is sayd to have dyed at Augusta in Britanny, which City, scith Ammianus Marcellianus was anciently called Eboracum. He is call'd by some Authours Augustinus, & Augustinus. And concerning him Bishop Viber thus writes, we find a commemoration of the same Bishop not only in the Martyrologe of Ado, Rymarchus, and Beda: but also of Suardus, Eboracum, Wendelbertus and that of Augustinus in the Manuscript Martyrologe of the Churches of Salisbury, Exeterham and Winchester. Græbhard in his Chrology wrongfully calls him an Irish Bishop: and Dempster according to his custom will needs have him a Scot.

3. To him succeeded in the Bishoprick of London Ilustus: whom Eusebius omits in his Catalogue of the Bishops of London. But since he omits likewise the name of Restitutus, who a few years after this is known to have assisted at the first Council, to which his name with the Title of his Bishoprick is found subscrib'd, it may probably be conjectur'd that Ilustus and Restitutus were the same person.

### XXVIII. CHAP.

XXVIII.  
CHAP.

1. Constantine wars against the Persians: and returning to York falls sick.
2. He is troubled for the absence of Constantine.
4. He is warn'd by an Angel to leave the Empire to Constantine.
5. Constantine escapes wonderfully.
7. His affectionate welcome.
2. Constantine dyes, and is Christianly buried by his Son: and by the Romans consecrated.
9. He is buried at York: not at Caerboron.

THE year of Grace three hundred and six was notable for the death of the Emperour Constantine, and the succession of his eldest Son Constantine. Constantine was at this time in Britanny, where some commotion among the Persians or Caladenians Britains drew him into the Northern parts: where having removed those unquiet enemies beyond the limits prescribed them, he return'd to York, and there being old, was assaulted by his last sickness: in which how piously he dispos'd himself for death may be collected from the Character, before mention'd which was given him by Eusebius.

2. And moreover the same Authour treating particularly of his death addeth: it may easily

A. D. 306

Euseb.



A. D. 306.

be conceived by any one who shall seriously ob-  
serve the nature and condition of the actions per-  
formed by the Emperours Diocletian, Maximia-  
nus and Constantius, how happy a death this Em-  
perour obtain'd from God, whom he served with  
such Zeale and piety, far unlike in his manners  
and life to those who were partakers of the same  
Empire with him.

3. Only one thing was now wanting to  
his full contentment, which was the pre-  
sence of his Son Constantine, who at this time  
was at Rome, there detained, as a pledge or  
hostage by Galerius. This was a great affli-  
ction to Constantius, who though he had  
with him other Sons born to him by Theodo-  
ra, received small satisfaction from them,  
considering their want of spirit and cou-  
rage.

Zon. l. 1.  
Ann.

4. Zonaras reports that at this time whilst  
Constantius was sick, and afflicted in mind by  
reason of the unfitness of his other children to suc-  
ceed him, an Angel appeared to him, comman-  
ding him to leave the Empire to Constantine. Eu-  
sebius likewise more then once affirmeth  
that it was by Divine counsell & ordinance  
that Constantine succeeded his Father in the  
Empire. And hereto the Oratour Eumenius  
though a Pagan, may seem to allude, where  
speaking to Constantine he says, But why should  
we flatteringly commend thy Fathers private af-  
fection to thee? Thy Succession in the Empire  
was the Decree of all the Gods, first prescribed  
by their authority, and afterwards confirm'd  
by mature counsell of men. At that time thou  
wast call'd to be a saving guardian of the Empire  
by celestial signs and divine suffrages.

Eumen. Or-  
at. p. 9.

5. This affliction of Constantius for the  
absence and dangerous condition of his be-  
loved son, did not long continue: for God  
was pleas'd in an extraordinary manner to  
restore him to him before his death. This is  
thus express'd by Eusebius, Those Princes, saith  
he, which then govern'd the Empire, with envy  
and fear look'd upon Constantine, observing him  
to be a generous, valiant, tall young man, of a  
noble and crest'd mind. Whereupon they watch-  
fully sought an opportunity to doe some notable  
mischief to him. This the young man perceiving  
(for by a Divine instinct their private designs  
against him were severall times discovered) he at  
last sought to secure himself by flight: therein imi-  
tating with the example of the great Prophet  
Moses. Now Almighty God graciously dispos'd  
all things for his safety and advancements, wisely  
ordaining that he should opportunely be present to  
succed his dying Father.

Euseb. in vit.  
Constant. l. 1.  
cap. 14.

Vitell. Ca-  
sariensis. 40.

6. Aurelius Victor adds an Act of Constan-  
tine, full of prudence and subtilty, by which  
he secured his flight from all danger of pur-  
suers, to elude whom, he through all his  
long journey from Rome to Britanny gave

command that all the publick Post-horses  
should be kill'd: by which means, saith the  
Oratour, he arriv'd in Britanny with so prosperous  
a voyage, that he seem'd to have been brought  
thither not riding by the ordinary Post, but moun-  
ted and flying in a heavenly Chariot.

7. Now with what ioy and affection he  
was received by his Father, Eusebius thus  
describes, As soon as Constantius saw his Son  
beyond his expectation arriv'd, he leaping from  
his bed with a tender affection embrac'd him,  
saying that now his min'd was freed from the only  
trouble remaining in it, which was his Sons ab-  
sence: for which he offer'd his Prayers and thank-  
sgiving to God with great devotion. Now he  
esteem'd death almost as wellcom to him as im-  
mortality. Presently after this he dispos'd of his  
family and all worldly affaires in good order: and  
placing himself in the midst of his Sons and  
daughters, which like a Quire encompass'd him  
lying in his royall Palace and bed, he bequeath'd  
the inheritance of the Empire, according to the  
common Law of Nature, to that Son which in age  
went before the rest, and so departed out of this  
life.

8. When Constantius was dead, his fune-  
ralls were celebrated by his Son with all  
pompe and solemnity, infinite numbers of  
people assisting, and with ioyfull acclamations  
and sweet harmony of Hymns celebrating his  
happines, saith the same Eusebius. Moreover  
that he was according to the Roman Heathe-  
nish manner consecrated and refer'd among  
their Gods ancient coyns doe testify, in which  
he is inscribed with the Title of Divus, or a  
person Deified, and on the other side is repre-  
sented a Temple and two Eagles, over which  
are the words Happy Memory: all which are  
manifest signs of Consecration, as it is de-  
scrib'd by Herodian.

Id. ib. c. 16.

9. He was buried in the City of York:  
For, saith Camden, men of good credit have re-  
ported to us that when the houses of Monks there  
were in the memory of our Fathers demolish'd,  
there was found a lamp burning in a little vault-  
ed Chappell, in which the Tradition was that  
Constantine had been buried. For Lactantius a lear-  
ned writer relates that the Ancients had the  
art to maintain a flame burning for many ages,  
by the means of gold dissolved into a kind of li-  
quid oyle. So that Marbaw of Westminster is  
mistaken when he reports that at Caer-cu-  
stanieth near Snowden hills was found the body of  
the glorious Emperour (Constantine), Father of the  
Noble Emperour Constantine, and by the Kings  
command removed, and honourably placed in the  
Church of Cairnarvon. That body questionles  
belonged to some other of the same name:  
for all Historians agree that this Constantine  
dyed and was buried at York.

Camden. in  
Britann.

Florileg. ad  
A. D. 1281.



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[illegible]



THE  
SEVENTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAP.

## I. CHAP.

1. *Constantin succeeds his Father.*2. *He first refuses the Title of Emperor.*

**C**ONSTANTINUS dying left behind him severall children of both sexes; for besides his eldest son *Constantin* born to him by *Helena*, he had by *Theodora* daughter in Law to the Emperor *Maximianus Hercules* three Sons, *Constantin* (the Father of *Gallus* and *Julian*) *Dalmatius* and *Annibalinus*, to whom some adde a second *Constantin*; and two daughters, *Constantia* married to *Licinius*, and *Eutropia*.

1. Notwithstanding *Constantinus* at his death, passing by all these his sons, though born to him by a Wife of the Imperiall family and then present with him, he left the Empire to his eldest son *Constantin* only. Which is an undoubted argument that he acknowledged him for his legitimate Son. Whence it is that *Josephus* writes, that *Constantinus* as his death did by the common Law of Nature leave the inheritance of the Empire to that Son who in age went before the rest: and that this disposal was ratified by the suffrages and acclamations of the Army.

2. Notwithstanding *Constantin* not so much out of moderation, as prudent caution

contented himself with the Title of *Caesar*, refusing that of *Augustus* or *Emperour*: in so much faith the *Panegyrist*, as when the soldiers with great affection and ardour would have cast on him the Imperiall Purple, he set spurs to his horse and fled from them.

4. There may be supposed more then one Motive to induce *Constantin* to this modest refusal. For *Diocletian* and *Maximianus*, though they had relinquish'd the administration of the Empire, were yet alive, and by their counsells and authority had a great influence on the state, by whom *Galerius Maximianus* and *Severus* were chosen *Caesars* and *Successors*, who had the possession of the Eastern Empire and *Italy*. Therefore *Constantin* being young and at so great a distance from the Imperiall City, had reason to think it dangerous without their consent to assume the Supreme Authority. Wherefore his first attempt was to gain the affection and consent of *Maximianus Hercules*, from whom his Father *Constantinus* had received the Purple robe, and who having then a daughter marriageable, called *Fausa*, *Constantin* demanded her for his wife, presuming the Empire should be her dowry.

5. That such was the mind and intention of *Constantin*, a *Panegyrist* of that time hath well express'd, Such was thy prudent moderation (saith he) O *Constantin*, that whereas thy Father had bequeathed the Empire to thee, thou thoughtst first to content thy self with the Title

Eumen. Paneg.

Panegy.

of



A. D. 307.

of Caesar, expecting till the same Maximianus who had before declared thy Father Emperor, should do the same to thee: for thou esteemedst it more glorious by thy virtues to deserve the Empire as a reward, then to enjoy it as an inheritance by succession. Neither was it to be doubted but that he would confer on thee supreme Power, who had desired thee for his son in Law, before thou couldst request it.

6. Hence appears the mistake of those Writers who affirm that Constantine was created Emperor in Britain immediately after the death of his Father. For it certainly appears that he took not that Title till the year after, when he pass'd out of Britain into Gaul. In the mean time he finish'd his Fathers Victories in Britain against the Picts and Caledonians who rebelled, and were repulsed by him beyond the Wall. In which expedition he was assisted by a barbarous King of the Alamanni, called Broc: by whose counsell likewise and endeavours he assum'd the Title of Emperor the year following, as Amelinus Pater testifies.

II. CHAP.

II. CHAP.

1. Constantine overcomes two German Princes.

2. Treats with Maxentius, and is refused.

3. Marries Maximian's daughter, Fausta, and receives the Title of Emperor.

4. &c. Maximian's treachery, and punishment.

1. Though Constantine at first refus'd the Title of Emperor, yet he kept a resolution to aspire to it either by agreement or force: For which purpose he pass'd over with a great army into France: Where his first exploit was to repress two barbarous Princes, who fill'd the Countrey with factions, inciting the Gauls to rebellion. Their names were *Astericus* and *Gaisus*, or *Regisus*, call'd his Comes: Whom having overcome in battell, for a terrour to others, he expos'd them to be devoured by wild beasts. This Victory of Constantine is celebrated by Eusebius in generall terms, but with a notable errour in Chronology, being placed by him before his voyage into Britain.

2. A firm peace being hereby restored to Gaul, Constantine began to treat a league with Maxentius, who the year before having been inform'd of the death of Constantine, had possess'd himself of Rome, and usurped the Title of Emperor, being assisted by the Pretorian soldiers, and hoping that Maximianus Herculeus whose daughter he had

married, would favour him in his ambition. With which success being put off, he rejected the motion of concord offer'd by Constantine, whom he would not admit into fellowship in the Empire.

3. But Maximianus Herculeus having heard the late glorious victory obtain'd by Constantine over the fore-mention'd barbarous Princes, voluntarily bestow'd on him his daughter Fausta, and with her the Imperial Purple. This is testified by a nameless Panegyrist of those times, who expressly affirms that at this marriage the name of Emperor was given him, and added to that of Caesar.

4. But presently after this marriage was celebrated, Maximianus began to discover his treacherous mind and intention, again to possess himself of the Empire, which he had voluntarily resigned, and bound himself by a Solemn oath in the Capitol never to resume it. This intention he had made known to his daughter Fausta before the marriage, and for the execution of it he sent letters to sollicite the armies, and with promises of great rewards attempted the fidelity of the soldiers. All these designs Fausta (bearing a greater affection to her husband, then her Father) discovered to Constantine, informing him that the Marriage was intended only to make him secure, and that her Fathers purpose was to deprive him of the Empire and perhaps his life too.

5. Hereupon Constantine found it necessary to prevent such treacherous designs of his Father in Law: who presently after publicly resumed the Name and Authority of Emperor at Arles: from whence retiring himself to Marseilles, he was there besieged by Constantine, and afterwards made prisoner. Whereupon he executed on himself the just vengeance of his perjury and treason by the most ignominious kind of death, strangling himself with a halter. Such a deserved end had this Tyrant, who defiled the Western Empire with the blood of so many Christians: Thus did Constantine a British Emperor expiate the death of those glorious Martyrs *S. Albanus* and his companions who suffer'd in Britain. In which action Eusebius the Orator, though a Heathen, elegantly frees him from all suspicion of cruelty.

6. Constantine having compos'd affaires in Gaul, prosecuted after-ward his Victories into Germany, into which he pass'd his army upon a bridge which he built over the Rhene about Trier. There he subdued severall Nations, especially the *Bructeri* which rebelled. The *Belgick Historians* write that in Constantine's army were many noble Britains, among which they name three Uncles of his Mother *Helena*, *Isabelin*, *Trair*, and *Marini*: Which gave occasion to the Panegyrist Eusebius to expatiate upon the praises of Britain, which he concludes thus, O fortunate Britain, now happy beyond all other countreys, inasmuch as thou wast the first which didst

A. D. 308.

Lucius Pa-  
u. 5.

Roman. Pa-  
u. 9.

Eusebius

Id. ib.

see

Naxer. po-  
ug 7.  
Lumen. Pa-  
u. 9.

Euseb. l. 1. c.  
61.



CORINTH.  
EMP.

A. D. 310.

III. CHAP.

A. D. 310.  
I. 1. 1. 1.

A. D. 310.

A. D. 310.

A. D. 310.

## under Roman Governours. VII. Book. 121

As Constantine Caesar's Nature did deservedly  
enrich thee with all the blessings of heaven and  
earth, &c.

### III. CHAP.

1. 2. 3. *Monasteries built in Britain:  
Wincchester and Abingdon.*

**T**hrough Constantine himself was not  
yet a Christian, as appears by the *Ora-  
tions of Paganini* to him, in which he is ex-  
toll'd for his devotion to heathen Gods,  
Mars, Victoria and especially Apollo, whose  
temples he visited to give them thanks for  
his victories, presenting there most magnifi-  
cent gifts and offerings: Norwithstanding  
Christians enjoyed the same peace and secu-  
rity through all his dominions, and particu-  
larly in Britain, which had formerly been  
granted them by his Father Constantine.

Hence it is that our ancient *Records*  
mention the rebuilding and replenishing  
several *Monasteries* in this our island, among  
which the most famous were the *Monaste-  
ries of Wincchester and Abingdon*. Concerning  
the former, *Salmon* tells us out of ancient  
*Monuments* inscribed that it was begun and per-  
fected with such admirable devotion and haste  
that within the space of one year and thirty dayes  
both the Church, the lodgings of the Monks, and  
all other offices and buildings for their severall  
uses were newly finished: And at the request  
of *Diocles* the first Abbot of this New *Mon-  
astery*, it was by Constantine Bishop of Winc-  
chester consecrated to the memory of *S. Am-  
phibastus Martyr*. In which state it continued  
more than the space of two hundred years,  
till *Ordericus* the first King of the *Western Saxons*  
driving away and killing some of the Monks,  
turn'd it into a Temple of *Idolatry*. The same  
account of it is given by *Thomas Rudburn*  
(quoted by *Salmon*) from *Giraldus Corn-  
wallensis* and *Vigilius*, ancient *Writers*:  
though he erre much in his *Chronology*, pla-  
cing this restitution in the year of our Lord  
two hundred ninety and three.

As for the *Monastery of Abingdon*, if  
the *Chronicle* of that place may be credited,  
Constantine himselfe in his younger dayes  
had his education there: And thence be-  
longed no fewer then five hundred Monks,  
which liv'd by the labour of their hands in  
Woods and ardens, and every Sunday and  
School day returned to the *Monastery* to  
perform their devotions: Besides which five  
hundred, there remain'd constantly fiftie  
Monks attending to daily reciting of *Psalms*  
and holy Christian sacrifices.

### IV. CHAP.

1. *Miserable death of the persecutor Gale-  
rius, and peace of the Church.*  
2. *Four persons assuming the Title of Em-  
perour.*

**A**BOUT this time *Galatius Maximianus*,  
surnamed *Armeniacus*, felt the just  
avenging hand of God, who visited upon him  
all the innocent blood of Christians most  
cruelly shed by him: for he dyed miserably  
consumed by peete-meale, an incurable ro-  
ttenness corrupting all his members with in-  
tolerable torments and stench. Neither  
could the wrath of God be pacified towards  
him, though he acknowledged his justice,  
and wrote *Edicts* in favour of Christians, im-  
posing an end to the long and furious per-  
secution rais'd by *Dioclesian*.

There yet remain'd in the *Roman Em-  
pire* severall persons who supremely and in-  
dependently administr'd their severall re-  
spective Provinces; *Constantin* in *Gauls* and  
*Britanny*, *Maxentius* in *Italy* and *Africa*, *Ma-  
ximinus* in the *East*, and *Licinius* in the  
*Pannonies*, *Greece*, *Ilyrium* and *Thrace*: All  
which Provinces in a short time became  
united under the Monarchy of *Constantin*.

### V. CHAP.

1. 2. *Chr. Constantine's attempt against Ma-  
xentius.*  
4. *He prays to the true God.*  
5. 6. *Chr. wonderful appearance of the Crosse.*  
11. 12. *The Veneration of it increased.*

**N**OW follows the three hundred and  
twelfth year of Christ in all respects  
prosperous to the Church of God: for, saith  
*Jerome*, then it was that a New persecu-  
tion begun by *Maximinus* in the East was  
interrupted by many calamities sent from  
God: And in the West the Tyrant *Maxentius*  
by the divine Vertue of the Holy Crosse was  
conquered and slain.

But omitting *Eastern* affairs, not perti-  
nent to our present History, design'd to shew  
the succession of our Christian Faith in *Brit-  
tany*: I will the more copiously prosecute  
the *Exploits* of this glorious British Prince  
the Emperor *Constantin* in the West, his pro-  
sperous expedition against the Tyrant *Ma-  
xentius*, and miraculous Victory over him,  
the consequent wherof was the establishing  
of Christian Religion, and its victory over  
all other Professions of Divine Worship.

CORINTH.  
EMP.

A. D. 311.

IV. CHAP.

A. D. 311.

V. CHAP.

A. D. 311.



Constantine  
Emp.

A. D. 313.

Euseb. in  
E. A. Conf. l.  
2. c. 26.

Phil. Inveni  
Pan. 27. 6.

Euseb. lib. 2.  
1. c. 26.

Inveni Pan-  
gor. 1. 6.

Euseb. 1. 2. 2.  
Conf. lib. 1.  
c. 26.

Euseb. in  
E. A. Conf. l. 1. c.  
26.

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# The Church-History of Brittany

Constantine  
Emp.

A. D. 313.

Euseb. in  
E. A. Conf. l.  
2. c. 26.

Greg. 10.  
1. c. 1.

Z. 1. 1. 1.

Greg. 10.  
1. c. 1.

Inveni Pan-  
gor. 1. 6.

Euseb. 1. 2.  
E. A. Conf. l. 1.  
c. 26.

Id. ibid.

1. It was a great happiness to Christians that Maximian refused those conditions of agreement offered him by Constantine: for had he accepted them the Christian Faith had much more late become the publick Faith of the Roman Empire, and Constantine's invasion of him had wanted a considerable part of its justice. Whereas Constantine being denied, and all Italy, especially Rome, groaning under the Tyranny of Maximian, exercised all manner of ways, by infinite Murders, oppressions, adulteries, Violations of Fidelity, and all manner of abominable Vices, it was not only a necessary care of his own safety, but a duty which he owed to mankind that moved Constantine to free the world of such a Monster, odious not to Christians only, but Pagans also, who employ'd their tongues and pens to give a fitting Character of his detestable life. Hence it is that Constantine himself in an Epistle written by him afterwards to his Subjects in Palestine, professes that he was called, and incited by God himself to free the world not only from Idolatry, but innumerable calamities with which it was oppress'd under the Tyranny of its Pagan Government.

2. Constantine concluding a war against Maximian to be both most perfectly just and necessary, his next thoughts were busied how to prosecute it. He had an Adversary far stronger than himself; his own forces when he paid the *Ager*, as the *Orator* testifies, being little more than a fourth part of the others. In this exigence, as Eusebius reports from Constantine's own information, he had recourse to Divine assistance: and a multitude of Gods being then worshipp'd in the world, he was uncertain to which of them he should address himself. After a long sad consideration, calling to mind how the former Emperors had been abused to their own ruin by false Oracles, incantations, and inhumane Sacrifices offered to their Heathen Gods, he resolves to put his confidence in that only true God worshipp'd all her life long by his Mother Helena, and by his Father Constantine towards his end. And he offered zealous and devout prayers unto him, that he would discover to him who he was, and how he would be worshipp'd, and that he would protect him in the dangerous condition he then was.

3. This devotion of Constantine was not without a signall reward, for by a wonderfull and suspitious miracle in the sight of the whole Army Almighty God declared how acceptable it was to him. The relation is recorded by Eusebius from Constantine's own mouth, and attestation of his oath, after this manner: The Sun having pass'd by Meridian, and beginning to decline, he saw manifestly the sign of the Crose over the Sun in heaven, surrounded by a resplendent light, together with these words inscrib'd (as was said,) by that he Victory which he should cause great admiration both

to himself and his whole army then attending him.

4. Among other Spectators of this prodigy, was one *Armenius*, a man of great quality, being afterwards Prefect of Egypt: who gave this account of it to Iulian the Apostate, Constantine, said he, forsaking Pagan Idolatry converted himself to Christ, being divinely called thereunto when he waged a dangerous war, and full of difficulties against Maximian. For at that time about noon there appeared to him the sign of the Crose, more bright than the Sun-beams, together with golden letters signifying his Victory in that war. For we also being engaged in the same war beheld it, and read that inscription. Moreover the whole Army saw it, and there are yet alive in those wars many witnesses of the same.

5. *Gregory* relating this Story, adds, that together with the apparition of the Crose, there were seen many holy Angels, who to encourage Constantine supplied with the light, said to him, O Constantine, by this thou shalt overcome. And *Gregory* affirms that Constantine saw a *Marston* armed, who bore in his hands the sign of the Crose as an ensign.

6. This celestiall vision though it was well understood by the Christians there present, and gave unspeakable comfort to them: Yet the Crose, being a thing most detestable to the Idolatrous Pagans, was look'd upon by them as a fœtal and ominous sign. And hereupon the *Orators* of those times, though after the Victory they rightly interpreted this Vision of heavenly arms seen in the air, as ranged in order to assist Constantine, Yet they conceale not the effect which they wrought then in the minds of the Pagans, for saith one of them, That God was who when all thy Captains and Nobles did not only silently murmur, but openly declared their fear of that ill boding prodigy, yet thou of thine own self against the counsels of thy friends and warnings of the sooth sayers, didst perceive that that apparition signified the time was come of delivering the City of Rome from servitude.

7. At the first indeed Constantine, not yet a perfect Christian, was astonish'd and affrighted at this vision, as well as the other Pagans: But by what means he arriv'd at a right understanding of it, is thus from his own relation declar'd by Eusebius: Constantine, saith he, was distressed and disquieted with great doubts and fears, what the wonderfull vision should portend, in which solicitude of thoughts the night overtook him. And when he was asleep our Lord appeared to him bearing the same sign which had been shewn him from heaven, and commanded him to cause a draught and copy representing the same sign which had appeared to him, to be fram'd: and that he should make use of that as a firm guard and protection whensoever he was to commit battell with his enemies.

8. The Historian adds as soon as the day appears



A.D. 312.

A.D. 312.

to see from his bed, and declared to his friends the prophetical vision. And afterwards calling together the most eminent citizens, and set in gold and precious stones, he placed himself in the midst among them, and by words described to them the form and pattern of the sign which had appeared from heaven, recommending them to imitate the form thereof in gold and precious stones. (And the said Author giving a description of the Tabernacle or Tower carried always in Constantine's Army, thus proceeds) The Emperor, faith he, did always after make use of this sacred sign of the Cross as a sure defence against all hostile violence and danger: the sacred representation, which he commended to be made, and perpetually be carried before his Army.

11. The devotion of this pious Emperor increasing more and more to the sacred Cross, moved him to cause innumerable representations of it to be placed in severall places both publick and private. To this purpose writes the same Author; So great was his devotion to that holy symbol, the Emperor commanded our Lord, that he took care that the image of the saving Cross should be a fair Table covered with much gold and precious stones, and that he should be in the presence of his Palace, at the principal room, in the middle of his house, and in the middle of the street. This seemed to be a firm testimony to be a firm testimony of his devotion.

12. We consider then if the veneration of the holy Cross became yet more increased during his reign. We have shewed in the life of this Emperor that it was even from the beginning of his reign, which teaches us now to have been authorized by our Lord himself from heaven; And that the devout children of these states understood it so, as that by the general sense they shew in honoring this mark of our Salvation: which that it was acceptable to God was demonstrated by innumerable Miracles wrought thereby. But to return to Con-

stantine: And having passed those mountains, conquered the *Palmyrs*, and after them the City of *Perma*, which trusting in the multitude of its garrison had the boldness to shut the gates against him. *Quintus*, *Marius*, and all other Cities on this side the *Py* followed the fortune of *Perma*.

1. Thus having cleared all the *Provinces* behind him of Enemies, he marched consequently to *Rome* itself, where the *Tyrant* for more than five years had exercised all manner of crimes: He had not the courage all that time to issue once out of the City, or to oppose *Constantine* progress, partly being terrified with his loss, and affrighted with prodigies and divinations of his death.

2. But alsoon as *Constantine* approached to the City, *Maxentius* was enforced to draw out his army consisting of one hundred and seventy thousand foot, and eighteen thousand horse: all these numerous forces he placed beyond the *Milvian bridge*, so that they were shut out of the City by the river. To the strength of his army the *Tyrant* added the subtilty of a stratagem, for he had caused the bridge to be framed, that at his pleasure he might for his advantage easily dissolve it.

3. On the other side *Constantine* having raised his army, himself with great courage gave the order, by which he immediately broke his enemies ranks, so that little resistance was made except by the *Prætorian* soldiers, who, expecting no pardon, because they lately had created *Maxentius* Emperor, covered the ground with their dead bodies.

4. The enemies being thus put to flight, found their flight unsuccessfull, because the frailty of the bridge hindered them, so that the slaughter was excessively great, and there being no other means to avoid the sword but by entering the *River*, great multitudes were swallowed by it. As for the *Tyrant*, he to conceal himself had cast off all marks of his authority, and adventured into the *River*, but not being able to ascend the steep banks, was hurried down the stream and drowned. His body was cast upon the shore below, which the *Roman* people having found, they cut off his head, which fastning on the top of a pike, they carried it up and down the City with great joy and triumph.

5. Since *Rome* was built, faith the *Page* next, never there a day celebrated with greater and a more universal joy, or that deserved to be so celebrated, than that of *Constantine* triumph after this Victory. His triumphal chariot was attended with eight hundred *Princes* or *Generals*, but with the *Roman* Nobility freed from dangerous and chaotic times did not enrich himself with spoils of enemies, but herselfe craved to be the spoils of an inhuman *Tyrant*, &c.

6. This common joy, acclamations and applauses the pious Emperor would have to be uttered, not to himself, but God only & the virtue of his holy Cross, to whom he gave the

VI. CHAP.

1. *Constantine* victorious march to *Rome*, and the death of *Maxentius*, and how *Constantine* was crowned in the *Tiber*, and the joy of the *Roman* City.

2. *Constantine* being encouraged with this triumph, a testimony of Divine assistance, and with the Cross both on his shield and on his head, and conducting an army of 40,000 men, which was called the *Invincible*, pursued his expedition towards the *Alps*, and the *Pyrenees*, professing to relieve



Geoffrey  
Emp.

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Constant.  
Emp.

A. D. 311.

Constantine  
Emp.

Constantine  
Emp.

Constantine  
Emp.

Constantine  
Emp.

Constantine  
Emp.

Constantine  
Emp.

Constantine  
Emp.

praises and acknowledgments of his Victory, as English writers. And *Proculus* adds, that *Constantine* at his triumphant entrance into the City commanded the *Cross* to be carried before his army, to the end *Rome* might see by what arms she had been freed from *Maximian*: and moreover that he carried both the people and senate of *Rome* in profound admiration before the *Cross*, and about the name of *Christ*.

It is a great mistake therefore in *Proculus* writing, by name *Proculus*, who asserts that *Constantine* indeed did set the sign of the *Cross* which appeared to him from heaven, for so *Proculus* says: but no proof can be given that the *Cross* was heavenly or heavenly by him. Where the passage now cited out of *Proculus* evinces the contrary: and *Proculus* especially affirms that *Constantine* gave great honour to the holy *Cross*, both for the aid afforded him by it, as well as his own regard for it, and himself for the Divine assistance of it to him. Hence may be seen an argument irrefragable, in that he built a Church dedicated to the honour of the holy *Cross*: Yea and *Proculus* in another place says,

*Proculus* Great *Constantine* Dominant

that is,

The *Imperial* Governor of the Empire under the *Emperor* of the *Cross*.

This honour was not only acknowledged by *Constantine* himself as he does in this story of our salvation, but he signified his will that all the world should do the same: that he did by raising his *Monument*, building the *Cross* in the right hand with this inscription, *By the saving sign, the true Mark of *Immanuel* I deliver'd you City from the Yoke of Tyranny*: And having given public liberty to the *Senate* and people of *Rome*, I restored them to their ancient greatness and glory.

All these things are further confirmed by another inscription which recording the *Deeds* of the *Emperor* *Constantine* in *Rome*, in the *Imperial* *Palace* *Constantine* the great, the *Senate* and people of *Rome*, for that by request of the *Procurator* and his own *Procurator* *Augustus* he at that time his army against the commonwealth of the *Rome* and his whole *Senate*, therefore are here dedicated to him this triumphal arch. In which inscription the Victory is ascribed, contrary to the *Roman* custom, to one true God, and not to those many Gods whom the

## XII. CHAP.

1. *Constantine* *Proculus* from *Licinius* and *Maximian* a relation of persecution.

2. *Three* of his *Mothers* *Faces* chosen *Senators*.

After this is signified a Victory *Constantine* to maintain peace in the Empire sent for *Licinius* the *Emperor* to *Milan* where he gave him to wife his sister *Constantia* and obtain'd of him to subscribe to an *Edict* in which free liberty was given to all to make profession of *Christian* religion, and moreover all Churches belonging to them, which had been filled on, were restor'd. The form of which *Edict* is recorded by *Proculus*: By which is manifest that even in the times of persecuting *Emperors* the *Christian* Churches enjoy'd lands and possessions: So that what hath been formerly written touching the endowing our *British* Churches by *King* *Edward*, &c. may more fully challenge belief.

And to make this grace universal, he persuaded the *Senate* to join with him in a public *Decree* *Emperor* of the *Roman* Province, to grant the same freedom to *Christians* within his dominions. To which request *Maximian*, though with grudging will, yet and repugnancy yielded. The absence of *Proculus*, who, though injured, refused to meet *Constantine* at *Milan*, was a great cause that these *Privileges* were more easily granted to *Christians*.

It is affirmed by *Proculus* of *Constantine*, who fills himself *Proculus*, that at this time *Constantine* chose into the *Senate*, among other strangers, the three *Faces* of his Mother *Melania*, *Therisia* or *Therisia*, *Maria* and *Lodovica*. And this perhaps might give occasion to *Julius* the *Apollon*, in *Maximian* which, to endeavour to shake the memory of *Constantine* as an persecutor and persecutor of the *Christian* *Proculus* *Licinius* for he expressly asserts him for being the first *Emperor* who restored *Christian* strangers with immunities and *Christian* laws.

A. D. 311.

XII. CHAP.

Constant.  
Emp.

Constant.  
Emp.

Constant.  
Emp.

XIII. CHAP.



## VIII. CHAP.

1. Benediction of Bread, not unleavened, instituted by Pope Silvester.
2. Troubles in Britany, by Ollennus.
3. A new frame of Government in the Empire.
4. A synod assembled at Arles.

IN the beginning of the year of Grace three hundred and fourteen the Holy Pope Silvester succeeded Melchisedes: concerning whom the ancient Book of Roman Bishops records, that he ordain'd that of the oblation offered by the people in the Church the Bishop or Priest should bless or consecrate loaves of bread cut into small particles, and lay'd in a pure and convenient vessel to the end that after the solemnity of Mass he should not communicate, should partake of them on all Sundays and Festivals: these particles of bread thus blessed were called *hosties*, and were intended to be made use of in Eucharist and Charism among Christians. Which holy custom continues to this day in the Church: notwithstanding some have altered and degenerated from the said institution, by giving this *Benediction* unleavened bread: whereas in the institution of St. Melchisedes it is expressly said *panem*, or common bread. This was while *Calpurnius* made an expedition into France where he fought promiscuously against the Germans; there was also the invasion in the western parts of Britain, where a certain King of the Britons call'd *Artorius*, made an expedition against the Pretorian Prefect, who was then in the Government of the country: who having advice thereof, sent Pretorian or Praetorian, his Mother's People with them: who landing at *Corpetus* or *Portus*, (now called Portsmouth) sent the Pretorian to sea. Which Ollennus hearing, immediately sent much strong force, and in a battle put them to flight: who raising their standards began to march the Pretorian. After which the Pretorian was fought in *Westminster* where Ollennus was at last vanquish'd and departed of this world, being forced to fly into North Wales, and of King *Embor* or *Dunbar*, as some call him. This relation is given by *Gregory*, with whom comes of *Dunbar* and *Embor*.

That which probably gave an occasion to these troubles in Britany, was the change in the Government there now introduced by *Constantine*, who is accus'd by *Zosimus*, for disturbing the former well established frame of the Empire: though it cannot be denyed that in the alterations made by him he imitated a good example of the Emperour *Nerua*.

4. In this manner then was the Empire now administr'd. He divided it into four Prefectures, governed by so many Pretorian Prefects: The first was call'd the Prefect of the East, to whom was subject all Eastern Provinces as far as *Mesopotamia*, the *Cilicians*, *Cappadocians*, *Armenians* with many other Provinces in those countreys: and likewise Egypt together with *Pentapolis* of *Lybia*. The second was the Pretorian Prefect of Illyrium, who governed that countrey, and with it *Macedonia*, *Thessalia*, *Epirus*, all Greece with the Island of *Creta* and other Islands adjacent. The third was the Prefect of Italy, to whose jurisdiction was subject Sicily with all the Islands near, and likewise Africa. The fourth was the Prefect of Gaul and all other Transalpine Provinces, as Spain, Germany, Britany, &c.

5. By which new frame of Government Britany being no longer administr'd immediately by the Emperour's Lieutenant, but by a Vice of the Prefect of Gaul, by which means it was esteem'd as an accessory Province of Gaul, no wonder if this new yoke of servitude was displeasing to the Britons, who upon that occasion might easily be moved to sedition by their Prince *Ollennus* or any other ambitious and discontented persons: the ill successs wherof we have before declar'd.

6. Concerning which the relation of *Isidore* writers scarce deserve to be taken into examination. Who tell us that *Ollennus* being vanquish'd by *Artorius* fled to *Finemora* King of Scotland, who refused to yield him up at the request of *Artorius*: on the contrary in his quarrell he rais'd an army, fought and vanquish'd *Artorius* in the Province of *Westmerland*, which, say they, since *Catulus* his times belonged to Scotland. All which story seems an invention on purpose to illustrate the name of Scotland and its pretended Kings: of which no mention as yet can be found in any approved Authors.

7. At this time *Constantine* made his abode in Gaul, afterwards call'd France: where he was much distracted and disquietted: and more by the factions of *Schismatics* among Christians, then any commotions of continuing barbarous Nations. Upon which occasion he was compell'd to command a General Assembly or Synod of the Western Empire to meet at Arles for composing the seditions rais'd by the *Donatists*. To which Synod since the British Bishops were by name call'd, it is requisite we should make some stay to declare the proceedings of it.





CONYAN-  
TIE. EMB.  
D. A. 314

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CONYAN-  
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IX. CHAP.

## IX. CHAP.

1. *Of the Schism of the Donatists, and its occasion.*

2. *Of the Donatists after several condemnations: still appeals.*

1. **T**HE History of Truth and Peace having lost the advantage of opposing Christian Religion by the violence and rage of her instruments, the *Donatists* persecuting *Supremes*, did not for all that cease from his malice, which was heightened by Envy against it, but rather created another way with more success, by suggesting matter of seditions and divisions among Christians themselves. The first publick infamous scene of which scandal was *Carthage* in *Africa*: had the occasion, was this.

1. *Caecilianus Archbishop* to *Masimus* Bishop of *Carthage* had reprehended a *Spanish* woman call'd *Tacile* then living in that City, because before receiving the holy Sacrament she had with veneration kiss'd the head of a certain person esteem'd by her a *Martyr*, yet not acknowledged for such by the *Bishop*. *Tacile* being a woman of great power and wealth upon this reprehension conceived an implacable rage and fury against *Caecilianus*, secretly expecting all occasions of revenge.

2. This was afforded her not long after, in the year of Christ three hundred and six when upon the death of *Masimus*, *Caecilianus* was chosen Bishop of that City. For he requiring a restitution of certain vessels of silver and gold belonging to his Church, which in the late time of persecution had by his *Predecessor* been recommended to the fidelity of certain *Slaves* of that City, they to avoid the necessity of restoring them, joy'd themselves to the faction of *Sernus* and *Celestinus*, who had subversively sought after the same advantage, and were rejected the reference of which repulse incited them to question the Election of *Caecilianus*. *Tacile* secretly joy'd herself to this faction of unjust distressed persons, who publicly withdrew themselves from the Communion of their Bishop, by which means there was rais'd in *Africa* a most horrible and irreconcilable schism, the flame whereof could not for many ages be extinguish'd.

3. These furious persons as far as they their party invited to *Carthage* a number of *African* Bishops who formerly in a publick Council at *Carthage* had been condemn'd *Traditors*, that is, such as for further persecution had deliver'd up to *Barbarous* Magistrates the holy *Scriptures* and *Relics* belonging to the Church, among whom the principal was *Optatus* Bishop of *Ugent* and *Reus* of *Masada*. These Bishops, however, themselves kept their assemblies at *Carthage* separated

from *Caecilianus* in opposition to whom they presumed sacrilegiously to ordain another counterfeit Bishop of *Carthage* call'd *Masimus*, one who had been *Traditor* to *Caecilianus* when he was *Archdeacon*, and was now a *Damptick* of *Tacile*.

Moreover to justify their schism, these Bishops, who were most manifest *Traditors* themselves, alledged that *Caecilianus* his Ordination was illegall, because he had received imposition of hands from *Serius* Bishop of *Aranga* and others, whom they falsely accused of their own crime. They likewise wrongfully charged *Caecilianus*, that he had forbidden necessary provision to be administered to certain *Martyrs* in prison during the last persecution. All which calumnies they by letters spread through the whole country of *Africa*. *Caecilianus* in the mean time being acknowledged lawfull Bishop by *Masimus* Bishop of *Rome* and all other Bishops through the *Catholic* Church, before whom he confidently offer'd himself to a legall tryall. This relation is given by *Optatus* and *Reus* *Archbishops*.

4. Now though this schism was chiefly fomented by *Sernus* and *Celestinus*, together with the *Communion* of *Slaves* and *Tacile* and encouraged by *Donatists* and other *Traditors* Bishops, yet it still took its name & Title from *Donatus* Bishop of a place call'd *Ugent* (or, *Black* *Comagene*) in *Africa*, who first in the indignation of *Caecilianus* withdrew himself from the communion of *Caecilianus*, while he was *Deacon*. But the *Donatists* being allowed to take their appellations from one who had been condemn'd by *Pope* *Melchior*, chose rather to call themselves *Donatists* from another *Donatus*, who succeeded *Masimus* in the schism, and whom they esteem'd a person of great eminence both for learning and Sanctity.

5. This unhappy schism received such strength in a short space, that within three years, leaving themselves with *Traditors* Bishops, and drawing into their sacrilegious Communion all the *Heretics* they assembled a Council of two hundred and twenty and seventy Bishops, which assembling together for many days, and repeating all their former *Constitutions*, made a *Declaration* of their schism, and the horrible crime of *Tradition*, if they should be re-accepted, should surely flaming be admitted into Communion as if they were *Traditors*.

6. When *Caecilianus* had overcome *Masimus* the *Donatists* chose a *Caecilianus* *Co-winner* of victory to find his house full of calumnies and accusations against *Caecilianus*, upon the *Tradition* with him then in *Carthage* and some of the *Donatist* Bishops made a voyage to *Rome*, humbly requesting him to appoint a Council of that name. The *Donatists* desired that Council for great indignation against *Caecilianus* a *formal* judgment from *Rome* by which the schism

Optat. l. 1.  
con. 7.  
Optat. l. 1.  
con. 7.

Optat. l. 1.  
con. 7.

Optat. l. 1.  
con. 7.

Optat. l. 1.  
con. 7.



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most of Christ. Yet with extreme importunity they at last wrested from him for their Judge, *Marinus* Bishop of *Colonia Agrippina*, *Africanus* Bishop of *Aulun*, & *Marinus* of *Arles*. But presently after this, *Constantin* considering of what weight and necessity the authority of the *Roman* Bishop was in such a cause, he commanded the *Donatist* Bishops, together with *Cecilianus*, and as many other of his *Commodities* to attend these three Judges at *Rome*, to debate and conclude the cause before the holy *Pope Melchisedes* in a *Roman* Synod: To whom likewise the pious Emperor wrote a letter, in which he tells the *Pope* that he thought fit to send these contending Bishops, before him, to the end they might receive judgment from him and the other Judges, as you know, saith he, the most holy Law of God requires.

10. A Synod therefore being assembled at *Rome*, the result thereof after a diligent examination of the parties and witnesses, was a condemnation of *Donatus* Bishop of *Caserta* by the Sentence of all the Judges, for by his own Confession he had rebaptised some who joynd in *Communion* with him, and impos'd his hands on Bishops, who in persecution had renounced the *Faith*. On the other side, *Cecilianus* was pronounced innocent, because the witnesses brought to accuse him protested that they could lay no crime at all to his charge.

11. But notwithstanding this Judgment, the *Donatists* without any consideration of justice or truth most impudently appeal'd from these Judges to the Emperor himself: who upon the first hearing mention of such an Appeal, cry'd out, O the rabid impudence of these men, they have presumed to interpose an Appeal at the custom of among Heathens in former causes. Yet after all this, the *Donatists* were so shameless as to boast that *Constantin* had adjudged the cause to *Donatus* and condemn'd *Cecilianus*. And moreover to extenuate the judgment of *Pope Melchisedes* against them, they endeavour'd to defame his memory by insinuating to him that he had been a *Traditor*.

12. The *Donatists* still continuing their tumults in *Africa*, and directing their malice principally against *Felix* Bishop of *Aptungu* the Treasurer of *Cecilianus*, whom they accus'd to have been a *Traditor*, *Constantin* gave commission to *Elisium* Praefect of *Africa* to determine that cause who in the examination detecting many lies and frauds of the *Donatists*, pronounced in a legall manner the innocence of *Felix*. But once more they appeal'd from his judgment to the Emperor, to whose Court likewise many of their Bishops repaired, protesting that many of their allegations of greatest weight had not been taken into consideration in the former judgment. Whereupon *Constantin*, not daring (as *S. Augustin* saith) to become a Judge of the judgment given by Bishops at *Rome*, refer'd the

matter to a Synod of all the Western Bishops, appointed to meet in the City of *Arles*, because his abode was then in *Gaul*. And for that purpose he directed his letters to the *Metropolitans* to send their Bishops, and to the Praefect of *Africa*, *Ablavus*, and other Magistrates to defray the charges of such Bishops of both parties as took their journeys to the Council: Examples of which letters are still extant in *Eusebius*, &c.

## X. CHAP.

1. 2. Council of *Arles*: condemns the *Donatists*.
3. 4. 5. Several Canons thereof.
6. The names of British Bishops in it.

1. IN the Council of *Arles* there mett above two hundred Bishops, from all parts of the Western Provinces as far as *Brittany*: who in the first place examining again the cause of *Felix* Bishop of *Aptungu* the Treasurer of *Cecilianus*, declared him innocent of the crime of *Tradition* impos'd on him by the *Donatists*, so confirming the judgment formerly given in *Africa*.

2. This cause being concluded, it seem'd good to the Fathers to frame certain Canons touching Ecclesiasticall Discipline to be uniformly observed through the whole Church. And first they ordained that the solemn Feast of *Easter* should be celebrated the same day through all Churches: This they did in opposition to the *Quartadecimani*, who observed it according to the Jewish custom on the fourteenth day of the first Moon in *March*, which practise began now more and more to prevail in the East. To this Canon the British Bishops in this Council subscribed, so that the controversy afterward arising about its observation in *Brittany*, was not whether the Eastern practise should be kept here, but only whether in case the fourteenth day of the first Moon should fall on a Sunday, *Easter* should then be observed, or no: The Scottish Prelats affirming, and the others denying.

3. Another Canon of this Council, which is the thirteenth, deserves our particular consideration, in which it is ordain'd, that all those should be removed from the Order of the Clergy who in time of persecution had delivered up to Pagans the holy Scriptures or *Vasa Domini* our Lords Vessels: which Vessels, that they were deputed for the Christian Sacrifice appears in the twentieth Canon, which commands that a place to offer Sacrifice should be afforded to a stranger Bishop. *Justitum* therefore our then British Bishop subscribing to this Council, did offer Sacrifice, and could not be denyed that privilege in a strange countrey, which now would be refused him in his own, with death if he perform'd it.



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A.D. 314.

4. Some Translators doe much boast of a pretended Canon in this Council prescribing that if Deacons at their Ordination shall promise their Religion to marry, it might be lawful for them to doe so, yet no man in the Assembly. But Sir Henry Spelman ingeniously observes that in ancient Copies he could not find this Canon among the rest. And how ever if such a Privilege had then been allowed to Deacons, since Priests are not mention'd, it argues that they were forbidden marriage.

5. At the conclusion of the Synod, Marcellinus Bishop of Arles in the name of the whole Assembly wrote a letter, yet extant, to Pope Silvester, when he annexed a Copy of the Canon ordain'd there, desiring that by his care and diligence the said Decrees should be observed in all Churches. Here was find likewise among the rest our British Bishop Agostinus professing the Unity of our Holy Mother the Catholick Church with the most Religious Pope Silvester, whom with due reverence they all salute: They indige likewise all those who receive Tradition, to be possess of an unbridled mind, boldness and perousness to our Christian Law. Lastly they profess their acknowledg-ment that the Apostles 1. Peter and 2. Paulus only sent Bishops to Rome, but likewise his mil-estimation still glorify and by their blood shed there. Such Propositions as these made by our Primitive British Bishops doe much vary from the modern stile. Let the reader therefore judge to whether party it is most safe to adioyn himselfe.

6. It is observed by persons learned in Ecclesiastical Antiquities that through the negligence or mistake of Translators, the Names of the Bishops present and subscri-ving to this Council are wrongfully transfer'd to the End of the second Synod assembled some years after at the same City of Arles. Among whom those Bishops which came from Britany, and for whose sake it was our obligation to insist on this synod, were according to the most corrected Copies these which follow, and according to this Order:

The first among the British subscribers was Eleutherius, Bishop of the City of York in the Province of Britany. The second was Agostinus Bishop of the City of London in the same Province. Concerning whom the Jewell of the Church of Magdeburg give this testimony, that he was a man, considering the age wherein he liv'd, many ways learned, and well versed in his con-versation: who among other things wrote one Book to his own Countrymen touching this Council of Arles, and several Epistles to Hilary Bishop of Poitiers. He was famous in the year of Grace three hundred and fifty. The third British Bishop was Melitus, Bishop of the City of Exeter, The Colony of the Iudaeans: Which no doubt is an Error, arising from the mistake of ignorant transcribers, who instead of Colon. Camulodun (that is Malden in Essex, anciently a famous City) wrote Colon. Lon-

dun: the City of London being better known to them than that of Camulodun.

7. Now though the Decrees were utterly condemn'd by this great Council, yet they rested not: but most importantly insinuated a third Appeal from the Council to the Emperor. The sentence whereof does not concern our present designe to enquire into. Therefore we leave the reader to other Historians who purposely write of such matters.

## XI. CHAP.

1. Disputation at Rome with Iovius.
2. Acts of Pope Silvester deposed.
3. Iovius deposed.
4. Of Melitus's story.

THE year following in a synod assem- bled at Rome by Pope Silvester a publick disputation was hold between the Emperor and his Bishop Melitus between certain Chris- tian Bishops, of whom the Pope was Chief, and certain principal Jewish Rabbies, as wee find related by Pope Adrian in an Epistle to Charlethoman, in these words, In the very beginning when Christian Religion was first publicly profess'd, the Emperor Constantine being newly converted, his Bishop Melitus came to him at Rome accompanied with twelve Rabbies and Pharisees, who were principal Masters among the Jews. And the Emperor with his son Con- stantine the Emperor thought fit that an assembly and meeting should be appointed between the Jews and Christians: in which the holy Pope Sil- vester presiding with many holy Bishops did much enlarge the authority of the Christian Faith, as well by scriptures as miracles, and so by Gods pro- vidence obtained the victory. Thus wrote Pope Adrian out of the ancient Acts of Pope Silvester.

1. Which Act being much depreaved, gave occasion to several Priests to impute to I. Melitus that she was an Enemy to the Chris- tian Faith, from which she would have averred her Son, that she was a Jew, or as others say, a Pagan. Whereas if the said Acts were truly related, it would appear that she loved her Son to repulse the insolency and malice of the Jews: Which this very year the Emperor did, as hath been declared, by a most severe Edict sent to his Prefect Augustus against them.

2. 3. Chrysostom likewise testifies that the Jews feeling the favour born by Constantine to Christians, rebel'd against him: and being suppress'd, the Emperor caus'd their ears to be cut off, and a mark of their rebellion to be imprim- ed on their bodies, and then carried them up and down like prisoners, & slaves and fugitives, with their members maimed, that all men every where might be witnesses of their crime, and to deterre the rest from like attempts afterward.

XI. CHAP.

A.D. 314.

Adrian. 7.  
Epist. 2. ad  
Carol. M. 9.  
Brev. ad  
A.D. 314.

vid. 2. con.  
ibid.

Chrysost.  
Orat. 2. con.  
Iudaeos.

4. Eusebium



A. D. 313.  
Euseb. in vit. Constant. l. 4. c. 6.

4. Eusebius indeed relates, that when Helena before Constantine's conversion was little imbued with piety, her Son by his example and exhortations repared her so pious, as if from her infancy she had been instructed and directed by the mouth of our Saviour himself. From which some collect, that Helena was not a Christian till after her Son's Conversion: Not observing, that Eusebius speaks not of the Faith of Helena, but her piety: which upon occasion of the apparition of the holy Crosse to her son, was kindled into a great flame, as she showed by her following actions.

them to the judgment of Bishops, whose sentence was to be ratified, as if it had been pronounced by the Emperor himself. To which effect there is still extant a Rescript of his directed to Ablavius one of his Pretorian Prefects.

4. Moreover whereas the ancient Roman Lawes were extremely severe against Celibacy, insomuch as unmarried persons were excluded from succession in inheritances: Constantine considering how prejudiciall this was to Christian Religion, in which many professed Virginity and single lives, not out of an unwillingnes to leave an offspring behind them, but because as Eusebius saith, they preferred the love of Christian Philosophy and perfection before the sensuall pleasures of Matrimony, and therefore consecrated themselves entirely both soules and bodies to the Service of God in a pure chaste life: For this reason he utterly abolished the foresaid Roman Lawes: shewing withall great honour and admiration to Convents of Consecrated Virgins. Yea this extraordinary Priviledge he granted to them, saith Socrates, that all persons male or female consecrating themselves to Virginity, though they were under age should have the power of disposing their estates by will, contrary to the custom prevailing among the Romans. Moreover, saith Theodoret, he ordained that a certain measure of wheat should yearly be given to all Widows and those who observed a Virgin life. Of which proportion the impious Apostat Iulian took away two third parts, the third remaining to the times of the Historian.

5. To these pious Lawes wee will add some few others of the like Nature, to the end we may shew the state of Christian Religion in those dayes: For it is not to be doubted but what was practised in other parts of the Empire, was observed likewise in Bithynia.

6. This devout Emperour therefore instituted a Law, That all Judges, and all people living in Cities, together with all trades should rest on the Venerable day of our Lord. But as for those (Pagans) who lived in the Countrey, free license was given them to employ themselves in cultivating the grounds: Because it often happens that no other day is more commodious for plowing or digging the Vine. Care therefore ought to be taken that an opportunity of a common good granted by divine Providence should not be lost.

7. Yea so admirable was Constantine's piety, that he thought fitt to prescribe a Form of Prayer to be recited on all Sundays both by Christians in Cities, and Pagans in Villages, and specially by Soldiers, in these words, Wee acknowledge thee the only God: wee profess thee our Souveraign King: Wee invoke thee our Helper: By thee wee obtain Victories: by thee wee have vanquished our Enemies: Wee acknowledge that from thee wee have obtained present felicity, and hope wee shall obtain future also. Wee are all of us thy Suppliants: Wee beseech to preserve

A. D. 313.

Euseb. in vit. Constant. l. 4. c. 16.

Socrus. l. 1. c. 9.

Theodoret. l. 1. c. 31.

A. D. 313. Cod. Theod. l. 1. de Festiv.

Euseb. in vit. Constant. l. 4. c. 19. 20.

XII. CHAP.

XII. CHAP.

1. 2. Licinius wars, and is overcome.
3. 4. Constantine's severall Lawes for Christians.
5. 6. He prescribes a Form of Prayer, &c.
7. 8. 9. His fast in consulting Augurs, and the consequences of it.

A. D. 317.

1. IN the year three hundred and seventeen Licinius forgetfull of his Covenant with Constantine, began a persecution against Christians, and a war against Constantine himself: to strengthen himself wherein he had recourse to his Augurs and lying Oracles: but Constantine with the Sign of the Crosse alone overthrew him in two battles. And the protection afforded by this sacred Ensign was so notorious, that Licinius himself gave command to his soldiers not to go against it, yea not so much as to look towards it; saith Eusebius: For it was observed that whosoever bare that Ensign could never be wounded, for the darts cast by the Enemy were continually and remained fixed in the staffe that supported the Crosse: this the same Authour relates from Constantine's own mouth.

2. Constantine's moderation was such after his double Victory, that he was contented to renew a league with Licinius, assigning him all the Eastern Provinces together with Thrace. But Licinius renewing the war, was slain the year following: Whereby a firm peace was given to the Christian Churches all the world over.

3. Then began Constantine to employ himself in enriching and adorning the Church, and granting great immunities to Ecclesiastical persons: for which purpose he published this Law, Let all those who employ their Ministry in the Divine Worship, that is, all who are called Clerks, or Clergymen, be entirely excused from all manner of Civill offices or duties: to the end that they be not by the common malice of any withdrawn from the Service of God. Socrates adds that he decreed, that if any Clergy men were called into judgment by Civill Magistrates, they might appeal from



A.D. 314.

Eugen. L. I.  
c. 2.Ap. Consti-  
nion. de. off.  
A. D. 322.

A. D. 324.

many years safe and victorious Constantine our  
Emperour, together with his pious children.

8. Yea moreover as *Sozomen* relates,  
in honour of our Saviours Cross and Pas-  
son he ordained a vacancy of judgments  
and Trades likewise on *Fridays* and that  
some time should be spent then in Prayers  
and supplications to God.

9. Lastly he not only by his own ma-  
gnificence enriched the Church, but by a  
Law opened as it were the purses of all  
men to endow it: For he gave a generall  
licence to all persons without exceptions  
to bequeath what proportion of their  
goods they thought fit to the most holy  
Congregation of the Catholick (Church.)

10. Yet one action this time *Constantine*  
did by which he stained the purity of his  
Faith. Being at *Sardica* he was inform'd  
from *Rome* that his Palace had been struck  
with lightning: Which was an ominous  
sign to the Pagan *Romans*, and according  
to their ancient Laws to be averted by  
many superstitious lustrations and purga-  
tions. Whereupon in condescendence to  
their request, he gave order to the *Magi-  
strats* to consult the *Sooth sayers*, what was  
portended thereby: onely he commanded  
them to abstain from domestick sacri-  
fices.

11. But this unlawfull condescendence of  
the Emperour wrought an effect to the preju-  
dice of Christians which he did not expect:  
For upon this occasion the *Heathen Roman*  
*Magistrats*, at the instigation of the *Aru-  
spices*, or *Soothsayers* would compell the  
Christians to joyn in the publick expia-  
tory sacrifices. But they refusing to doe it,  
chose rather to leave the City: Which  
doubtlesse was the cause of the voluntary  
Exile of the Holy *Pope Silvester*.

12. Hereupon *Constantine* being informed  
of this was forced to publish a Severe Law  
commanding, That if any one should en-  
deavour to compell any Ecclesiasticall persons,  
or any other professing the most holy Law of  
the Catholick sect, to celebrate the Rites of  
*Heathenish lustrations*, if he were a mean per-  
son he should be publickly bearen with clubs:  
if otherwise, he should have a grievous fine  
imposed on him.



## XIII. HAP.

XIII. Ca.

1. 2 *Constantine* baptised at *Rome*: and the  
occasion of it. Error of *Eusebius*.

6. 7. &c. His Gross acts of Piety after his  
Baptism.

1. **H**itherto *Constantine* had deferred his  
Baptism according to the Custome  
of many in that Age, who being taught  
that that Holy sacrament is a certain purga-  
tion of all Sins, and gives to the persons  
an immediate and undoubted right to  
heaven, frequently delayed the receiving  
it till their declining age, or when death  
was ready to seize on them. But in this  
year many sad misfortunes proceeding from  
heynous sins enforced *Constantine* now to  
have recourse to that saving remedy.

1. True it is that *Eusebius* and other *Greek*  
*Authors* mislead by him, affirm that he  
was not baptised till near his death, and  
then received that sacrament from the Sacri-  
legious hands of *Eusebius* Bishop of *Ni-  
comedia*, a principall pillar of the *Arian*  
*Heresy*. Thus wrote the other *Eusebius*  
Bishop of *Caesarea* of the same faction, to  
please *Constantine*, his Son, seduced by  
them. But the constant Tradition of the  
*Western Church*, confirm'd by many proofs,  
as the authentick Acts of *Artemius* &c.  
doth positively inform us that this year  
being the three hundred twenty fourth  
after the Incarnation of our Saviour, *Constantine*  
received Baptism at *Rome* by the hands of  
*Pope Silvester*, upon this occasion:

3. The younger *Licinius* his Sisters Son  
was falsely accused to him of a design to  
rebell against him, whereupon *Constantine*  
commanded him to be slain. Immediately  
after this he put to death his own eldest Son  
*Crispus* born to him by *Minervina*, a young  
Prince already famous for many Victories,  
and adorned with many vertues, and prin-  
cipally with chastity: The crime layd to his  
charge was an attempt to violate his Mother  
in Law *Faussta*, *Constantine*'s wife. In conclu-  
sion it being too late discovered that this  
accusation was falsely invented by *Faussta*,  
because the young man would not yeild to  
her lust, *Constantine* caused his wife to be  
stilled in a hot bath.

4. After these calamities and crimes, as  
we read in the Acts of *Pope Silvester*, and  
find asserted by *Pope Hadrian* and the *Fathers*  
of the Second General Council of *Nicaea* &c.  
*Almighty God* struck *Constantine* with a Le-  
prosy: who being anxious to find a remedy,  
he was inform'd by the *Soothsayers* that the  
only way to restore him was by a bath of  
Infants blood: Which detestable *Medecin*

being



A. D. 324.

being abhor'd by *Constantin*, God was pleas'd by a Vision in Sleep, wherein the *Apostles S. Peter and Paul* appear'd to him, to instruct him that the only certain Remedy would be to receive Baptism at the hands of the Holy Pope *Silvester*. Which was accordingly with great solemnity perform'd.

5. Hereof an evident and Visible proof to this day is the magnificent Chappell built by *Constantin* himself in the same place where he was baptis'd: in which according to the description eight hundred years agoe taken by *Anastasiu Bibliothecarius* out of a most ancient Manuscript, there was a font (Baptisterium) built of Porphyry, and covered within and without with three thousand pound weights of pure silver: and over it hung a Phiale weighing fifty pounds, of pure gold, in which yearly two hundred pounds of Balsam did burn. On the brink of the Font was placed a Lamb of pure gold which poured forth water, and weighed thirty pounds. At the right hand of the Lamb stood the statue of our Saviour of pure Silver weighing one hundred and seventy pounds. And on the left hand was placed *S. John Baptist* of silver weighing one hundred pounds, holding a scroll wherein was written, Behold the Lamb of God: behold him who takes away the sins of the world: &c.

6. After his Baptism, the Emperor according to the Church's Custom being for seven days cloath'd in white; consecrated every day with some signall act of Piety: In the first he published as a Law, that *Christ* is the true Lord who cleansed him from his Leprosy: and whom he commanded to be adored through the whole Empire. On the second he decreed severe punishments on those who by word or deed should dishonour him. On the third he decreed like penalties against those who should persecute or molest any Christians. Afterward he conferr'd on the Roman Churches Imperial Privileges. On the fifth day he granted immunities to all other Churches. On the sixth and seventh dayes he added many other Gifts to Ecclesiastical persons: And on the Octave, as wee read in the Acts of *S. Silvester*, *Constantin* appear'd in publick perfectly cleansed both from his sins and Leprosy: And coming to the Confession of *S. Peter*, he took the Diadem from his head, and putting off his Imperial robes, he taking a shade in his hands opened the earth for a foundation of a New Church, and in honour of the twelve Apostles he carried out on his shoulder twelve baskets full of Earth: and then with great joy receiving the Bishop into his Chariot, he return'd to his Palace.

7. After this the Pious Emperor extended his munificence to Gods Church all the Empire over: For as *Eusebius* testifies, he sent letters to all the Eastern Bishops encouraging them to build Churches, for which he supplied them out of his publick Treasure. Many of which Churches (both at Rome and elsewhere) were consecrated to the honour of the Apostles and

Martyrs, as *Laurentius*, *Hippolytus* &c. Whose solemn Feasts he commanded to be observed even by the Pagans with honour and Veneration.

4. To these Churches devout Christians repaired with great zeale, and as suppliants here demanded their intercession. This was the practise, not of the meaner sort only, but persons of the highest rank: For thus *S. Chrysostom* instructs his people of *Antioch*, He who wears the Imperial Purple, saith he, comes hither: he embraces the Sepulchers of Martyrs, and laying aside all haughtines and Pride, he stands before them in the posture of a suppliant, beseeching them to intercede unto God in his behalf.

## XIV. CHAP.

1. 2. *Constantin goes into the East: and why.*
3. 4. *First Council of Nicæa against Arius.*
5. 6. *Its Decree about Easter.*
7. 8. &c. *Error of the Britains about it, whence derived.*

1. THIS so publick and zealous Profession of a New Religion rendred *Constantin* odious to the Roman Senate: who could not with patience support the decay of their ancient Superstition. Which was the cause that he grew weary of Rome, and made a progresse into the Eastern Provinces: where he intended to establish a new seat of the Empire: which he afterward executed at *Byzantium*, call'd from his own name *Constantinople*.

2. Another cause there was obliging him to repaire into the East, which was to compose the seditions and tumults caused by the blasphemous Heresy of *Arius*: Who denied the Divinity of the Son of God, affirming that time was when he was not, though he was the first of all Creatures. In which Heresy not a few Bishops ioynd with him, which occasion'd great disputes and divisions in the Church to the scandall of Christianity.

3. *Constantin* therefore being much disquietted with these tumults, endeavour'd first by his own exhortations and letters written to *Arius* himself, and to *Alexander Bishop of Alexandria* who first reprehended *Arius* for his Heresy, and upon his obstinacy excommunicated him &c. to compose their differences: But finding that meanes inefficual, caused a Council of the whole Church to be assembled at *Nicæa* in *Bithynia* consisting of three hundred and eighteen Bishops, who decided that Controversy, determining from Scripture and Tradition, That the Son was Consubstantiall (in *quod*) to the Father.

4. The Acts and Decrees of which Council not being our present business, and being

A. D. 325.

id. ibid. l. 4. c. 35.

Chrysost. hom. 86. ad Pop. Antioch.

XIV. CHA

A. D. 325.

Eusebius vita  
Const. l. 1.  
c. 44. 45.



CONSTAN.  
EMP.

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## The Church-History of Brittany

DIOCLET.  
EMP.

A.D. 325.

at large declared by ancient and modern Ecclesiastical Writers, we will here omit. There also we may read with what meekness, respectfulness & Charity the pious Emperor behaved himself to the Bishops, how he refused to be a Judge of the criminations and mutuell accusations of one another; How he fortified the determination of the Synod by his Imperial authority, commanding all to submit unto it; how he banish'd the Arian heretick Arius &c.

3. Only one particular Decision must not be omitted, because our ancient British Church was particularly concern'd in it, and that was the order made for the universall observation of Easter, or Feast of the Resurrection, in opposition to the Eastern Jewish custom of the Quatrecimani. This Feast therefore was indispensably to be observed on the first Sunday (or Lords day) following the fourteenth day of the first moon after the Vernal Equinox: accordingly as the late Synod of Arles and severall Popes had before ordained.

4. Now because some skill in Astronomy was requisite to find out exactly the time of the Vernal Equinox and age of the Moon, therefore the Council thought fit to recommend this care to the Patriarch of Alexandria, because in Egypt by reason of the evenness of the region and purity of the aire this skill most flourished. The said Patriarch therefore, as S. Leo saith, was obliged every year to give notice to the Bishop of Rome of the day wherein Easter was to be observed, to the end that by his letters information should be given to all other Christian Churches. By this means a perfect knowledge of the Feast being communicated to all Provinces, the order was, that during Mass on the Epiphany or Twelfth day after the Nativity a Deacon with a clear loud voice announced to the Congregation the day of Easter following: by which was regulated the beginning of Lent and all other Feasts called Movable.

7. Hence it is apparent that all Western Churches, and particularly Brittany, observed Easter conformably to the Determination of this holy Council, as Paschall Letters could safely and conveniently be sent into Brittany.

8. The said custom of requiring notice of the time of Easter from the Church of Alexandria continued as long as that Church remained in Communion with the Romans. But a breach being made between them upon occasion of the Eutychian Heresy prevailing in Egypt, the following Popes would no longer admit such Letters, but undertook themselves the same care: for which purpose they consulted the iudgment of other Bishops, as S. Ambrose testifies touching himself, that his advice was expected about this matter.

9. An uniformity therefore was still observed through the Catholick Church in the Observation of Easter. But terrible wars

and tumults hapning in Brittany not long after, by which a free commerce with the Roman Church was interrupted, especially after the Infidel Saxons had possess'd themselves of the sea-coasts, and driven the poore Britains into the inward mountainous Provinces, no wonder if they, wanting information from Rome, began to vary in that observation and Rite.

10. It is therefore a great mistake of severall of the more learned among Protestant Writers, who grounding their suspicion on a sharp Controversy not long after ensuing in Brittany about the observation of Easter betwen the Northern and Southern Inhabitants, doe affirm that the ancient Britains follow'd the Eastern Rite of the Quatrecimani: from whence they infer that the Gospel was not communicated to this Island from Rome, but certain Eastern Apostolick Missioners.

11. But the contrary is most evident. For first it is certain that they received the order about Easter, from Pope Eleutherius. Again as certain it is that Augustine Bishop of London carried into Brittany the Decrees of the Council of Arles. Thirly wee find expressly in the Letter written by Constantine to all Churches, that among other Provinces which observed the order prescribed by the Council of Nicaea after that of Arles, Brittany was one.

12. The Errour therefore which in succeeding times crept among the Britains was not the Oriental Jewish way of observing Easter (as in the Law of the Passover) exactly on the fourteenth day of the Moon, as the Quatrecimani did, whether that day were Sunday, or not: But only this, that when it fell upon a Sunday, they did not, as all other Catholick Churches did, delay the celebration of it till the Sunday following, on purpose to declare their opposition to the Jews: but they kept it on that day in which the Jews kept it. So that once in seven years, they varied from other Christian Churches. The only cause of which Errour doubtlesse was the calamity of those times when all commerce between the Britains and Rome was intercluded.





XV. CHAP.

XV. CHAP.

1. 2. &c. S. Helena's journey of Devotion to Jerusalem: and Churches built by her.
3. S. &c. The Invention of the Holy Crosse.

**P**resently after the dissolution of this famous Council, Helena the Mother of Constantine, being near fourscore years old, had the courage and servour to undertake a pilgrimage to Jerusalem, there to visit the holy places sanctified by our Lords actions and sufferings, and to adore his footsteps. For surely, saith S. Hieron, to adore the place where our Lords feet stood, is a part of Faith. So that it was not Superstition, as the Lutheran Centurionist calumniously impute to her, but an act of singular counsell and wisdom, as Eusebium, yea by divine admonition received in her sleep, as Irenaeus saith, that she was incited to this journey.

1. The place which she most ardently desired to visit and adorn was the Sepulcher of our Lord, which the flagitious impiety of former Pagans had endeavored to blot out of the memory of man kind, foolishly thinking hereby to hide and make divine Truth undiscoverable, saith Eusebium. So that it cost incredible labour to remove that vast heap of earth with which it had been covered; on the top of which had been raised a Temple to Venus, solemnised with all manner of impiety.

2. The place being cleansed, there was by Constantine order erected upon it a most magnificent Temple, the structure and ornaments wherof are particularly described by the same Historian. And besides this, the same devout Emperesse began the building of two other sumptuous Churches, the one at Beth-lehem where our Lord was born, and the other on Mount Olive, whence our Lord ascended into heaven: Which after her death, shortly succeeding, were finish'd by her Son. In this last place was yet extant the impression of our Lords feet, which she honoured with due veneration: Concerning which the Prophet Zacharias long before prophesied saying: And in that day his feet shall stand upon the Mount Olive, over against Jerusalem to the East. S. Hieron testifies that the same footsteps of our Lord imprinted on the ground, were shewn in his time: And though the Earth was continually taken away by the devotion of Christians, yet those holy footsteps did immediately receive their former state.

3. Hereto we may not omit to adioyn a stupendous Miracle related by Sulpitius Severus in these words, That was a wonderfull thing, saith he, that place on which at his Ascension our Lords feet last stood, could not be consumed to the rest of the pavement about. For whensoever

marble was layd on it, the earth refused to receive it, casting the stones of themselves upward to the faces of those who applied them: And moreover the footsteps of our Lord there seen are a lasting Monument: that the dust there had been trod on by our Saviour. S. Bede adds another Miracle, that whereas the Temple built over the place consisted of three stories or concamerations, the two uppermost wherof were vaulted with Arches, that which was the lowest and most inward could by no art or labour be closed with a vault.

4. But whilst these magnificent structures were preparing, there yet wanted that which the devout Emperesse most of all desired to find, which was the Holy Crosse on which our Lord perfected the Redemption of mankind, and by the apparition of which her Son had lately been drawn to Faith and Baptism. A rumour there was that it was still extant, hid in some of those holy places: but where to find it, was the difficulty. Command therefore was given that all places there about should be digg'd, but in vain. At last, saith Rufinus, the Religious Lady was by a celestial admonition informed where it lay. Whereupon causing all the rubbish to be removed, she found deep under ground three Crosses in a confused order. So that her joy was much diminish'd by the uncertainty which of them was the true one. There was found likewise with them the Title which had been written by Pilate in Greek, Latin and Hebrew letters: But yet that being separated, did not give any signs whereby to discern which was our Lords Crosse. In this uncertainty the only remedy was to begg by Prayer a Divine testimony. It happened that at the same time there was in the City a certain woman of quality who lay sick of a grievous disease, ready to expire. Macarius therefore who was then Bishop of Jerusalem seeing the Emperesse and all about her solicited to discover the true Crosse, commanded saying, Let all three be brought, and God will be pleased to shew us that which bore our Lord. Entering therefore together with the Emperesse and many of the people into the sick womans house, he kneeled on the ground, and in this manner prayed, O Lord, who by thy only begotten Son hast vouchsafed to bring salvation to mankind through his suffering on the Crosse, and hast lately inspired into the heart of thy Hand-maid here present a desire to find the Crosse on which our salvation did hang, be pleased to shew unto us evidently which of these three Crosses was employed to glorify our Lord, and which for the servile punishment of malefactors: and let this be the mark: that this woman who lies here half dead, as soon as she touches the saving Crosse of thy Son, may be recalled to life from the gates of death. Having said this, he applied first one of the Crosses, which availed nothing: then the second, yet without any effect. But as soon as he had applied the third Crosse unto her, immediately the woman opened her eyes, rose up in perfect health, and with greater alacrity then ever before, she went up and down her house glorifying the Power of God. Thus was the Emperesse satisfied in that which she so earnestly desired.

Hieron. Ep. 114.

Engleb. Con. 10. 4. 117. Ensch. 132. 41. S. Hieron. 1. 4. 117.

Engleb. 11. 114.

114. 114.

114. 114.

Zachar. 14. 4.

Hieron. de loc. reb. 11. 114.

Sulpit. Sever. 114. 114.

Bed. de lach. 114. 114.

Rufin. Eccl. Hist. 1. 10. 114. 114.



A. D. 316.  
Vid. Zeph.  
1. 2. c. 1. 2. 3.  
1. 1. c. 1. 2.  
Theodor.  
1. 1. c. 1. 2.  
Sulp. Sever.  
Hist. 2. 2.  
Euseb. de laud.  
Constant.  
1. 2.

Theodor.  
1. 1. c. 1. 2.

Paulin. Ep. 11

Theodor. 1. 2.  
c. 1. 2.  
Ambros. de  
obit. Theod.

Zachar. 14.  
10.

Gregor. Tur.  
1. 1. c. 1. 2.  
c. 6.

6. The substance of this relation given by *Ruffinus*, is attested by the consent of severall other ancient Ecclesiasticall writers, so that to doubt of it, or impudently to deny the truth of it, as the *Lutheran* Centuriators doe, can be no other but an undeniable effect of malice against the Truth, testified hereby to their confusion.

7. The Pious Lady to declare her thankfullness to God for so signall a favour, was not content to build a magnificent Church to the Memory of our Saviours Passion, but added another which was dedicated to the saving sign of the Crosse, as *Eusebius* writes.

8. And as touching the Crosse it self, she took care that part of it should be sent to the Emperor, and honourably layd up in his Palace: the remainder she enclosed in a Boxe of silver, and gave it to the Bishop of Ierusalem, exhorting him that it might be there reserved as a Monument of our Salvation: Thus *Theodoret*: To which *S. Paulinus* adds, That every year on the day of our Lords Resurrection it is produced by the Bishop, and exposed to the peoples veneration: the Bishop himself first performing that honour to it.

9. *Socrates* further relates that *Constantin*, as soon as he had received part of the Crosse, believing that the City in which it was kept, should be preserved in safety from all danger, inclosed it in a statue of his own, which was placed in the Market place of Constantinople on a mighty Pillar of Porphyry. This, saith *Eusebius*, served to the most holy Emperor a firm bulwark of his Kingdom.

10. Besides the Crosse there were found other Ensigns of our Saviours Passion, which were not neglected by *Helena*: to wit, the Nails which had not only touched our Lords Body, as the Crosse did, but peirced into his sacred flesh and sinews, being bathed in his blood. Part of which nails, saith *Theodoret* and *S. Ambrose*, she took care should be artificially enclosed within the Emperours helmet, that thereby his head might be preserved safe from his enemies weapons: and part she mingled with the Iron of his horses bit: thereby both to give a safe protection to him, and likewise to fulfill an ancient Prophecy of *Zacharias* saying, That which is in the horses bit, shall be holy to the Lord Omnipotent. And a third nail she cast into the Adriatick Sea, during a horrible tempest: by which means she saved her self and company from shipwrack: Thus writes *Gregory Bishop of Tours*.



XVI. CHAP.

XVI. CH.

1. 2. Of *S. Helens* piety to Religious Virgins.

3. Of. To Martyrs, *S. Lucianus*, the Magi, &c.

7. 8. Of. Place of her death, Rome: where a Church is built to the H. Crosse.

12. 13. Of. *Constantins* piety to his Mother, August.

15. 16. Of. Her Memory celebrated in several places. Churches built to her honour in England.

WITH such Acts of Piety, devotion and liberality did *Helena* adorn her latter dayes: a particular account of which belongs to the design of this History, she being a *Roman* Princess. For which reason we will prosecute the course of her life which seems to have ended the same year, or in the beginning of the following.

1. An example of her humility and devout respect to Virgins consecrated to Gods service by a profession of Chastity, is related by *Ruffinus* in this manner. The holy Virgins, saith he, which she found at Ierusalem, she invited to dinner and entertained them with so great devotion and respect, that she thought it a misbecoming thing that her Maids should attend on her. Therefore she herself, being first after the manner of a waiting maid, set meat on the Table, gave them cups to drink, and poured water on their hands. Thus she who was Emperess of the world, and Mother of the Emperour esteemed her self no better then a servant of the hand maids of Christ.

2. *Eusebius* likewise celebrates her wonderful manificence shew'd through all her progresse in the Eastern Provinces. For whithersoever she came she gave innumerable gifts both to whole cities and particular persons of all professions. The poor she manificently supplied with all necessities: those who were condemn'd to working in mines, or perpetual imprisonment she sett at liberty, she oppos'd the deliver'd from fraud and injury: and those which were banish'd she restored to their own country.

3. At her return out of Palestine into Greece, she pass'd by *Drepanum* a Town of Bithynia, where reposed the Body of the glorious Martyr *S. Lucianus*: As soon as shee saw these holy Relicks lying so neglected, without any mark of honour or reverence, she in zeale to the honour of God and his Martyr caused a sumptuous Church to be built over them, & moreover enlarged the same place into a City, which she compass'd with walls and bulwarks. Which City her Son afterward call'd by his Mothers name *Helensopolis*: and to make her name yet more celebrated by posterity, the Sea there adioyning was called *Helensopolis* not because she was born there,

Ruffin. 1. 10. c. 1.

Vid. 1. 1. 1. Lucian. 4. Surium 7. 1. 1.



A. D. 326.

but because by her care and liberality the region there about formerly obscure, became illustrious.

5. We read moreover in severall ancient Monuments how this holy Emperesse in her progresse through the East having been informed of the place where the Bodies of the three *Magi* or *Wise-men* which came to *Bethlehem* to adore our *Saviour* new born, reposed, brought them with her to her Son *Constantin*, who reverently layd them in a Church of his new City, from whence they were translated to *Milan*, and afterward to *Colen*, where now they are with great veneration celebrated.

6. A more particular relation hereof we read in the Supplement of the Gallican Martyrology made by Andrew de Saussay, in these words, *At Colonia Agrippina in the Gallick style is celebrated the Memory of the three holy Kings, who on this day (the Sixth of January) adored our Lord in his cradle at Bethlehem. The Bodies of these Saints were by the care and devotion of the Holy Emperesse Helena brought out of the East to Constantinople, where in the Temple of Sophia (afterward more magnificently repaired by Justinian) they remained to the times of the Emperour Emanuel: who bearing a great affection to Eusebius Bishop of Milan, by birth a Grecian, at his earnest prayers bestowed on him those sacred pledges. Eusebius presently conveyed them to Milan, placing them in a Church of Religious Virgins. But in the year eleven hundred sixty and seven the Emperour Frederick having by force reduced Milan to his obedience, granted to his Chancellor Reynaldus Archbishop of Colen, at his most earnest suit, the same three Sacred Bodies, which he transfer'd to Colen, were he reposed them in the principall Church: in which place they are to this day celebrated with great veneration.*

7. In such pious works did the Holy Emperesse conclude her worldly pilgrimage. The place of her death is thus obscurely described by Eusebius: *The Tabernacle of her Body, saith he, was honoured with splendid funerals: For it was conducted with a great train of Guards to the principall place of the Empire; and there buried in a Royal Sepulcher. From which expression some collect that she was entomb'd at Constantinople. Thus writes Socrates. But Nicephorus better understood the sense of Eusebius, writing thus, when the end of Helens life approached, she deceased at Rome, being fourscore years old, wanting one; where her Memory is most celebrated.*

8. Most probable therefore it is that after her Eastern pilgrimage she stayd not in Greece, but with her Son, or before him, took her journey to Rome, to visit the Sepulchers of the two Chief Apostles: a devout practise frequented by former Christians, but much more afterward, and particularly by many of our Princes, as will hereafter appeare.

9. In which last voyage of hers, that seems to have hapned which was related out of

Gregory of Tours concerning her casting away into the sea one of the Sacred Nails belonging to the Holy Crosse, by which means she was delivered from imminent danger of Shipwrack by a Tempest.

10. We read in her life anciently written and conserved by Capgrave, that she brought with her to Rome a part of the Holy Crosse, which with great honour and veneration was placed in a Church, at her request built by her Son, and dedicated to the honour, and called by the Title of the Holy Crosse.

11. There likewise is related with what fervour and devotion she spent her last dayes: and how approaching to her death, after receiving the Sacraments of the Church, she was comforted with a vision of our Lord Jesus encompassed with a multitude of Angels, and holding his Crosse, shining with inexpressible brightness.

12. Eusebius moreover testifies how her Son Constantin was present at her death, and with a diligent and humble respect attended and ministered to her in her sickness: in whose presence accompanied with his Sons and Grandchildren she declared her last will. And Theodoret adds, That she gave him many exhortations to Piety, and bestowing on him such Benedictions as Parents usually at their death give to their children, she departed this world to eternall Happiness.

13. The same Eusebius worthily extolls Constantin for his wonderfull piety and respect to his Holy Mother: which was so great that he made her partner of the Empire, giving her the Title of Emperesse or Augusta, and causing golden Coins to be made and stamped with her Image: An Example of one such is afforded by Baronius, and another by Camden, in one side of which is written *Fl. Helena Augusta*: and on the other *Securitas Provincia, S.T.R.* Whereby it appears that she was transferred by Adoption into the Flavian family. And hence we find that Sulpitius Severus wrote with truth, that Helena Mother of the Emperour Constantin raig'n'd as Emperesse together with her Son.

14. After her death Constantin, as Anastasius relates, built unto her honour a magnificent Sepulcher (Mausoleum,) where in a Tomb of Porphyry he layd the Body of the most blessed Emperesse his Mother. Which Mausoleum was situated in the High Way called *Lavicanus* between the two Laurell trees. Nicephorus affirms that after two years he carried her Body to Constantinople: But constant Tradition assures us that, at least the greatest part of it, remained in the west: Concerning the translation and veneration of which, together with a breif recapitulation of her whole story we read thus in the Gallican Martyrology.

15. At Rhemes and Orleans this day the eighteenth of August is celebrated the Memory of Saint Helena Emperesse, Mother of Constantin, who having been confirm'd in the Faith by the Holy Pope Silvester, enjoyed so great a happiness, that by a singular Grace of God she saw her Son

enlightened

A. D. 326.

Capgrave. in  
Holland.

ibid.

Euseb. l. 3.  
c. 45.Theodoret.  
l. 1. c. 18.Martyrolog.  
Gallican. 18.  
August.74. sup  
plum. Marty  
rolog. Gallican  
6. 100.Euseb. l. 1.  
c. 46.Euseb. l. 1.  
c. 47.  
Niceph. l. 8.  
c. 13.



A.D. 321.

enlighten'd with true Piety to become the first  
Emperour who openly profess'd and courageously  
maintain'd our most Holy Religion. By his  
assistance and wonderfull munificence she per-  
formed illustrious works to promote the Wor-  
ship of Christ. For incited by piety she took a  
journey to Jerusalem, where miraculously she  
found the Crosse of our Lord together with the  
nagles: she cleans'd the sacred places from the  
filth of Heathenish and Jewish superstitions, and  
ador'd them with splendid buildings and Gifts.  
Moreover one of a Zeale to emulate the vertue of  
Humility so acceptable to Christ, she would needs  
her self attend, serve and minister to the sacred  
Virgins whom she inherit'd as a Teas. After-  
wards at Rome she built the Church of the Holy  
Crosse, which she enrich'd with a portion of  
the said saving Crosse. And out of the same  
religious propensity to adorn Gauls also, she  
built at Orleans the principall Church, in ve-  
neration of Christ crucified, whose seamless  
Garment likewise, together with many other wo-  
niments of our Redemption she sent to Triers,  
there to be devoutly venerated. At last after so  
many illustrious works of Piety perform'd all the  
world over, she quietly slep'd in Christ whose  
glory she had with such fervent Zeale exalted  
and was buried in a sepulcher of Porphyry at  
Rome, under the patronage of S. Peter and S.  
Marcellinus. In after times being illustrious by  
many Miracles, and some of which she had per-  
form'd in her life time, her Sacred Body was  
translated into France by Theodosius a Monk, and  
placed in the Monastery call'd Hamceville, where  
it has been illustrated by great numbers of Mira-  
cles: and there is still continu'd in great ve-  
neration: Excepting some particles thereof which  
were sent to the principall Church at Orleans, a  
great ornaments and safeguard theretowhere they  
are kepy'd with becoming honour.

**Inscriptions.**

16. There is extant at Rome, in the Church of the Holy Croſſe which was anciently call'd alſo the Church of S. Helena, an illuſtrious Memorill of her: For at the Baſis of her ſtatue there is this Inſcription: To our Lady Flavia Iulia Helena, the moſt pious Emperreſſe, Mother of our Lord Conſtantin the Great, moſt clement Piſitor and always Auguſtus, and Grand-mother of Conſtantine and Conſtans moſt bleſſed and flouriſhing Caſars: Iulius Maximianus Count and Senatour abrays moſt devoted to her Piety, hath made this monument. And another Inſcription almoſt paralell is to be ſeen at Naples, erected anciently by the Senate and people there.

17. It is not to be doubted but that our *Island* of *Brittany* was at least as much devoted to her honour and memory as any other countreys. But all *Monuments* rais'd in the times of the ancient *Brittains* have been consumed by age, and miserable vicissitudes succeeding. However in following ages the *Saxons*, as soon as they became *Converts* to *Christianity*, in severall places express'd their devotion to this most *Pious* *Emperess*. For both among the *Trinobantes* and in the *North*,

and likewise in *Yorkshire* there is a Town call'd *Helenshaw* from a Church there dedicated to her Memory. And at *Bedford* an illustrious Lady call'd *Isidore* built a Monastery for Religious Virgins, which she consecrated to *S. Helena*. One *William Basing* likewise is sayd to have built a Church consecrated to *S. Helena* at *London*.

## XVII. CHAP.

XVII.C.1

1. 2. *Constantine Zeale against Paganism and Heresy.*
3. *&c. He is seduced by his Sister to favour Arius, &c. but repents.*
5. 6. *He adorns his New City Constantino ple.*
7. 8. *Miracles by the Holy Crosse.*
9. *Other acts of Constantine piety.*

1. **A**FTER *S. Helena's* death *Constantin* returned into the *East*, where he expressed his zeal against *Pagan Idolatry*: For *Eunapius* a *Pagan* writer complains, *Through the whole world the most celebrated Temples were overthrown by Constantin*. He made severe *Laws* against *Heathenish Sacrifices*, mention'd in *Theodosius* his *Code*.

a. Neither was he wanting to establish the Churches Peace and Vnity by publishing rigorous *Edicts against Hereticks, Novarians, Valentiniens, Marcionists, Paulians, Montanists, &c.* forbidding all *Assemblies* among them, both publick and private: and withall exhorting them to return to the Communion of the Catholick Church, that so they might be rendered partakers of its sanctity: and so attain to Truth. Thus writes *Eusebius*, adding that hereupon many of them did acknowledge their errors, and at last joyn'd themselves to the Churches Communion.

3. Notwithstanding being seduced by the Craft of *Eusebius* Bishop of *Nicomedia* the Pillar of the *Arian* faction, he began a persecution against *S. Athanasius*, then Bishop of *Alexandria*. This *Eusebius* had cunningly insinuated himself into the affections of *Constantia* the *Emperours* sister, by whom at her death he was recommended to *Constantin*, in whose mind a scruple likewise was injected by certain speeches of hers, threatening a severe punishment to him after death for his severity against so many innocents, so she called the *Arians*. Whereupon he commanded that *Arius* himself should return and be received at *Alexandria*: For which purpose he wrote threatening letters to *S. Athanasius*, that he should be deposed in case he refused him. Notwithstanding being inform'd by *Athanasius*, that *Arius* did not repent of his *Heresy*, but was still a

profess'd

Ensay. de vit.  
Philos. in  
Edif. de  
Col. i bord.  
s. de Pagan.

Enf. l. 3. c.  
62.

**A. D. 347.**



# under Roman Governours VII. Book. 137

profess'd Enemy of the Council of Nicaea, Constantine desisted from urging his reception.

4. Afterward the Meletians accused Saint Athanasius of many crimes: but Constantine upon examination finding his innocence, quickly absolved and dismiss'd him. Yea moreover the pious Emperour turn'd his anger against him who was the cheif Architect of all machinations against S. Athanasius, to wit, Eusebius Bishop of Nicomedia, as appears by his letters written to the people of that City and recited by Theodoret, in which he complains how himself had been deluded by his forgeries and lyes. And on that occasion he proceeds to pronounce Sentence against the whole faction of the Arians; banishing Eusebius and severall other Bishops from their sees.

5. But the year following, by occasion of the inauguration of his New City Constantine, among other Examples of his Clemency, he restored them. Nicophorus writes that the City was consecrated to our Lord and his immaculate Mother with offering the unbloody sacrifice and prayer. Adding that Constantine's Statue was erected in a publick place upon a pillar of Porphyry having in his right hand a golden Apple, in which was placed the Holy Crosse, with this Inscription, To thee, O Christ our God, I commend this City.

6. Eusebius describing the Magnificence of Constantine in adorning this City with many Churches consecrated to the Holy Martyrs, saith, The Emperour intending to illustrate after an extraordinary manner the City called by his own name, adorn'd it with many magnificent Churches, partly in the Suburbs, and partly in the City itself by which he both celebrated the Memories of the Holy Martyrs, and consecrated the City itself to the God of Martyrs. The principall of those Martyrs are recorded to have been S. Mucius, S. Agathonicus, S. Menas and S. Acacius.

7. So women likewise, an eye witness, especially celebrat a Church built in a place formerly dedicated to Vesta, which was afterward named Michaelium, from an apparition of that Holy Archangell. In which many Miracles had been wrought by vertue of the Holy Crosse there erected: of which vertue the Author acknowledges that himself had been partaker. Among which one speciall Miracle must not be omitted; which he relates after this manner:

8. I have been informed, saith he, that a Soldier of the Emperours Guards called Probianus being afflicted with grievous torments in his feet, not only recovered ease in that place; but was also honoured with a wonderfull & divine vision. For he having been formerly a Pagan and converted to Christianity though he were satisfied of the truth of all other instances of our Religion, yet he would never be persuaded that the Holy Crosse could be the cause of mankind's salvation. Being then afflicted there was offered to him a Divine Vision, which set before his eyes the Image of the Crosse,

which usually was set on the Altar of that Church: and the same Vision declared to him manifestly, that whatsoever things had been performed either by Angels or Holy men for the publick or private profits of men since the time that Christ was crucified, were not rightly performed but by the vertue of the saving Crosse.

9. Besides these sacred Ornaments, Constantine added much wealth to endow the holy Churches built by him: He likewise caused a world of Copies of the Holy Scriptures to be curiously written in parchments richly adorned, which he dispersed through severall Churches in the City. He gave likewise great priviledges to Physicians, Grammarians and Professors of other Arts, by which means learning much flourish'd there. In a word he endeavour'd to make it equall in all respects to Old Rome, placing there a Senat with the same honours and authority: into which many Christians were elected; as Socrates declareth.

## XVIII. CHAP.

1. 2. S. Athanasius persecuted by Arians.
3. 4. 5. He is banish'd into the west: for his safety.
6. 7. Arius conven'd before Constantine.
8. 9. &c. His fearfull death.
10. Pope Julius.

1. **B**UT the restless malice of the Arians against S. Athanasius, the principall defender of the Faith declared by the Nicene Council, urged them to invent and forge new accusations against him, of breaking a Chalice of murdering a man and using enchantments with his dead hand; of committing adultery by violence, &c. With these crimes they charged him before the Emperour importuning him that he might be condemned and deposed:

2. Hereupon a Synod of Bishops being assembled at Tyre, Athanasius his cause was there examined, and though in all particulars his innocence was evidently declared, yet he was condemned by them. Which manifest injustice astonish'd Constantine, as appears by a Letter of his recorded by Saint Athanasius in his Apology.

3. Notwithstanding these impious Bishops after they had consecrated at Jerusalem a magnificent Church built by Constantine, repairing to Constantinople there renew'd their accusations, and probably by the favour of the Emperours Son Constantine infected with their Heresie did so beseege Constantine's eares, that S. Athanasius could scarce gett access to prove his own innocence. Inasomuch as by their importunity the Emperour was even forc'd to banish him into the West.

4. This certainly unjust Sentence S. Athanasius himself excuses in a letter written by him to the Egyptian Hermits, where we



A. D. 330.  
Arbanus. Ep.  
ad Salutar.

read this passage, Constantine upon the calum-  
nious accusation of the Eusebians removed for  
time Athanasius into Gaul, that so he might  
be deliver'd from their cruelty who sought all  
opportunities treacherously to destroy him. For  
that wrote his Son Constant of blessed Memory, as  
appears by his letters yet extant.

Ap. 7 brod. l. 2

5. And the same charitable interpretation did his other Son *Constantin* who succeeded him in the western Empire, make of his Father's action : For writing to the people of *Alexandria*, he saith: *To elude the Savage cruelty of the Ariens, whose names were spread to shew him, Athanasius was ordered to withdraw himself : being commanded to live under my government. Thus he made his abode in this City of Triers, where nothing necessary is wanting to him. So that no just suspicion can be imputed to the Emperour, as if he wavered, or had deserted the Orthodox Faith.*

Secret. L. 1,  
C. 1.

6. This was further confirmed by a memorable accident hapning this year at Constantinople. For the Emperour perceiving that *Armin*, though avoyded by all Catholics, was defended as *Orthodox* by many others, commanded him to repair to his presence in that City: Whither being arrived, *Constantin* himself ask'd him, whether he did approve the Decrees of the Nicen Council? He presently with a chearfull countenance answered, That he approved them. The Emperour not content with his affirmation and subscription, urged him to confirm this by oath: in which likewise he complied. But all this was meere craft and impious subtilty. For whilst he made this Profession and oath, he held in his bosome a Paper containing his heresy, and swore that from his heart he believed as he had written. Notwithstanding the Emperour being ignorant of his fallacy, believed him *Orthodox*: and thereupon commanded *Alexander* then Bishop of Constantinople to receive him into Communion.

Adm. al Se-  
gretario.

7. S. Athanasius to this relation adds, That *Constantin* having heard what *Arius* professed and swore, said thus to him, *If thy Faith be true and Orthodox, thou hast sworn well: But if it be impious, and yet thou hast thus sworn, may God condemn thee for thy perjury.* Which imprecation wanted not an effect, for presently *God* miraculously shew'd the impiry of *Arius*, and true Faith of *Constantin*, in this manner:

**Taylor J.I.**  
**C. F.**

3. *Alexander Bishop of Constantinople being unwilling to admit the Arch-heretick into his Communion, was threatened by Eusebius Bishop of Nicomedia that if he refused, he would presently cause him to be deposed. But Alexander being much more solicitous for the true Faith, than his Bishoprick, had his recourse to Gods timely assistance, and several dayes and nights lying prostrate before his Altar in presence of his Sacraments, pray'd in this manner, O God, I beseech thee to grant that if the opinion of Arius be true I may dye before the day of dissolution come: But if the Faith which I profess be true, Let Arian the Author of all these calamities, suffer*

just punishment for his impiety.

9. What was the fearfull successe of these fervent prayers, is thus related by S. Arbanasius: When the Bishop had thus ended his Prayers, he went away full of anxious cogitations: and presently a wonderfull and incredible thing happened. The Eusebians threaten, the good Bishop prays. As for Arim. confiding in the power of the Eusebians, in his way to the Church he used many vain and boasting babblings: when on a sudden he was forced to retire into a common privy to exonerate nature: where suddenly, as it was written of Judas, he fell on his face to the ground and burst asunder in the middle: Thus was he deprived both of life and Communion.

10. The confegants of this fearful iudgment *Isaiaes* thus further prosecute, *Ton* being done, saith he, the *Eusebian* faction was struck with a wonderfull terrour and consternation: and the same terror was spread not through the City only, but the whole world almost. By this mean the Emperour likewise adhered still more firmly to the Catholick Faith: affirming that the *Nicene* Faith was now also visibly confirmed by Divine authority: and for this reason he much rejoiced at the end of the *Heterick Arim*.

11. This same year dyed the Holy Pope *Mareus* the Successour of *S. Isidore*, after he had sat onely one year: in whose place succeeded Pope *Julius*: whose first year is accounted the last of the *Emperour Constantin*: the circumstances of whose death are now to be related.

## XIX CHAP.

2. 2.3 &c. Constantine's pious preparation  
to death.

6. whether he was baptiz'd by Eusebius the Arian.

7. &c. Manner of his death: And prayers for him after.

10. His Memory celebrated among Saints.

1. ONE of the last Acts of *Constantins* Zeale and devotion was, the building at *Constantinople* a most magnificent *Temple*, dedicated to the honour of all the *Apostles*. The sumptuousnes of its structure is particularly described by *Eusebius*, who adds, *That all these things, the Emperour dedicated, to the end he might eternise the Memory of our Saviours Apostles among all nations.*

2. In this Temple, saith he, be placed twelve (Quasi) binary repositories, which should be as twelve Pillars for the honour and Memory of the twelve Apostles: And in the midst of them he caused his own Tomb to be placed, enclosed on each side by six of them: Wisely forethinking that the Tabernacle of his dead body would decently and worthily rest there. And having long before framed in his mind this cogitation, he dedicated the Church to the Apostles, having an opinion and belief, that their Memory would procure

A. D. 330.  
Asban. ad  
Scrapion.

XIX. Сн.

Ensch. l. 4.  
c. 29.

Id. ibid. c. 60.

**very**



## under Roman Governours. VII. Book. 139

very much profit to his soul.

Now wherein this profit did consist, the same Author thus further explains: He by a provident dispensation design'd this place opportune for the day of his death approaching: by an admirable propension of his faith foreseeing that when his body after death should participate with the Apostles the same common appellation, that both he being dead, should also be made partaker of the Prayers which there should be offered in honour of the Apostles. And with this mind did many of our British and Saxon Kings and Nobles erect so many magnificent Churches and Monasteries for a remedy and redemption of their souls, as they frequently express in their Charters of Foundation.

Other more immediate preparations to a happy death made by the same pious Emperor are thus related by the same Writer: The Emperor, saith he, enjoy'd his faculties and strength of reason in such a perfection that till the extremity of his age he continued to write discourses, to make discourses with his friends, and to minister to his hearers advice well becoming a good Christian. He likewise diligently published Laws, both touching Civil and Military affairs: for he had an understanding so distant, that he could comprehend what sever was necessary & expedient for humane life. Now that one particular is worthy of eternal memory, that immediately before his last day he recited a funeral oration in the place accustomed, wherein by a continued discourse he spoke of the immortality of souls, of the rewards which God had prepared for those who lived justly in this world, and on the contrary of the miserable end of those who lead ungodly lives. Which discourse pronounced with gravity and consistency did so affect some of his domesticall servants, that one of them a Pagan Idolater who pretended to wisdom, being ask'd what his opinion was of the Emperours Oration, answered though with some modesty, that the things spoken by him seem'd to him to be true: and particularly that he could not but highly commend his discourse against a multitude of Gods. Such entertainments as these the pious Emperor had among his familiar friends a little before his death by which he seem'd to make the way to a better life more easy and sweet.

Augustine relates that there appeared in heaven at that time a Comet of an unuall bigness, presending his death. After which he fell into some disemper: which encreas'd him to make use of hott bathes in the City of Rome whence, saith Eusebius, he was removed to his Mother City, Helenopolis in Bithynia, where for a long time continuing in the Church he was visited by the Holy Martyr S. Lucian who offered Prayers and publick votes to God.

The same Author in another place mentions that Constantine was at this time visited by the Greek Bishop of Nicomedia, and that City. But the generall Tra-

diction of the Western Church refuses him, as hath been shew'd. Therefore what was done by Constantine, was not receiving Baptism, but Penance, which, the same Eusebius relating it, calls an imitation of saving Baptism. For thus he writes, when the consideration of his last day came into Constantines mind, he judging this an opportune time for him to be cleansed of his sins which as a mortal man, he had committed, and believing that by the efficacy of Divine Mysteries and an imitation of the saving laver of Baptism, his soul would be purged, he, I say, considering these things, fell humbly on his knees in the Church of Martyrs at Helenopolis, and there confessing his sins, he offered himself a suppliant to God for the pardon of them. And then it was that he first became worthy to receive absolution by imposition of hands and prayer.

In the last place touching his death, the same Author thus prosecutes his Narration: As soon as all holy Mysteries were perform'd, he was clothed with Kingly robes shining brighter then light, and was layd in a bed of a most pure whitenesse: for his Imperiall Purple he rejected, and would never make use of it afterward. Then with a clear distinct voice he prayd and gave thanks to God, adding words to this purpose, Now I am assured of happiness, and immortall life, now I am made partaker of Divine light. Withall he with detestation bewayld the state of miserable Pagans, whom he affirm'd most unhappy in that they were deprived of such divine blessings.

And when the Consulars and other Superior Officers were admired, and deplored with mournfull voices their unhappiness in the loss of such an Emperor, wishing him a longer life: To these he answered, that now he had attain'd true life indeed, and that himself only understood his own happiness: for which reason his desire was to hasten his departure to God. After this he dispos'd his will in which he gave honourable pensions to such Romans as inhabited the Royall City new built by him. As for his Empire he left it as a Patrimony to his children. Thus dyed Constantine during the solemnity of Pentecost.

As for the Univerfall mourning, the clamours of the people, the tearing of garments and prostration of bodies on the ground practis'd by the Soldiers to testify their inconsolable sorrow for so great a losse, together with the glorious solemnization of his funeralls, at which was only of all his Sons Constantine present; all these things may be read at large in the same Author. This one passage in him must not be omitted; where he writes thus, Great multitudes of people together with the Presbys did not cease with tears and much groaning to pour forth Prayers unto God for the soul of the Emperor, wherein they performed an Office very acceptable and desired by the pious Prince



CONSTAN-  
EMP.

140

## The Church-History of Brittany

CONSTAN-  
EMP.

A.D. 337.

himself: And likewise God thereby shew'd his  
singular goodness to his servants, both in that after  
his death his Empire descended to his own dear  
children, and that himself obtain'd repose in  
the place, so afflicted by him, wherein the Me-  
mory of the Apostles was joyously celebrated.

so. That the Church did not doubt of  
the happiness and glory of this pious Em-  
peror after his death, the Martyrologies of  
the Greek, the Gallican and British Churches

are assured testimonies: in which on  
the one and twentieth of May his Memo-  
ry is anniversary solemnized. And par-  
ticularly in Brittany Temples were built  
and dedicated to his honour. One of  
which still remains in the Province of  
the Ordreux, or Northwalter, call'd at this  
day by his name, which was erected by  
the Britons when they were driven by  
the Romans into those quarters.

A.D. 337.

Martyr.  
Gal. & C.  
et. M. g.





THE  
EIGHTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

## I. CHAP.

1. *Constantin divides the Empire among his three Sons.*
2. *Britany under Constantine the younger.*
3. *His kindness to S. Athanasius.*
4. *He is slain by his Brothers soldiers.*

**T**HE Emperor Constantin at his death divided the Roman Empire among his three Sons, so as that his eldest Son Constantine was to have for his portion the Provinces of Gaul, Spain, Britany and all other conquered countreys on this side the Alpes: Constantine the Second Son, being only present at his Fathers death, took possession of the Eastern Regions, together with Egypt, and the youngest son Constans had the government of Italy and Africk.

Now the Affairs of these and severall succeeding Emperours we will leave to such Historians as have written of the generall Affairs of the Church and Empire. For having considered our selves to matters which concern the Ecclesiastical State of Britany, our purpose is to treat no further of such Emperours, than as they are necessary for Chronology, or shall concern our own country.

In touching therefore the Second Constantine, within whose Jurisdiction Britany

was comprised, his Reign was short, not lasting entirely four years. And all that we can record of him is, that he was constant in the Profession of the Catholick Faith established in the Great Council of Nicaea: wherein he was imitated likewise by his Youngest Brother Constans: So that by these two Emperours means all the Western Churches were secured from the infection of Heresy, which miserably defaced the Eastern parts, by reason that Constantine reigning there suffered himself to be perverted by Eusebius Bishop of Nicomedia and other Arian Hereticks.

Now an illustrious proof which the younger Constantine gave of his zeale to the Orthodox Faith, was his restoring S. Athanasius to his See of Alexandria after his two years and four months banishment, during which time he abode at Trier in Germany, where he was entertain'd with all honour & liberality by Constantine. This restitution of S. Athanasius was perform'd in consequence to the last Will of his Father the late Emperor Constantin, as appears by his Sons letter to the Church of Alexandria recited by S. Athanasius in his second Apology: wherein he further writes, that it was not out of disaffection, but rather a tendernes of S. Athanasius his safety that Constantine sent him into the West to his son, that so he might elude the treacherous malice of his Enemies the Arian Bishops, who left no means unattempted to destroy him.

A. D. 338

Theodos. h. l. c. 1.



A. D. 340

5. It does not appear that this younger Constantine ever came into Brittany, which he governed by a Deputy, himself making his residence in Gaul. But in the fourth year of his reign he passed over into Italy, with what design it is uncertain, whether out of ambition to invade the portion of his Brother Constant, or for some other intention. However he was there traitorously slain at Aquileia, by his Brother's soldiers, and as Zosimus says, by his order. By his death the whole Western Empire became the Dominion of Constant: Who placed in Brittany, as his Lieutenant Petronius, one who a few years after usurped the Title of Emperor.

II. CHAP.

11. CHAP.

1. 2. 3. Of S. Gualdr: His Gifts.

4. The place where he lived.

5. 6. Of Mercurius a Prince: and his Son S. Simon.

1. About this time in Brittany there flourished a famous holy Bishop call'd S. Gualdr, commemorated by several Martyrologists and Ecclesiastical Writers, the summe of whose Gifts is as followeth.

2. He was born in Brittany of Noble parents: and as soon as his age rendered him capable, he was made Deacon, and afterwards a Priest. At which time he largely communicated to others those treasures of spiritual Wisdom which he had been gathering from his youth. Inasmuch as by his instructions many were so enlightened that they were enabled to inflame others with divine Love. After this being exalted to the Supreme Degree of Episcopacy, he so much the more dilated the adour of his holy conversation, Gods Spirit declaring in him the operations of divine Grace, to the great joy of all, both Clergy and people. He received by Succession from his Parents a very ample patrimony: but despising worldly riches and having left the rest of fading pleasures, he freely gave all his possessions to the Church.

3. Moreover seeing that his Pastoral Office obliged him to worldly cares and sollicitudes, he used his utmost diligence to disburden and unchain himselfe from it. Therefore recommending his Church to a worthy Successor, he retired himself into a certain Monastery in his own Diocese, where he led a perfect Monasticall, or rather Angelicall life. Now this Monastery was placed near the Sea, in a bay whereof the holy man observing a certain vast rock or Promontory shooting forth, he retir'd himself thither to the end he might without interruption attend to God only: in which place he gathered to him the number of one hundred and eighty disciples. But the place being too strait for so great a multitude, the blessed man having recourse to God alone, in whose Power and goodness he placed his only confidence, when the Sea at low ebbe had left dry a great

pace of the shore, he with a rod which he carried in his hand made impressions in severall places of the sand, and commanded the waves in the Name of Christ, that they should not passe those bounds. At which command pronounced by the holy man the waves obeyed the Sea naturally rising to restrain its violence and swelling: and especially to this very day it never presumed to transgress the limits prescribed unto it. Thus this holy man had adieu to the world, to all his friends in it, all things which it could deprive him of, to all which vanities he was crucified, perfectly having his own soul and sensual desires. And yet contented not himself with this, but continually meditated how to arrive to more sublime perfection. To order whereof, having communicated his resolution to his Disciples, he determined secretly to quit his native country, and to passe over into foreign parts. For which purpose having provided seven ships, he, accompanied with his Brethren, entered into them and began his voyage, and with a prosperous gale this little army of Saints that land in a strange country.

4. Now though in the ancient Monuments relating his life and Gifts, the land where he aborded be not named, notwithstanding there being mention made in them of a certain Prince call'd Mercurius who enjoy'd possessions in that place, anciently belonging to his Ancestors: Which Mercurius professing Christianity, and for that cause receiving great vexations from the inhabitants who were Infidels, he transfer'd his dwelling to a place call'd Cornuina, and at this day Cornu, near a town in Gaul call'd Montreuil: we may upon the authority of Malbranche a learned French Antiquary conclude that S. Gualdr took land in the Province of Belgick Gaul inhabited by a People call'd Meruini, among whom he preach'd the Christian Faith, and instructed many in the perfection of a more holy life. For thus we read in the ancient narration of his life:

1. Mercurius as soon as he had notice that the Holy Father S. Gualdr was entered into his confines, gave great thanks to God for it: and out of his Treasury richly endowed a Church which this famous Bishop, devout Mercurius and worthy Superior of Monks founded in a strange country: where he gave illustrious examples of all Christian virtues to the present age, and left a fragrant adour of his fame to posterity.

2. But before the said Church and Monastery were perfectly endowed, we find a relation of a wonderfull fact of S. Gualdr. For Mercurius together with his wife being much stricken in years, had no children at all: When behold about midnight S. Gualdr appeared in a dream to the Mercurius, promising her that she should have a Son, which himself, as another parent to him in regard of education, would call by the name of Simon. And Mercurius being inform'd of this made a promise, that the said Son who was to be born, should both in his own person

A. D. 340.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

cap. gen. 11.

and



A. D. 347.

and with all his hereditary possessions be transcrib'd to the Monastery. The event succeeded answerably to all their desires: for a son is born to *Mevius*, he is called *Simon*, brought up in learning, and made a Monk: And then it was that the *Princes* possessions were confered on the Monastery. It is very probable that this Monastery was seated in a confining part of *Flanders* near *Spie*, where his memory to this day is with great devotion celebrated, and where a village called *St. Gudwal's* seems to afford marks of *S. Gudwal's* name.

7. How long the Holy man liv'd there, is not express'd by the *Writers* of his life. Yet our *Martyrology* relates on the sixth of June, that he rested in our Lord with great sanctity about the year of Christ four hundred and three: and the visions and wonders preceeding his death are thus related by those who have written his life:

1. An Angel of our Lord from heaven appear'd to him with a pleasant countenance saying, O worthy soldier of God, may the joy of our Lord always increase in thee, and his peace continually remain with thee. Be ready prepar'd, for so long God will call thee out of this world, and thou shalt meet thy heavenly King with a palm of victory. This celestial Messenger of God say'd with him a good pace, and fill'd his soul with a spiritual sweetness known only to God. A second time another Angel appear'd unto him, and said, I am Michael the Archangel, sent to thee from our Lord, by whose command I am to acquaint thee with what shall shortly befall. Behold I declare unto thee the hour of thy departure: for after ten days thou shalt joyfully issue out of thy prison of flesh, and escape out of the dungeon of this world. With inexpressible gladness thou shalt meet thy heavenly King into whose presence we will bring thee, and he will receive thee with glory, crowding thee among the Citizens and Courtiers of his kingdom.

2. It is said that his Mother and sisters were present and assisting at his death, being invited thither by the fame of his miracles: And after his departure, it seems they carried his body back with them into *Brittany*. But afterward when the *Pagan Saxons* demolish'd the Christian Sepulchres in our Island, it was transported again into *Flanders*: for thus we read in his life.

3. The Holy man dyed the eighth day before the day of June: and his body was buried in the Isle of *Flis*, or *Flecie*: where it remained many years, illustrious by many miracles: But he being people afterwards invading the Country found the Britains to fly into *Ferran* regions, at which time the Brethren of the foresaid Monastery took up the sacred Body, and carried it back thence over the Sea which divides *Brittany* from *Gaul*: And travelling with this sacred pledge, at last they arriv'd at his own Monastery, where they repos'd it. Where because it was not maintained with due honour, a certain Noble Marquis call'd *Arnulphus* appointed by

God to be the instrument of the safety of many men, removed it to the Monastery of *Blandinum* in *Gaul*, together with the precious Relicks of the famous Confessor *Bertulphus*, which Translation was made on the third day before the Nones of December, when *Lotharius* reigned in France. On which day yearly to this time the sacred Body is carried in a solemn Procession. And what miracles were wrought severall times during such Processions *Capgrave* relates.

### III. CHAP.

1. *Constantius* quietes *Gaul* and comes into *Brittany*.
2. A Synod at *Sardica*: where *Britishh* Bishops come.
4. Gifts of the Synod.
5. 6. &c. Of Appeals to Rome, &c.
12. 13. &c. *S. Athanasius* restor'd and again banish'd.
35. 36. *Constantius* his death.

IN the yeare three hundred forty two, *Paulus* *Diaconus* writes, great commotions began in the Roman Empire. For the Nation of the *Franks* setting themselves in *Gaul* used all hostility against the *Romans*. But this trouble was quickly appeas'd by the Emperor *Constantius*, who coming out of *Illyricum* fought with and subdued them. After which he pass'd over into *Brittany*, which usually follow'd the motions of *Gaul*. This appears from *Julius Firmicus*, who in a Book dedicated to the same Emperor recounts this journey performed during the tempestuous season of Winter, telling him that the Britains at the nois'd for fight of him were affrighted into obedience.

2. Four yeares after this, upon occasion of great combustions especially in the Eastern Empire, the two Emperours ioyn'd to call a Council intended to be Oecumenicall. For the Eastern Bishops of the faction of *Eusebius* Bishop of *Nicomedia* Chief-Pillar of the *Arians*, had condemned *S. Athanasius* in two Synods, at *Tyre* and *Antioch*. On the contrary *Julius* Bishop of *Rome* in a Synod of Italian Bishops received him into his Communion; notwithstanding the intercession of the *Orizontals*, who sent to Rome their Decree of the condemnation of *S. Athanasius*. Whereupon a Schism between the Eastern and Western Churches being likely to break forth, to prevent it the Orthodox Emperor *Constantius* earnestly solicited his brother *Constantine* to joyn with him in calling a Generall Council, thereby to preserve inviolate the heritages of their Fathers piety, by which he had establish'd the Empire, destroyed Tyrants, and reduced to his obedience many barbarous Nations.

3. Hereupon

A. D. 346.

III. CHA.

A. D. 344.  
P. Diac. l. 11.  
c. 12.

Jul. Firmic. de  
Error profan.  
Relig. c. 29.

A. D. 346.

head. b.  
l. 20. f.



A.D. 357.  
Euseb. 13. 1.  
c. 11.

Athenas.  
Ap. 2.

Phil. 1. 1. 1.  
Syn. Sardic.  
c. 1. 1. 1.  
Ap. 2.

Act. 1. 1. 1.  
c. 1. 1. 1.

De. 1. 1. 1.

1. Hereupon a Synod was assembled the year following at Sardica in Thracia, to which there came out of the Western Empire about three hundred Bishops: and out of the East wholly seventy. Now among the Western Bishops some there were who came out of Brittany, as S. Athanasius, in whose cause especially the Synod met, especially assisting, naming one of them, to wit, *Artemius Bishop of London*, who twenty years before had been at the Council of Nicea to establish the Faith of the Council's unity of the Son of God. In which regard to treat more particularly of this Synod's affairs appertaining to our present History, for thereby will appear the conformity of the British Churches in those dayes to the Faith and Discipline of the Catholick Church.

2. For as much therefore as concerns the Acts of this Synod, the principall was a confirmation of Faith establish'd in the Council of Nicea: Next the declaring the innocence of S. Athanasius, Marcellus, Asclepias and other Orthodox Bishops persecuted and chased from their sees by the Arian faction, together with the deposition and excommunication of their adversaries. Then succeeded a condemnation of those Eastern Bishops which deserted the Synod, and made a schismatical Assembly at Philippopolis near Sardica, where they likewise publish'd Decrees and Canons in contradiction to the lawfull Synod.

3. Then touching matters of Discipline establish'd in this holy Synod, the most considerable was the confirming by an expresse Canon the lawfulness of Appeals, that is, Petitions for Revisions of Episcopall causes from all other Churches both Eastern and Western to the See Apostolick of Rome. The form of which Canon is as followeth:

4. *Ofius Bishop said*. This must likewise necessarily be added, That it may not be lawfull for Bishops to passe out of their own Province into another Province in which there are Bishops, unless peradventure they be invited by those Brethren, least they should seem to the due of Charity. But if it happen that in any Province a Bishop have a contention against his Brother Bishop, one of the two may call out of another Province a Bishop to judge the cause. But if any Bishop shall be judged (and condemned) in any cause, yet think his cause to be good: In this case to the end the Council may again be recovered, if you please let us hear the memory of S. Peter the Apostle, that those who have examined the cause may write to Julius Bishop of Rome, and if his sentence be that judgement ought to be removed, let it be removed, and let him appoint Judges. But if he shall approve the cause to be such as that those things which have been acted in it shall not be again reiterated, what he decrees herein shall be confirmed, if such be all your pleasures. The Synod answered, This pleases us.

7. In pursuance of which, there was added

this following Canon: *Constantinus Bishop said*: If you please, let this be added to this Decree which thus hath pronounced full of sanctity: That when any Bishop shall be deposed by the judgement of neighbouring Bishops, and shall publicly declare that his intention is to plead his cause in the City of Rome: after such an Appeal of a Bishop who seems to be deposed, let not another Bishop be ordained in his stead, till his cause be determined in the judgement of the Bishop of Rome.

8. Moreover to provide against tedious delays of causes, and incommodities of transporting witnesses to Rome with excessive charges, &c. the Holy Synod thought fit to adjoin another Decree in this form: *Ofius Bishop said*, It is the pleasure (of the Synod) that if a Bishop be accused, and that the Bishops of that Region assembled together shall give judgement against him, and depose him from his See: in case he who is deposed shall appeal, and have recourse to the Bishop of the Roman Church, with a desire to be heard before him: if the said Roman Bishop shall think it just to have the examination of the cause renewed, let him be pleased to write to those Bishops which are in a neighbourhood and adjoining Province, signifying that they should diligently examine the matter, and determine the cause according to truth and justice. But if the Bishop who desires his cause may again be heard, shall by Petition move the Roman Bishop, to send from his own Province (Ecclesie sue) a Priest to hear and judge the cause, it shall be in the power and liberty of the Roman Bishop to do as he pleases and thinks most convenient. And if he shall refuse to send persons having his authority from whom they are sent to be present in judgement with other Bishops, this shall be left to his own pleasure. But if he think sufficient that the Bishops (of the said Provinces) put an end to the controversy, let him do what in his most wise counsell he shall judge most expedient.

9. Thus was the matter of Appeals or Revisions regulated in this holy Synod: at which were present no fewer then thirty African Bishops, named by S. Athanasius in his Apology. So that it may seem wonderful how the same cause of Appeals could afterward in the next age be question'd by their successors. But the true ground hereof was, that the Donatists had by their subtilty and malicious diligence abolished all the Copies and true Acts of the Council of Sardica through Africa, in the place of them substituting the Acts of the Antisynod celebrated by a few Eastern Bishop at Philippopolis, under the title of the Synod of Sardica: And their motive was, because in the Epistle of that false Council the Arian Bishops made mention of Denys the Donatist Bishop of Carthage. This appears by comparing severall testimonies of S. Augustine, as where in a certain Epistle he saies, Forasmuch the Donatists shew'd mee a certain Book, one of which he pretended to demonstrate that

1b. 1. 1.

August.  
ep. 1. 1. 1.

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A. D. 353.  
144.

the Council of Sardica had written to the Bishops of Africa of the Communion of Donatus. And a little afterward he saith; Then having taken the Book, and considering the Decrees of the said Council, I found that S. Athanasius and other Catholick Bishops, yea and Julius Bishop of Rome no lesse Catholick then they, had been condemned by that Council of Sardica: whereby I was assured that it was a Council of Arians.

10. These Decrees touching the Supereminence authority of the Bishop of Rome, though they were not presently received in the East, by reason of the discession of the Eastern Arian Bishops, yet afterwards in the Council of Constantinople in Trullo, call'd Quiniscentum, they were expressly admitted. And no shew of doubt can be made but that the British Bishops carried back with them these Decrees into Brittain: by which their subordination to the Roman See was evidently declared.

11. A fourth Canon was likewise there established to restrain the frequent repair of Deacons sent by their Bishops to the Emperours Court (ad Comitatum) in the regulation whereof a particular honour was attributed to the Bishop of Rome: for thus runs the Canon, If any such come to Rome, as hath been said, Let them present their Petitions to our most holy Brother and fellow-bishop of the Roman Church, that he may first examine whether they be honest and just, and consequently afford the diligence and care that they may be carried to Court. All the Bishops said, that this pleased them well, and that the counsell was honest. Then Alypius Bishop said, If such men undertake the importunities of a long voyage for the causes of poples, widows and such as are unjustly oppressed, they will have just reason to doe so: But now they repair thither to make Requests for things which without casting an odious envy on us, and which deserve reprehension, can not be granted, therefore there is no reason that such should be permitted to goe to the Court.

12. The Synod being dissolved, the Emperour Constant employ'd his utmost diligence and authority in the execution of its Decrees. And whereas the cheif difficulty was concerning the restitution of S. Athanasius to his See, for the Eastern factious Bishops who had made a discession from the Council, had used means to obstruct his return: Hereupon Constant wrote to his Brother for his restitution, adding withall by way of menacing, that if he should refuse to effect it; he must know for certain that himself would come thither, and in despite of him, restore the Banish'd Bishops to their Sees. Thus writes Socrates out of the Emperours letter.

13. Now what effect this intercession of the Emperour Constant had, the same Historian thus continues to relate: As soon as the Eastern Emperour understood those things he conceiv'd in his mind no small grief. Whereupon assembling many Eastern Bishops he declared to them how difficult a choice was offer'd to him: and ask'd their counsell

what he should doe. Their answer was, That it was much better to allow Athanasius the administration of his Church then to hazard a Civill warre. Hence it came to passe that the Emperour constrained by more necessity sent for Athanasius to come to him.

14. The year following therefore Athanasius return'd into the East, being recommended to the Emperour by letters written in his behalf by Pope Julius. He was at first receiv'd with some kindnes by the Emperour Constantius: and at last permitted to return to his See at Alexandria.

15. But his abode there was very short: for the next year he was again expell'd by the practises of his implacable enemies the Arian Bishops, whose power became in a manner boundles by the death of the Orthodox Emperour Constant: Who by the conspiracy of Magnentius, Chrestinus and Marcellinus, principall Officers of his, was slain at Helena a town of France near the Pyrenean mountains, whither he fled having been informed that Magnentius had taken on him the Imperiall Purple. There was a common report that Constant had receiv'd a Prediction, that he should dye in his Grand-mothers bosom: which was fulfill'd by his murder in a town call'd by her name.

16. His death was deservedly much bewayld by S. Athanasius, not so much for the Protection, and favours shew'd to himself, as for the greivous calamity which by his losse befell the Orthodox Faith, in danger to be oppressed by the Arian Emperour Constantius, who remain'd sole Governour of the Roman Empire: though before he could quietly enjoy it, two Tyrants were to be oppress'd. The one was Petronius, who had formerly govern'd Brittain and afterwards Myricum, where being Prefect he was proclaimed Emperour by his soldiers: but within a few days was deposed by Constantius, who not only spared his life, but allow'd him in his old age a retreat full of abundance and pleasure: The other was Magnentius, who took the Title of Emperour at Augustodunum (Augustodunum) in France, and held it three years, till by the losse of a battell he was forced to kill himself.

#### IV. CHAP.

1. Constantius his Pride: he persecutes the Faith. A false Council at Arles.
2. 3. Pope Liberius his constancy.
4. 5. His fall: and rising. Of Felix an Antipope.

1. Constantius after this Victory would be call'd Emperour of the whole world; & as if he had bee exalted to a degree above human mortality, he assumed the impious title of his eternitie: And which was yet worse,

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A. D. 359.

A. D. 350.

Ant. P. 110.

Athanas.  
Apolog.

A. D. 355.

IV. CHAP.



A. D. 355.

all this Pride & power he extended to the oppression of the Catholick Faith, & establishing of the Arian Heresy. For which purpose he used his utmost endeavour to pollute therewith the Western Churches also. For commanding a Council to be assembled at Arles in France, he by violence extorted the suffrages of the Bishops: to favour his Heresy and condemn S. Athanasius, drawing into the same impiety also the Legats of Pope Liberius, who newly had succeeded Julius. So that unless Liberius had expressly protested against their Sentence, he would deservedly have incurred the same suspicion.

A. D. 353.

1. On the contrary whilst Constantine remained in France, Liberius more then once solicited him by Legats and Epistles in the behalf of S. Athanasius, complaining that the suffrages of Bishops were mercenarily sold according to the Princes inclination. He wrote likewise to S. Eusebius the famous Bishop of Nicæa, exhorting him to courage in maintaining the Catholick Faith, and opposing himself to the violence of adversaries.

A. D. 354.

2. Whereupon Constantine, perceiving that Pope Liberius his defending of S. Athanasius rendered unprofitable the Sentences of his Synode pack'd against him, used all possible endeavours to win him by promises and favours to his party. But these allurements proving uneffectually, he sent for him: and Liberius being come to his presence, used great liberty of speech to him, as S. Athanasius relates: protesting his readiness to suffer all things, rather then from being a Christian to become an Arian. At which the Emperor being highly offended, sent him into banishment to Acre a City of Thrace. Whereto he cheerfully submitted, and would not accept five hundred crowns, which the Emperor sent for his maintenance. Into whose place was substituted a certain Roman Priest called Felix, one who though in judgment a Catholick, yet condescended to communicate with the Arians.

A. D. 355.

Athanasius ad Julian.

Theodosius. hist. l. 1. c. 16

A. D. 357.

4. Liberius continued in his exile little above two years, but returned with as much infamy as he had submitted to it with glory. For wanting constancy to support the tedious delay of his banishment, he yielded at last to the condemnation of S. Athanasius, and subscrib'd likewise to a Confession of Faith fram'd in a Synod at Sirmium, in which though there was nothing heretical, yet the word of Consubstantiality not being express'd in it, his subscription was scandalous, arguing an unlawfull compliance with the Arians.

5. But being return'd to Rome, he broke off all commerce with the Arians, rejoynd himself to S. Athanasius his Communion, and to demonstrate the Orthodoxy of his Faith, in an Epistle to him recorded by S. Athanasius himself, he wrote thus, Our Confession, most beloved Athanasius, is that the Word is the Son of God, being according to his Nature begotten of

Ep. Athanasius post. epist. ad Julian.

God his Father, not created, he is God his Fathers colleague in his Empire, and obtains an endless kingdom for infinite ages. Amen.

A. D. 355.

V. CHAP.

V. CHAP.

1. Gratian Proprietor of Brittany: deprived.  
2. 3. Etc. His Successor Maximus, a just man: Cruelty of Paul the Notary. Maximus kills himself.

1. Whilst Constantine in the west thus afflicted the Catholick Church and Faith, the Proprietor of Brittany was Gratian, Father of Valentinian who was afterward Emperor. He was rais'd from a vile original to that high degree for his courage and vertue. He was call'd by a mock-name Fumarius the Rope-man: because in his younger age having been a seller of ropes, he was of such strength that five soldiers could not with their joyned forces wrest a rope out of his hands. This Gratian having incur'd Constantine his displeasure by favouring the faction of Magnentius, was deprived of his office and Estate.

A. D. 355.

Ann. Valentinian.

2. There succeeded him in the Government of Brittany Maximus: a Proprietor who governed this Island with great justice and kindness to the Britains. But his Government and life lasted not long, being interrupted upon this occasion.

3. The Emperor Constantine being a Prince extremely suspicious, employed severall Officers to search out all such as were guilty of any practices against him. Among these there was one call'd Paul a Notary, very acceptable to him for his malicious diligence and sagacity in exploring such matters: who was therefore sent into Brittany to bring over in chains such soldiers as had intermeddled in the conspiracy of Magnentius. This employment the Notary executed with such horrible cruelty and injustice, that the Pretor Maximus not able to continue a spectator of it, first by way of entreaty endeavoured to avert the miseries of a world of innocents: and this being unsuccessfull, he protested he would leave the Province. Paul being extremely incens'd hereat, out of a feare lest if he should surcease his cruelty, the Emperor would impute it to want of zeale in him, he by his subtilty (for which he had the Surname of Cæna, or a Chalk, given him) involv'd the Pretor himself also in a suspicion of the same guilt and treason. And being very earnest to seize upon him and put him in fetters with the rest, Maximus in his own defence sent upon Paul with his sword, and wounded him, yet with so remisse a blow, that the wound did not prove mortall: whereupon he turn'd his sword upon his

Ann. Magnentius. c. 12.



A. D. 359.

own breast : and thus dyed this most just and mercifull *Protor* for endeavouring to divert the calamities of a multitude of miserable innocent persons.

left an example worthy to be praised and imitated.

A. D. 359.

VI. CHAP.

VI. CHAP.

1. 2. 3. 4. Council of Ariminum. wherein were British Bishops : poor but generous.
5. &c. The Council as first constant and Orthodox.
10. It is tyrannised over.

5. When the Bishops were assembled, the Emperours letters were in the first place publickly read, by which he took on him to prescribe *Laws* unto the Synod what they should doe, and what they should forbear. For, saith *Saint Hilary*, he severely enjoin'd them to determine nothing which might touch the Eastern Bishops, but only themselves : And in case they should transgresse this his order, he declared a Nullity in their proceedings. He commanded them withall that having finished their Decrees, they should send them to Court by ten Bishops chosen by common consent. In the Inscription of which Letter it is observable that he writes himself by the Name of *Constantin*, not *Constantinus*.

ap. Hilary. in Augustin.

6. But notwithstanding these threats the Holy Bishops courageously performed their Duty. For, as the same Holy Father relates, they confirmed the *Nicene Creed*, forbidding any addition or diminution thereof : Protesting that they would never depart from the Faith which they had received from God the Father by the Prophets, and our Lord *Iesus Christ*, which the Holy Spirit taught in the Gospels and writings of the Apostles, according as was delivered by Tradition of the Fathers succeeding the Apostles to the times wherein the Controversy was debated at *Nicea* against a Heresy which then arose. To this Definition all the Catholick Bishops in the Synod unanimously agreed.

Id. ibid.

7. In which Definition it is observable, that though it was grounded on the Holy Scriptures, yet those Scriptures are interpreted by the successive Tradition of the Church. Whereas on the contrary the faction of a few *Arian* Bishops, separatedly framed a Decree, which according to the almost vniform practise of Hereticks, was pretended to agree with the simple words of Scripture, interpreted by themselves. For thus writes *Saint Athanasius* : In a Creed made by them they professed the Son of God to be like to the Father who begate him : whose generation according to the Scriptures no man knows but the Father only. As for the word *Substance*, it being simply set down by the Fathers, not understood by the people, and occasioning great scandal, in as much as it is not expressly contained in Scriptures, they decreed that it should be quite abolished, and that for the future no mention should be made of the Substance of God, because the Holy Scriptures have never mention'd the Substance of the Father and the Son. But we say that the Son is in all things like to the Father, as the Holy Scriptures doe say and teach.

Athanasius 1. d. Synod.

8. The same Father adds, that when these *Arian* Bishops, of which *Valens* and *Priscus* were cheif, saw that they could not impose upon the Western Bishops, they then

said,

A. D. 359.

1. THE year of our Lord three hundred fifty nine was blackned with a publick scandall, the greatest that ever exposed the Church both to danger and infamy : and that was the great Council of *Ariminum*, assembled by the authority of the *Arian* Emperour *Constantin*, with design to abolish the Faith of the *Consubstantiality* of the Son of God. Concerning which Council, *Sulpitius Severus* gives this relation :

Sulp. Sever. Hist. lib. 2.

2. *Constantin*, saith he, commanded a Council to be assembled at *Ariminum* a City of Italy : and withall layd this injunction on the Prefect *Taurus*, that when the Bishops were met together, he should not permit them to depart till they had all consented in one Faith : promising him the Consulship if he effected this. Sending therefore his Officers through *Illyricum*, *Italy*, *Africa*, *Spain* and the *Gauls* (under which was comprehended, *Brittany*, as being governed by the same Prefect :) they summoned and drew together out of the Western Empire to *Ariminum* more then four hundred Bishops.

3. To all these the Emperour commanded that allowance for provisions and lodging should be given. But that seem'd an unseemly thing to our Bishops of *Aquitaine*, *Gauls* and *Brittany* : and therefore refusing the publick allowance they chose rather to maintain themselves at their own costs. Onely three Bishops which came out of *Brittany*, being destitute of subsistence from their own sees, were content to make use of the Emperours liberality, for they refused the contribution which the rest of the Bishops offered to them, esteeming it more becoming their dignity and sanctity to be a charge to the publick Treasury, then to particular persons.

4. This passage (saith the Authour) I my self heard related by our Bishop *Gavindus* and he told it by way of reprehension and diminution of them. But I am quite of another opinion, and esteem those British Bishops to deserve great commendation, first for that they had divested themselves of all propriety : and next that they chose rather to be obliged to the Emperours Exchequer, then their Brethren for their maintenance : in both which regards they

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A. D. 339.  
14. *ibid.*

14. *ibid.* said, we came to this Meeting, not because we stand in need of a Faith: For we have a faith sound and orthodox: but that we might confound those who contradict the Truth, and would introduce Novelties into the Church. And thereupon they separated themselves from the rest of the Council which with unanimous suffrages pronounced Valens, Ursacius, Germinius, Auxentius, Caius and Demophilus to be Hereticks, and excluded from the Communion of the Church.

9. Which done, the Council by a common Letter informed the Emperor of all these things: In which Letter there is this memorable passage: that whereas the Arian Bishops, to induce the Catholics to comply with them, used this argument, That Unity and peace would be restored to the Church, in case they would relinquish that one word, Substance: the Catholic Bishops there wrote, It is not, as Ursacius and Valens affirm, that peace will follow by the subversion of things which are just and true: For how can those men behave themselves peaceably; who quite take away peace? On the contrary more contentions and disturbances will spring up both in other Cities, and particularly at Rome. And in conclusion they begged leave of the Emperor that the Council might be dissolved, considering the poverty, age and infirmity of many of the Bishops in it.

10. Constantine perceiving how unsuccessful his Design was of introducing his Arian Mabeles into the Western Churches, broke forth into open tyranny: some of the Catholic Bishops he caused to be shut up in prison, others he afflicted with famine and all manner of opprobrious usage, not suffering any to depart, till he had compell'd them to subscribe to a Form of Belief, wherein though nothing Heretical was express'd, yet the true Faith was at least dissembled, and consequently the Arian faction prevail'd in power through the whole Empire.

VI. CHAP.

VI. CHAP.

1. Julian made Caesar.
2. 3. Lupicinus Governor of Britany recall'd Gambarius succeeds him.
4. The Scots invade Britany: Now first named.

1. Constantine to disburden himself of some part of the cares of the Empire did in the year of Christ three hundred fifty one create Gallus the Son of his Uncle Constantinus Caesar, &c. gave him to wife his sister Constantina, sending him into the Eastern parts to govern there: But three years after, for his cruelty and other enormous crimes he caus'd him to be imprison'd, and his head to be cut off. And the year following he assum'd

into the same dignity of Caesar and Successor in the Empire Julian younger Brother to Gallus, afterward called the Apostate, whom he sent with an army into Gaul, to repress the irruptions of the Franks and other German Nations.

2. In the fourth year of his Government troubles arising in Britany, he sent over Lupicinus to compose them. These troubles were caused by the excursions of the barbarous Nations, the Picts and Scots, saith Marcellinus, which walked with all cruelty the Northern Provinces bordering on them. Lupicinus therefore strengthening his Army with auxiliary companies of the Heruli, Batavians and Massians, in the midst of Winter took shipping at Budo (Bononia) in Gaul, and landed at Richboron (Rutupia) a Sea-town on the other side: from whence he marched to London, there intending to advise how to proceed.

3. But he was not permitted to perform any considerable exploit against the enemies, by reason that Julian proclaim'd Emperor by his Army was jealous of him, lest if he should be inform'd of his rebellion against Constantine, he should practise his Army against him. Whereupon stopping all passages from Gaul into Britany, he recalled Lupicinus and in his place sent for General of the British Army, Gumborius.

4. But neither did he do any thing worthy of memory, for notwithstanding any opposition of his the Scots, a people which came out of Ireland, rooted themselves so firmly in the Northern parts of this Isle, that daily increasing, they in after ages established a Kingdom there to themselves and posterity to this day. Hereto pertains that passage of Giraldus Cambrensis, It must be observed, saith he, that when Nelo obtain'd the Monarchy of Ireland, the six sons of Mured King of Ulster passing over in a considerable fleet, possessed themselves of the Northern parts of Britany. Whence a people descending from them, called by a peculiar name, Scots, doe inhabit that corner to these times. Now this Prince called Nelo, the Monarch of Ireland, reigned in the dayes of the Emperor Constantine, as Bishop Fisher collects from the names of Authors of the Life of S. Patrick. Which if it be true, then it is probable that the irruption of the Scots and Picts mention'd by Marcellinus, was the same which Giraldus speaks of. And it is very likely that among the six sons of Mured, the eldest was that Regna of whom J. Bede writes, saying, in process of time Britany, after the Britons and Picts, received a third Nation of Scots, who seized themselves in the country of the Picts. These coming out of Ireland under the command of their Captain Regna, partly by friendship, and partly by the sword possess'd themselves of those seats, which they hold to this day. And from this their Captain Regna, they are called Dalreudini.

5. This is the first time that mention is

D. A. 361.

A. D. 360.

Am. Marcellin. l. 20 c. 1.

Girald. Camb. Topogr. Hibern. lib. 2. c. 16.

Bed. lib. 1. c. 1.

made



## under Roman Governours. VIII Book. 149

made of the Nation of the Scots by any ancient *Ambrose*: Which argues that in this age they first came into *Britany*. Yet, saith *Camden*, it was a good space of time before they enlarged their Seats beyond the corner of which they first took possession. But afterwards they invaded the *Picts*, and in many battells almost wholly consumed them, about the time that the Kingdom of *Northumberland*, by the incursions of the *Danes*, and civil contentions was in a manner utterly ruined. And after that time, all the Northern part of *Britany* took the name of *Scotland*.

## VII. CHA.

## VII. CHAP.

1. 2. *British Bishops Orthodox: S. Hilaries Epistle to them.*
3. 4. *Of Resitutus Bishop of London.*

1. **T**Hough our ancient Historian *Gildas*, and after him *S. Beda* doe relate that *Carthlik* peace and Unity remained in the *British Churches* from the time of *Diocletians* persecution till the age in which the *Arian* impiety raged, whereby it may seem that they began to be infected not long after the Council of *Arminum*: Yet that this infection did not spread much in this Isle in those dayes, appears by a Letter of *S. Hilary* about the year of *Christ* three hundred sixty one to the *German, Gallick and British Bishops* in answer to one sent from them to him during his tedious Exile caused by the *Arian Bishop of Arles*, *Saturinus*, who circumvented the *Emperour Constantine* by false suggestions against this holy Bishop, and induced him to banish him out of *Gaul* into *Phrygia* and other *Eastern* countreys.

2. In which letter he congratulates with this Island for its freedom from the poison of *Arianism*, for their refusing to accept an *Heretical Profession* sent from the Council of *Sirmium*, which they moreover courageously condemn'd, notwithstanding all the practices and threatnings of their neighbour *Saturinus* to intimidate them. Which constancy of theirs was so famous almost all the Empire over, that their example induced some even of the *Eastern Bishops* to be ashamed of their *Heresy*. Moreover in the same letter he satisfies their enquiry touching the opposition of the *Arians* against the *Catholic Faith*, declaring the principall grounds and arguments on which they built their impiety: and testifies his great joy for that they profess'd their Communion with him though a banish'd man, which they refused to the *Arian Bishop* of *Gaul*.

3. Among these *Orthodox British Bishops* to whom *S. Hilary* wrote, severall *Auteurs*

mention the name of the old Bishop *Resitutus*, Bishop of *London*, who about forty six years before had been present at the first Council of *Arles*. Neither is it at all incredible that he should be alive at this time: Since we find *Osus* of *Corduba* who presided in the Council of *Nice*, *Sardica*, and *Sirmium*, to have liv'd above a hundred years, though Spain his countrey generally produces not so long-liv'd persons as *Britany*. To this *Resitutus* the *Centuriators* of *Magdeburg* from *Bale* attribute the Writing of Severall *Epistles* to *S. Hilary*: and *Pissem* reckons him among the illustrious *British Writers*, affirming that he left behind him one Book of *Epistles* to the same *Father*.

4. It was about this time that the said *Resitutus* dyed: whose Successour in the Bishoprick of *London* was *Theodorus*, renowned in History by his name onely, and See.

## VIII. CHAP.

## VIII. CH.

1. 2. *Of S. Kebim taught by S. Hilary.*
3. 4. *Made Bishop of Anglesey &c.*
5. 6. *Goes into Ireland: baptizes S. Alban &c. and returns.*

1. **A**Nother illustrious proof of the purity of the Faith of the *British Church* was *S. Kebim*, surnam'd *Cornwall*, Son of *Salomon Duke of Cornwall*: who is reported to have undertaken a journey into *Gaul* to *S. Hilary* newly return'd from Exile, to be more perfectly instructed by him in the *Catholic Faith*: Which journey *Pissem* says was occasion'd by the unhappy springing up of the *Arian Heresy* in *Britany*.

2. *Capgrave* in the Life of *S. Kebim* says, that he abode severall years with *S. Hilary*, improving himself in learning and Sanctity: whereto God gave testimony by conferring on him the Grace of Miracles, so that he gave sight to the blind, cleansed the Leprous, and healed those who were dumb, sick of the palsy and posses'd with Devils.

3. The same *Auteur*, together with our other Historians *Ieland*, *Pissem*, *Spelman* &c. affirm that after some years the Holy man was admonish'd by an Angel to return into his own countrey: whereupon being consecrated a Bishop by *S. Hilary*, he placed his See in the Isle of *Anglesey* (or *Mona*): and by his holy example and sound Doctrine instructed the *Penedar* and *Menudes*, northern people of *Wales*. It is said likewise that being arriv'd in *Britany*, he was requested to come and undertake the Principality of *Cornwall*: but utterly refused to accept any worldly authority or power.

4. After these things, saith *Capgrave*, *Kebim* with ten of his Disciples, who were Monks, descended into the meadow of *Keng Erhelic*, pitching his



A.D. 461.

tens there. Whereupon the King sent to enquire who they were that durst presume to enter into his meadow. The Messenger returning told him that they were Monks. Whereupon the King presently arose with all his family, intending to cast those Monks out of his country: but in the way he fell from his horse which dyed, and the King with all his followers were struck with blindness. Then did the King prostrate himself on his face before S. Kebim, desiring himself entirely to God and his servants Kebim: and immediately by the holy mans prayer they were all healed. After this the King gave to the man of God two Churches: who having given the King his benediction retired to Menavia (afterward call'd S. Davids:) from whence he sailed over into Ireland, where having built a Church in a certain Island, he remained there four years.

In yb. 1. Albi op. 7. f. 10. in Primord. 11.

5. Very probable it is that this S. Kebim was the same British Priest who baptis'd the Irish S. Albem: For in the Life of that Saint recorded by Bishop Fisher we read this passage; Lachanus gave the Holy Child to certain Britains, who brought him up with great care, giving him the Name of Albem, because he was found alive under a rock, and the Grace of God was with him. After these things there came thither a certain British Priest, sent by the See Apostolick into Ireland, many years before S. Patrick, to sow the Faith of Christ there. But the Irishmen being Pagans, would not receive him, nor believe his Doctrine, except a very few. He came then to the Inhabitants of Munster, where he found the Holy child Albem praying in the open aire with his eyes rais'd up to heaven, that the true Faith might be reveal'd to him; and saying, My desire is to know the Creator of all things, and to believe in him who made heaven and earth and all creatures in them: For I know that the Elements were not made without a skillfull Workman, neither could any man produce these things. When the holy child had thus pray'd, the said Priest who overheard him, saluted him and according to his hearts desire instructed him in all things: which having done he baptis'd him, continuing the same name of Albem to him.

6. Besides S. Albem, the Ecclesiastical Monuments of Ireland record severall other persons converted and baptis'd by the same Holy British Priest, as Maclear and Kiananus, persons eminent in sanctity, and illustrious for the number of their Disciples: All which moreover were exalted to Episcopall dignity before S. Patricks arrivall there. Which they esteeme no disparagement to his Apostleship, which began in the year four hundred and thirty.

7. After some years abode in Ireland, the Holy Bishop Kebim returned to his See in Anglesey, where he dyed in the year of Grace three hundred and seaventy. The place of his buriall seems to have been among the Ordovices, in Denbighshire. For in the Story of S. Winifred written by Robert Abbot of Shrewsbury we read that the Holy Virgin was

buried neer to the Sepulchers of Chebam and Senanus at a place call'd Gwethern (Wethericum) in the western part of Denbigh-shire. Which S. Chebam, was no doubt the same with this our S. Kebim, An illustrious Monument of whose Memory is still remaining in Anglesey, where, saith Camden, the holy Prelate looking towards Ireland, vulgarly call'd Holy-head, is by the Natives nam'd Cair-Gubi, from Kebim a Holy man and Disciple of S. Hilary Bishop of Poitiers. Neither is S. Hilary himself forgotten there, his memory being preserved by another Prelate call'd Hilary-pont.

A. D. 461.

Centen. in Mond. 1561.

IX. CHAP.

IX. CHA.

1. S. Jc. Of S. Patrick: the place and time of his Birth: His Parents &c.

THE same year in which S. Hilary return'd into Gaul from banishment (at which time S. Kebim repair'd to him) was illustrious likewise for the Birth of the great Apostle of Ireland S. Patrick. True it is that among our Ecclesiastical Historians there is great Variety as in the number of the years of his life, so consequently in fixing the year of his Nativity. But the series of his Life and Acts seems to be more exactly computed by William of Malmesbury, Adam of Damerham and John a Monk, who have written his life more accurately then any, out of the Ancient Records of Glasfrbury, and Probus who wrote the same presently after his death. And by their account, ascribing to S. Patricks life one hundred and cleaven years, and fixing his death in the year of our Lord four hundred seaventy two, his birth must fall on this year three hundred sixty one.

A. D. 461.

Gal. M. d. 1561. ad. 1561. in Primord. 11.

1. Now though some Historians, and among the rest Marbon of Westminster, and Baronius likewise, doe affirm that he was born in Ireland, yet the greater number, and those exerts also, doe acknowledge him a Brittain: neither is this denyed even by the Irish Writers themselves.

3. But there seems some difficulty in assigning the particular Province in Brittany where he was born. Bishop Fisher is of opinion that the place of his Nativity was a Town call'd Kerck-patrick situated between the Castle of Dunbritton and Glasco, where the Romans anciently cast up a rampire to exclude the barbarous Caledonians and Picts. And hereto he adds this observation, At this day (saith he) the ancient limites of the Provinces being chang'd, so as that the Castle of Dunbritton does not now, as formerly, belong to the region of the Britains, but Scots: hence probably it has hapned that some have affirm'd S. Patrick to have been a Scot.

1561. in Primord. 11.



A. D. 361.

Camden. ap. Hutton. 17. Mar.

Ginell. in. Camb. l. 2. c. 1.

Camden in. Domes. or. Pembrokeshire.

Rel. 3. in. in. vol. 6. p. 103.

4. This conjecture of so learned a Writer, though it confirms our position that S. Patrick was by birth a Brittain, yet mistakes in the particular Province. For it was not in the Northern parts of Brittain that he was born, but in the South-west coast among the Dime-ta dwelling in the Province call'd Penbruck-shire, as besides Staniburst a learned Irish An-tiquary, it is asserted by our Learned Camden. The words of Staniburst are these, In the year of our Redemption three hundred sixty one a certain honourable and vertuous person call'd Calphurnius, or Calphurnius had by his equally vertuous wife, whose name was Conchessa, a Son, who at his Baptism was call'd Suchar or Speher; which name afterward was by S. German Bishop changed into Maganus; and in conclusion by Pope Celestin he was named Patrick. Now Patrick was born in a territory of Brittain lying by the Sea, which anciently was named Triburnia, or Bi-burnia. This is a place of the Dime-ta in Penbruckshire, called by Ptolomy the Promon-tory of the Ostipia, and at this day S. Davids or Menewa (Menew.) A country this is stony and barren (saith Giraldus Cambrensis) neither chain'd with woods, nor divided with rivers, nor adorn'd with meadows: but in all sides ex-posed to winds and tempests. Notwithstanding this rude unfruitfull place, as Camden relates, was the retreat and dwelling of persons eminent in sanctity. For Calphurnius a British Priest, as we find in our Ecclesiastical Records, in a valley of this country call'd Refina had by his Wife Con-cha the Sister of S. Martin Bishop of Tours a Son call'd Patrick the Apostle of Ireland: And also Dou'd a most Religious Bishop removed his Archiepiscopal See from Cair-leon (Isla Legionum) in Monmouthshire to Menew, which is the remotest corner of this Region.

5. In these testimonies we find not only the place of S. Patrick's birth, but the names of his parents also. All which though with some variety is confirm'd by S. Beda, who writes thus: S. Patrick, who was also call'd Suchar, was by Nation a Brittain. Where after great tribulations suffred in his youth, he became an instrument of salvation to his nation and coun-try. He was begotten in Brittain by his Father Calphurnius a Deacon, who was the Son of Pe-trinus a Priest: and his Mothers name was Con-cha. The place of his birth was a village call'd Bannava in the Region of Triburnia, not far di-stant from the Western Sea. Which village we find was unquestionably situated in the Province of Newbrin, where anciently Gyants are said to have dwelt. Thus writes S. Beda from Probus the first Describer of S. Patrick's Gest.

6. Now whereas Calphurnius the Father of S. Patrick is said by some to have been a Priest, or more truly by S. Beda, a Deacon: we are to understand that according to the Ec-clesiastical Law and custom of that age, his Father after receiving holy Orders profess'd continency, as S. Hilary of Poitiers and S. Re-gisius Bishop of London likewise did.

7. And as for S. Patrick's Mother, called

Conches or Conchessa, she was Sister, or rather, as Bishop Fisher judges, daughter to the Sister of the famous S. Martin Bishop of Tours, who flourish'd gloriously in this age; and who according to Sulpitius Severus his computa-tion was at this time in the forty fifth year of his age. He came out of Pannonia (Hun-gary:) descended from parents, saith the same Author, according to worldly dignity of no mean degree. Thus much of the birth, coun-try and Parents of this glorious S. Patrick: of whose wonderfull Gest we shall in pro-secution of this History have frequent occa-sion to treat.

X. CHAP.

1. 2. 3. 4. &c. Julian succeeds Constantius: Becomes an Apostate and Persecutor.
7. &c. Is slain: to whom Iovian succeeds: and restores Christianity.
10. Iovian dying, Valentinian is chosen Em-perour.

1. **C**onstantius in the five and twentieth year after his Father Constantius death, and in the eleventh after the death of his Brother Constans, dyed of a fever at Mopsuestia in Cilicia, to whom Julian for-merly created Caesar by him, succeeded in the Empire, which he polluted by his infam-ous Apostasy.

2. He had from his infancy not only been bred in the Profession of Christianity, but was likewise inscrib'd in an interior Eccle-siastical Degree of Lector: but being of an in-constant curious disposition, and unfortu-nately falling into the acquaintance and freindship of certain Pagan Philosophers and Magicians, he was perverted by them: And though during Constantius his life he dissem-bled his change, yet being possess'd of the Empire he publickly profess'd not only a defection from the Christian Faith, but an implacable hatred of it, and resolution to employ all the power of Earth and Hell to destroy it.

3. The first proof hereof he gave, as S. Gregory Nazianzen witnesses, in taking away that famous Labarum, or Imperiall Ensign of the Crosse, which in Constantius and Constans his times leading their Armies had gi-ven them assured victories: in place whereof he restor'd the Images of the Heathen Gods and Devils, together with the representa-tions of Eagles, Dragons, Wolves, Minotaurs, &c. which the soldiers were commanded to adore.

4. Moreover, saith Suidas, he endeavour'd to abolish all other monuments of the Holy Crosse: insomuch as he caused to be

A. D. 361.

Pris. in Primord. fol. 82.

Sulp. Sever. in Vit. S. Marti-ni c. 1.

X. CHAP.

Greg. Naz. in Orat. 1. cont. Julian.

Suid. verb. Klam.

digg'd



IVLIAN.  
E M P.

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## The Church-History of Brittany

VALENTIN  
E M P.

A. D. 364.

Cyrril. Alex.  
l. 6. c. 20.  
Julian.

Gregor. hist.  
l. 5. c. 20.

Id. l. 9. c. 12.

Chrysost. orat.  
l. 1. c. 1.  
Gennet. 1.  
A. D. 363.

digg'd out of the Earth a representation of the City of Constantinople on the top whereof Constantine had caused the Crosse to be fixed, to denote the felicity of that New City. And his custome was both in words and Writing to object to Christians, by way of ignominy, their Veneration of the Holy Crosse. For this speech of his is quoted by S. Cyrill of Alexandria, O wretched Christians, said he, you have left off to adore and worship those shields (Ancilia) which the great God Jupiter Father of Mars let fall from heaven, to be a trial, not verball pledge of his perpetual protection to our City, and which are still kept in it: Instead of which you adore the wood of the Crosse, painting images of it on your foreheads and before your doors. Thus Julian censures the Rite of the Ancient Church, and of all the faithfull in his time, who on all occasions exprest their Veneration of that blessed sign and instrument of our Redemption.

5. With the same malignity he sought to abolish all other sacred images and Statues erected in severall places to preserve the memory of past Divine benefits, as likewise the Relicks of former Saints and Martyrs. Thus Sozomen relates how he caused to be thrown down the miraculous Statue of our Saviour, which the devout woman, who had been cured by him of an issue of blood, had rais'd at Casarea Philippi: in the place whereof the impious Apostate erected his own. But immediately fire from heaven divided his Statue in the mid'st, throwing to the ground the upper half, which remain'd till the Historians days all black, as things strook with lightning use to be.

5. The same Author likewise recounts how the same Impious Emperor consulting a certain Oracle at Daphne near Antioch, and the Devil which used to speak in it remaining mute, only being able to signify that the Body of the holy Martyr Babylus hindered his speech: Julian caused the Sacred body to be removed from thence into the City: which the Christians perform'd with great solemnity, singing Psalms all the way, specially those wherein Idolatry is detested, to the infinit indignation of the Emperor, who thereupon caused many of them to be tortured, but by the intercession of the Holy Martyr their torments were miraculously converted into pleasure. The same story is confirm'd likewise by S. Chrysostom.

7. But a war against the Persians interrupted his rage against Christians, who at his first setting forth threatned that when that Expedition was finish'd, he would destroy all who profess'd the name of Christ: A threatening very acceptable to the Pagans, but greivous to the afflicted Christians. Whilst he was busy in the prosecution of this war, Libanius a Heathen Sophister, in derision of Christ ask'd a certain Christian, What the Carpenter's son was then doing? Who answerd, He is preparing a Coffin for Julian. And the event

made these words propheticall, for the wicked Emperor receiv'd from an unknown hand a wound mortal to him self, but healthfull to all the world beside.

8. In his place the Army chose Iovian Emperor, though he refus'd that honour, professing that being a Christian he neither would nor could govern an Army poyson'd with heathenish Idolatry. Whereupon all the soldiers cryed out that they also were Christians: those who were ancient among them having been train'd up in the piety of Constantine, and the younger imbued with the precepts of Constantine. So that the two years reign of Iulian could not extirpate the good seeds sown in their hearts.

9. Iovian thus chosen, restored the Christian Faith, reducing the Church to its former splendour. He also publish'd a Law by which in all Cities a certain proportion of Wheat was contributed to Sacred Virgins by way consecrated to God: And another which inflicted death on any who should ravish, or but attempt their Chastity. He likewise ordain'd that all Catholick Bishops who had been formerly banish'd should return to their sees. There is extant an Epistle of S. Athanasius in answer to one from the Emperor, who had desir'd to be inform'd by him who among the divided sects of Christians, retain'd the Orthodox Faith. Which Epistle challenges a mention in this History, because among the severall Nations constantly persevering in the Faith of our Saviours Divinity, establish'd in the Council of Nicaea, he expressly names Brittany. Whence appears that hitherto the British Churches were pure in their Faith, however some particular persons there might have been infected.

10. This pious Emperor lived but one year: to whom succeeded Valentinian a Prince equally Orthodox: But who unhappily made partner in his Empire his Brother Valens, infected with the Arian Heresy, and impiously zealous in the promoting of it.

### XI. CHAP.

1. 2. 3. Picts, Scots and Attacotti infect the Britains, who these last were.

4. 5. 6. Theodosius Government of Brittany: His Victories there.

8. Brittany divided into five Provinces.

9. Theodosius recall'd.

1. IN Brittany during Iulian's reign the Picts was Alipius, the Successour of Genuharim. Where quietnes continuing, the Picts and Scots securely multiplied, both in numbers and strength: Of which presently after they shewd terrible proofs. For as Marcellinus relates, in the first year of Valentinian's reign the barbarous Nations on all sides of the Roman Empire, as if universally excited by a common

A. D. 365.

Gr. Hist. Orat. 1. in Iulian.

Theodosius hist. l. 4. c. 4.

Theodosius hist. l. 4. c. 4.

Lib. ed. de epist. & libris.

A. D. 364.

XI. CHAP.

A. D. 364.  
Am. Mart. hist. l. 3. c. 10.

per, broke



A.D. 365.

breaks their limits, & made furious incursions into the Roman Provinces. The Alamanni wasted Gaul and Rheto: The Sarmatians and Quadi made incursions into Pannonia, and the Picts, Saxons, Scots and Attacotti vented the Britains with incessant calamities.

1. By which appears that the Enemies of Britanny were multiplied. For to the Picts & Scots, here is an addition of the Saxons and the Attacotti, never mention'd before in Story with relation to Britanny. As for the Saxons a German Nation who now first made themselves known by their cruelty to the Britains, within a few years they will be too well known, not by their piracies on the Seacoasts, as at this time; but by an invasion of the whole Island, so successfull to them, that they got almost an entire possession of it, leaving only a barren mountainous corner to the fearfull Britains.

Book 1.  
cap. 17.

2. But who were the Attacotti? Hieron will tell us. What shall I say of the inhumanity of other Nations? I myself in my youth saw in Gaul the Attacotti, a British Nation who nourish'd themselves with human flesh: These men in the forests meeting with herds of bevers sheep and swine, neglected them, and cut off the haunches of the Passours, & breasts of the women, and fed upon them, accounting these to be their principal delicacies. It seems therefore that these Attacotti were a Savage people in the Northern mountains of Scotland, living without all Law or Government, who likewise had promiscuous wives, and common children. This rude multitude were invited by the Picts & Scots to joyn with them in the invasion of the Civil Britains.

cap. 17.

A.D. 365.

Book 1.  
cap. 17.

3. Upon this occasion the Emperor Valentinian leaving his Brother Valens to govern the East, made an expedition into Gaul, where he compos'd the troubles rais'd by the Alamanni. This being done as he was in a hasty march from the Province of the Ambians (or Amiens) toward Triers, he was surpris'd by an astonishing message out of Britanny, which inform'd him how by a conspiracy of severall barbarous Nations the Britains were reduc'd to the utmost extremity: How Nestoridius Admirall (Comes) of the Sea coasts had been slain by the Boemii, and Bulchobandes the General circumvented by their ambuses. Upon which horrible reports the Emperor dispatch'd into Britanny Severus one of his chief Officers, to remedy those disorders. But shortly after recalling him, he sent Severus thither, making a suddain provision of ammunition and store, & preparing strong armies to assist him according to the instant urgent necessities. In conclusion freiber and more horrible rumours increasing, he made choice of Theodosius to goe General thither, a man famous for many martial exploits happily achiev'd: who being attended with courageous Legions and cohorts, made up of lusty youth, prosecuted the expedition with a noble confidence.

4. At the same time the Franks and Saxons had infested the coasts both of Gaul and Britanny

and into this latter they had made an impression as far as London, where they drove all the country about. To remedy which injures the vigilant General Theodosius took shipping at Rotom in Gaul, and passing the Sea landed at Rutopia (Richborough in Kent near Sandwich.) Which is a secure station for ships: Whither as soon as his Cohorts call'd Herculis, Irvij, Pictores, Eidenes, &c. aboarded, he march'd from thence straight to London, an ancient town, afterward call'd Augusta: and dividing his Army into severall squadrons, he set on the fragling Enemies laden with spoiles: and dispersing them he quickly rescued the prisoners, together with the castle and other prey: Which he restor'd to the miserable natives, excepting a small part bestow'd on his weary Soldiers: And so enter'd into the City in triumph, joyfully received by the people lately plunged in extreme misery, and in a moment recovered by his valour. There he made some stay, with an intention to attempt greater matters, yet without putting the army to hazard. For by captives and spies he was inform'd that the sudden excursions of so many fierce nations could no other way be repress'd, but by subtilty. Hereupon to divide them he publish'd Edicts promising impunity to all who would submit. And those which came in he dispers'd into other quarters severally, allowing them provisions: Which gave an invitation to many more to submit likewise. After this he desir'd the Emperor to send over to him as his Deputy Governour in Britanny Civilis, a man of a more then ordinarily sharp judgment in such affairs, and withall of great integrity: As likewise for his Lieutenant in martiall affaires, Dulcitius, very skillfull therein. And thus pass'd the affaires in Britanny that year.

A.D. 367.

Id. ib. c. 18.

A.D. 367.

5. Two years after he march'd with his army from London northward, where he putt to flight severall Nations, which formerly had the insolence to invade the Roman provinces. Thus he restor'd to their former security and plenty many Cities and castles, which had been vex'd with many calamities. But whilst he was busy in these matters, he had like to have been circumvented by the treason of one Valentinus a Pannonian, who for some great crimes had been banish'd into Britanny. For this man being of an ambitious turbulent Spirit, had solicited many of the Soldiers to conspire with him against Theodosius: But the design being discovered, he contented himself with the execution of Valentinus and a few of his nearest associates: for he would not by tortures search further into the conspiracy, least by dispersing a fear among his soldiers, he should incite them to pursue the like attempts.

6. Having escap'd this danger he successfullly prosecuted the warr, putting strong garrisons into Cities and liminary castles, and in a short time recover'd the Province from the Enemies, in which he plac'd a Governour.

7. So that now that part of Britanny which



A.D. 372.

was under the Roman dominion was divided into five Provinces. The first call'd *Britannia prima* contain'd all the southern parts between the Sea and the Rivers of Thames and Avon. The second call'd *Britannia secunda* comprehended the Silures, Demeta and Ordovices; that is, all Wales. The third call'd *Flavia Caesariensis* (probably from this *Theodosius* his Son afterward Emperor of the *Flavian* family) embraced all the Regions between Thames and Humber. The fourth call'd *Maxima Caesariensis* reach'd from Humber to the River Tyne. And lastly *Theodosius* having expell'd the Picts and Scots out of all the Province beyond Tyne as far as between *Dunbritan* and *Edinburgh*, call'd this fifth Province *Valentiana* in which was the wintering camp of a Roman Legion, to repress the incursions of the Scots.

A. D. 370.

9. *Theodosius* having thus happily settled *Brittany*, was two years after call'd by the Emperour to Court, where he was made General of the Horse in *Italy* his place, & by the Senate honour'd with a Statue of brass. But the most illustrious effect of his martial exploits was the recommending of his Son by the brightness of them to the Empire.

XII. CHA.

## XII. CHAP.

1. 2. Of *S. Ninianus* Birth and education.  
3. Of *S. Moyses* Apostle of the Saracens: said to have been a Brittain.

A. D. 372.

1. THE year after *Theodosius* his departure out of *Brittany*, our Ecclesiastical Monuments commemorate *S. Ninianus* (call'd by *S. Beda*, *S. Ninia*) his journey to Rome, to be there instructed in the true Orthodox Faith, which he afterward with great efficacy communicated to his own country. So that it is probable he attended *Theodosius* in that voyage.

supposed.

2. Concerning whose birth we read thus in his life. He was born in great *Brittany*, of a Princely Stock in that Region where the Western Ocean as it were stretching forth its arm, and on each side making two angles, divides the Provinces of the Scots and English, as at this day they are separated. Which country even to the times of the Saxons enjoy'd their own King, as we are assured not only from the credit of History, but even the memory of some yet alive. His Father was Prince of that country (Cumberland;) by Religion a Christian, and truly happy in the blessing of such a Son. Whilst *Ninian* was yet a child he shew'd great devotion to Churches, and wonderful love to his associates. He was sober in his diet, sparing of his tongue, diligent in reading, grave in conversation, averse from lightness, and always careful to subvert the flesh in the spirit.

3. At last by a forcible instinct of Gods holy spirit the Noble youth undertook a pilgrimage, despoising worldly riches and carnal affections. Therefore passing over sea into Gaul, and taking his way through the Alps he entered Italy, and

with a prosperous journey came to Rome. Where being arrived, he went to the Chief Bishop (Pope *Damasus*;) to whom he declared the cause of his journey. whereupon the Holy Bishop commending his devotion, receiv'd him with the tenderness of a Father, and appointed him Teachers to instruct him in the Disciplines of Truth and Orthodox Faith, as likewise in the wholesome sense of Scriptures.

4. By this relation it appears that *S. Ninian* was of the Nation of the Southern Picts. And whereas he is call'd son of a King; that Title in the liberal stile of our ancient Legendaries signifies no more then a person of Power and riches in his country. Though as *Bishop Fisher* observes, in the ancient English Annals there is frequent mention of the Kingdom of the *Cumbri* (Cumberland) whereto the Southern Picts belong. The Author of his life thus proceeds.

P. 10. in  
Primal.  
f. 66.

5. Young *Ninianus* therefore with wonderful avidity studying Gods word, like a diligent Bee compass'd for his own use as from many flowers out of several sentences of holy Doctors, honey-combs of spiritual wisdom: which being layd up in the hive of his bosome: he preserv'd them for his own interior reflection, in due time likewise to be pour'd forth for the consolation of many others. Thus being chaste in body, prudent in mind, provident in counsels, circumspect both in actions and words, he was commended by all, and every day more favour'd by the supreme Bishop.

copied.

6. Now it is no wonder that this holy Young man should make choice of Rome for education, considering what special care the Emperour *Valentinian* took for the promoting of learning there, and the privileges confer'd by him on strangers which came thither to perfect themselves in Studies of literature, as appears by his Law still extant in the *Theodosian Code*. And Pope *Damasus* likewise being himself learned, was a great favourer thereof.

L. 1. de Stud.  
lib. 7. de An.  
in Gal. 1. de  
des.

7. Now how *S. Ninianus* after little more then twenty years was consecrated Bishop by *S. Siricius* Successour to Pope *Damasus*, & sent back into his own country to preach the Gospell to the Picts, shall be shew'd in due place.

8. There are not wanting besides our own, some foreign Authors also, who affirm that the famous Bishop *Moses*, the Apostle of the Saracens was born in *Brittany*: by name *Nigerus* Bishop of *Liege*, & *Henry Firsimon* a learned Irish Jesuit. Certain it is that he was in a special manner commemorated, & his Festival observ'd in the British Martyrology compos'd by *S. Beda*, where we read these words: In *Brittany* in the City *Augusta* (London) in the seventh of February celebrated the memory of *S. Augustin* Bishop and Martyr. Likewise of the Venerable Bishop *S. Moses*: Who first of all leading a solitary life in the desert, became famous for many miracles. He was afterward by his illustrious merits, virtues and glorious miracles made Bishop of the Saracens, at the request of *Mauvia* their Queen. He

Martyrology  
ad. 7. Feb.

preserv'd



A. D. 376

Theodosius J. 4.  
c. 31. Serv. J. 4.  
c. 39. Ruffin.  
l. 2. c. 6.

XIII. CH.

## XIII. CHAP.

1. *Fraomarius a Tribune in Britanny.*
2. *Gratianus succeeds Valentinian.*

A. D. 379.  
Amm. Marcell.  
lib. 29. c. 21.

**V**alentinian the year before his death sent over into Britanny a certain German King of the Bucinonantes call'd *Fraomarius*, to exercise the Office of Tribune over the *Alemanni*, a powerfull Squadron of the British army. And the reason was because the little territory ( *pagan* ) of which he was King, lying neer to *Moguntiacum* ( *Mentz* ) had been wasted and impoverish'd by occasion of his Predecessour *Macrianus* his rebellion, saith *Marcellinus*. Where we may observe how in those times the Title of King was attributed to such as govern'd a very small Territory. So that our *Legendaries* are not much to be blam'd, when they so frequently bestow that Title on petty Princes.

A. D. 381.

2. To *Valentinian* succeeded his Son *Gratianus*, who nine years before had been named *Augustus*, or *Emperor* by his Father. And six dayes after, his younger Brother *Valentinian* also was saluted *Emperor* by the Soldiers, which election *Gratianus* meekly approv'd.

XIV. CH.

## XIV. CHAP.

1. 2. *St. S. Patrick in his childhood made a Captive: His wonderfull piety, &c.*
3. *He is freed.*

A. D. 376.

Ambr. Glos.  
in Pa.  
tricia.  
Hieron. in  
Patric.

**T**HE *Pills*, *Scots* and other Enemies of the Britains, though they had been repress'd by *Theodosius* the Emperor *Valentinianus* General, yet were not so enfeebled but that they made frequent incursions into the Roman Provinces there: And particularly in one of them they led captive with them the child of *Calphurnius*, *Socher*, call'd afterward *Patrick*, in the sixteenth year of his age, whom they sold to a Noble man in the Northern parts of Ireland, call'd by *Florilegus*, *Nulen*, by *Capgrave* *Miluch*, or rather as *Malmshurienfis* reads the name, *Milcho*, who employ'd the holy youth in keeping his swine.

Iocelin. in  
vit. S. Pat.  
lib. 1. c. 39.

2. *Iocelinus* the most exact writer of his life thus relates the matter: Inasmuch, saith he, as according to Scripture, gold is tryed in the furnace, and a just man by tribulation: *S. Patrick*

that he might be better fitted to receive a crown of glory, was first exercis'd with censations. For the illustrious child entering into his sixteenth year was snatch'd away captive by Pirates which wasted that countrey, and was caried by the into Ireland. There he was sold a slave to a certain Pagan Prince call'd *Milcho* whose territory lay in the Northern parts. And herein his condition was parallel to that of the Holy Patriark *Ioseph*, who at the same age was sold into Egypt. And as *Ioseph* after his humiliation was exalted to the Government of all Egypt; so likewise did *S. Patrick* after his captivity obtain a spirituall principality over Ireland. Again as *Ioseph* by his providence nourish'd the Egyptians with corn during a long famine; so *S. Patrick* in proceess of time fed the Irishmen ready to perish by their Idolatry, with the saving nourishment of Christian Faith. So that on both of them affliction was brought for the advancement of their soules in piety: for affliction had the same effect on them that the flail has on corn, the furnace on Gold, the file on iron, the wine-press on grapes, and the Olive-press on Olives. Now *Saint Patrick* by the command of the foresaid Prince was deputed to the keeping his hogs.

3. Six whole years the devout youth spent in this slavery: during which time what wonderfull miracles God wrought by him, are at large recited by the same *Author*, as likewise by *Capgrave*, *Bishop Fisher*, &c. to whom I refer the curious reader for as much as a particular account of all the *Gests* of *Saints* would swell enormously our present History. And in selecting their principall actions, it seems more profitfable to recount their virtues, which may and ought to be imitated by all, then their *Miracles*, which exceed the power of nature, and some times of beleaf.

4. *S. Patrick's* employments therefore withdrawing him from the conversation of men, afforded him space enough to attend to God. Inasmuch as *Iocelinus* testifieth that a hundred times a day, and as oft in the night he address'd his prayers to God. And to Prayer he added Fasting for the mortification of his Sences: So that with these two wings he mounted to such perfection, as he enjoy'd a frequent conversation with Angels. And particularly in *Capgrave* we read how an Angel call'd *Vistor* frequently visited him, and said to him, *Thou doest very well to fast: Ere long thou shalt return to thy countrey.* Now the Reader needs not wonder at the unusuall Name of this Angel: For as *S. Gregory* observes, Angels are therefore design'd by particular names, that they may signify their speciall virtues and operations. Therefore *S. Patrick* who was to conquer first his own tribulations, and afterward the power of the Devil in that Idolatrous Nation, was properly visited by an Angel named *Vistor*, or Conquerour.

5. The Piety, devotion, Fasting, patience in labours & other heavenly virtues of this holy young man at last moved the divine Goodnes miraculously to free him, as he had the *Israelites*, out of his captivity: For as *Malmshu-*

A. D. 376.

Iocelin. ib.

Capgrave. ib.

Gregor. M.  
lib. 4. in  
Evangel.



GRATIAN  
EMP.

156

# The Church-History of Brittainy

GRATIAN  
EMP.

A. D. 379.

In Amiquib.  
Gloster. in  
Paricio.

rengis relates, after six years slavery S. Patrick  
by the admission of an Angel found under a cer-  
tain turf a Summe of Gold, which he gave to his  
lord, and so was deliver'd from captivity, and  
returned to his parents and country, which he  
gloriously illustrated with the admirable  
sanctity of his life. The prosecution of his  
Gists we remit to the following age.

the Roman Empire. And indeed that he was so  
descended his name *Blotius* may probably  
argue.

4. *Zosimus* affirms that he was a Spaniard.  
But other ancient Authors *Oracy* too, po-  
sitively say he was a Brittain, born in Brit-  
tany. Where to no doubt *Aspinus* had re-  
gard, when in hatred to *Maximus* who slew  
the Emperour *Gratian* his schollar, he calls  
him (*Rhachipinnus Latrone*) the Rucupian pyrat  
or robber. And our *Gildas* names him a frigg  
of the Brittain plantation.

5. From what flock or country soever he  
came, he was a Prince of admirable valour  
and conduit: which gave occasion to the  
ancient Brittain to forge a Remens of his  
story: From whom our *Marbore of Westminster*  
relates, how there was a certain King of the  
Brittain call'd *Ostavius* who dying left behind  
him an only daughter which caused great dis-  
fensions among the Nobles, who could not agree on  
the person to whom they should give the Princess  
with the Kingdom in marriage. At last they  
thought fit to send Ambassadors to Rome to in-  
vite a Senator call'd *Maximian* (so they  
nam'd *Maximus*) to espouse the Lady. For this  
*Maximian's* Father was a Brittain, the Son of  
*Leulius Puckle of Constantin*: but his Mother  
was a Roman. *Maximian* having been acquaint-  
ed with the cause of their journey, consented to  
their proposall, the rather because he was disfa-  
voured by the Emperours *Gratianus* and *Valen-  
tinian*. He therefore undertook a journey into Brit-  
tany, and in the way overthrew the Cities of  
the Franks, where he heap'd a vast treasure of  
Gold and Silver. But as soon as he was landed in  
the haven of *Hamon*, there met him *Conanus* a  
Brittain Prince with all the youth of the King-  
dome, with an intension to combat him, for he  
was earnestly ambitious of the Crown. But the  
Brittain generally favouring *Maximian*, *Cona-  
nus* was expell'd, and the Princess married to  
*Maximian*. But *Conanus* conceiving great indi-  
gnation, fled into Scotland, where he gathered  
another army. And then with all his forces pas-  
sing over the Trent, he began to waite the Pro-  
vinces. But *Maximian* coming upon him, over-  
came him again in a battle: Yet at last by the  
mediation of freinds an agreement was made  
between them.

6. But the more sober authentick Writers  
of these times take no notice of *Ostavius* or  
any other King of the Brittain: and it is  
without question certain that *Maximus* was  
at this time Governour of the Island under  
the Emperour. And even the Scotch Historians  
acknowledge that he fought successfully against  
the Scots, slew their King *Eugenius* and expell'd  
the whole Nation out of the Island: That their  
Kings Brother *Ethach*, with his Son *Erb* and  
many others retir'd into Ireland: Some went  
into Norway: and a few lurk'd in the small  
Islands near Brittainy. They adde that the Irish  
also were not exempted from *Maximus* his  
power: but were compell'd humbly to begg  
for a peace, which was hardly granted them,

XV. CHA.

XV. CHAP.

1. *Valens* the Emp. burnt.
2. *Theodosius* made partner of the Empire.
3. 4. *Gr. Maximus* Governour of Brittainy:  
Carries all the forces out: whence came the  
Destruction of the Island.
10. Mistake of those who place the Mar-  
tyrdom of S. *Vifula*, &c. here.

A. D. 382.

1. About this time the *Asian* Emperour  
*Valens* suffered a severe but just pu-  
nishment for his persecution of the Profes-  
sours of the Orthodox Faith. For the Gothes  
together with the Hunns and Alans, seince  
northern Nations entring in a hostile manner  
into *Thrace*, put the Eastern Empire in great  
danger. Whereupon *Valens* sent to *Gratian* for  
assistance: Which he with great care prepa-  
red: whose army, saith S. *Ambrose*, was  
conducted not by profane military Eagles,  
but the name and worship of the true God,  
meaning the Holy Crosse the principall Ensign  
of his forces. But *Valens* not expecting his  
coming, and out of envy least he should  
partake the glory of the Victory which he  
foolishly promis'd himselfe, would needs  
hazard battle alone with the Barbarians: by  
whom his army was discomfited, and himself  
being wounded with a dart among the mul-  
titude, with many of his cheif officers flying  
into a certain house, the rude enemies not  
willing to loose time in forcing an entrance,  
set it on fire, with which the Emperour and  
all his company were consumed.

A. D. 379.

2. In his place the Emperours *Gratian* and  
*Valentinian*, unwilling to leave the West,  
assumed *Theodosius* (a worthy son of that Fa-  
mous *Theodosius* who had settled Brittainy and  
repres'd its Enemies) into a part of the Em-  
pire, committing to him the care of defend-  
ing the Eastern Regions against the insulting  
Goths.

Sigebert, in  
Chron.  
A. D. 383.

3. At this time, and probably upon this  
occasion of the Election of *Theodosius*, one  
mans envy brought irreparable misery upon  
Brittainy. That was *Flavius Clemens Maximus*  
Governour of the Island. *Sigebertus* says he  
was descended of the Imperial family of *Constan-  
tin*, upon which Title he challenged part in the  
Empire. And that making himself King of *Brit-  
tany*, he then began to exercise Tyranny against

D. A. 379.

Ser. l. 5. 413.

Aspin. de  
ant. Prob. l. 1.

M. V. 179.  
A. D. 379.

A. D. 379.  
Jordan. ap.  
7. 11. in  
Primord. 14  
192.

Id. ibid.

and



A. D. 383.

and with this exposition, That they had sent auxiliary forces to the Enemies of the Roman and their confederates: an injury the less pardonable, because Ireland alone of all other Kingdoms had never been attempted by Roman arms.

A. D. 192.  
Z. 1. 1. 4.

7. The same Maximus likewise subdued entirely the nation of the Picts: by which victories having receiv'd great glory: and being raised to the promotion of the younger Theodosius in the Empire, under whose Father Maximus had been a Soldier in Britanny, as Zosimus relates, whereas himself had not by the Emperour been promoted to any great honour, he began to incense the Soldiers against the Emperour: and in fine had the confidence not to refuse the Imperiall Purple offered him by his soldiers. Concerning whom Orosius thus writes: Maximus was a courageous and just Prince, and worthy to have been Emperour, if he had not against his Oath and fidelity attain'd that Title. He was almost against his Will proclaimed Emperour by his army in Britanny: from whence he pass'd over into Gaule.

P. Orosius 1. 7.  
c. 19.

A. D. 383.

8. The passage of Maximus out of Britanny into Gaule was the principall, if not only cause of the destruction of this Island: because to strengthen himself against the Emperour, he transported out of Britanny all the forces of the kingdom, and not only the Roman army which guarded it, but the flower also of the British youth, which never return'd again. This calamity our Historian Gildas thus bewayles, From that time Britanny being despoild of all military forces, Governour however well yet necessary, and a vast multitude of its youth, which accompanied the Tyrant in that unhappy expedition and never saw their country again: the Island it self being utterly unacquainted with martiall affairs, was expos'd to be trodden underfoot by those fierce Northern transmarin Nations, the Scots and the Picts, which misery she suffred and bewayld many years.

Gildas in  
Ibidem

9. Maximus being attended with so great a force quickly subdued Gaule and Spain likewise: and by a treasonable stratagem slew the Emperour Gratian at Lyons in Gaule. Which having done, his next design was to march into Italy against the Emperour Valentinian.

10. Many learn'd Historians refer to this time the Erection of the Kingdom of Armorica, or Little Britanny in Gaule, suppos'd to have been possess'd by Maximus his British soldiers. And consequently they place here likewise the story of the Martyrdom of St. Priscilla and the cleaven thousand Virgins her companions, sent out of Britanny to be married to these New conquerours of Armorica. But besides the improbability that Maximus would deprive himself of so great forces, necessary to the prosecution of his vast designs, we shall hereafter demonstrate that these two stories belong to a later age: and that the mistake of those Writers which refer them to this time, is grounded on an

erroneous confusion of the names of Valentinian the Emperour and Maximus the General: For it was in the dayes of Valentinian the third, and by the conduct of another Maximus that the foresaid New British Kingdom was erected in Gaule, and then it was that the Martyrdom of those Virgins hapned.

A. D. 383.

## XVI. CHAP.

XVI. CH.

1. 2. 3. &c. Of the Heresy of Priscillian: examin'd before the Emp. and Priscillian put to death.  
5. Britanny infected: how.

1. IT seems that now was the time when Britanny became infected with Heresy, when, as Gildas saith, all manner of beasts fixing their venomous teeth on this poore country delighting in novelties and constant to no doctrine, insill'd the deadly poison of every kind of Heresy into it.

2. The occasion hereof was probably from the severe proceedings of Maximus in Gaule against the Arch heretick Priscillian and his companions Instantius and Tiberianus, &c. This Priscillian had compos'd a New Heresy out of the impure dreggs of the ancient Gnosticks and Manichees: into which as into a sink the filth of severall other Heresies also did flow. With this Heresy he had infected Spain, and endeavouring the like in Italy, he was rejected by Pope Damasus at Rome, and by Saint Ambrose at Milan. From thence therefore he descended into Gaule: the Bishops wherof having notice that the infection began to spread, petition'd Maximus to use his authority to prevent so mortall a disease. There were also two Spanish Bishops, Idacius and Ithacius, who with great zeale pursued the Hereticks: These coming to Maximus whose abode was at Trier in Germany, vehemently accused Priscillian and Instantius, charging them with many heynous crimes. Whereupon the Emperour commanded the Prefect of Gaule and Vicar of Spain to cause all who were infected with that Heresy to be brought before a Synod assembled at Bourdeaux. There Instantius a Bishop infected by Priscillian, not being able to say anything in his own defence, was iudged unworthy of his Bishoprick.

P. id. Sulp.  
Ser. v. hist. l. 2.  
at finem.

3. But Priscillian unwilling to plead his cause before the Bishops, appeal'd to the Emperour, which was permitted him through the timide inconstancy of the Catholick Bishops. Thus all parties involv'd in the cause, were brought to Trier, and were attended by their too zealous accusers Idacius and Ithacius Bishops of Spain. But S. Martin, who then was at Trier

earnestly



A. D. 386.

earnestly urged *Ithacius* to desist from his accusation before a *Secular Tribunal*: and humbly requested the *Emperor* to abstain from shedding the blood of those wretched *Hereticks*, saying it would be sufficient, if by a sentence of *Bishops* they were expell'd the *Churches*. This holy *Bishop* thus, interposing, the hearing of the cause was deferred: and being alterward to depart, he got a promise from *Maximian*, that their punishment should not extend to blood.

4. But he being gone, the *Emperor* was drawn from this mild intention by two *Bishops*, *Magnus* and *Rufus*. Whereupon he committed the hearing and judging of the cause to his *Prefect Eudius*, a stern severe man. Before whom *Priscillian* being convicted of magick and many filthy doctrines and practises, as praying naked in a meeting of women by night &c. he was by him pronounc'd guilty, imprison'd and for farther punishment refer'd to the *Emperours* iudgment. Who appointed that *Priscillian* and his associates *Felicissimus* and *Armentius* Ecclesiasticall persons should loose their heads; their cause having been once more heard by *Patricius* the *Emperours* treasurer. The same punishment was also inflicted on *Latronianus* and *Euthrocia*, *Asaricus* and *Aurelius* a Deacon. As for *Instantius* formerly condemn'd by the *Bishops*, he was banish'd into the Isle of *Jilly* (*Silina*) near *Brittany*, together with *Tiberianus*.

3. By this means that impure *Heresy* being made publick, and the principall Teachers of it brought so neer *Brittany*, no wonder if Doctrines favouring the vile inclinations of corrupt nature, did quickly insinuate themselves into unwary minds, affected withall to Novelties. For the scandalously severe iudgment, hitherto unpractis'd in the Church, against *Priscillian* and his companions, was so far from cutting off the *Heresy*, that it receiv'd strength from thence: for his followers which before honour'd him as a holy man, afterward began to worship him as a Martyr.

Sulp. Sever. 16.

XVII. CH.

## XVII. CHAP.

1. 2. *Cr. Maximian and his wife honour S. Martin.*

3. 6. *Theodosius overcomes Maximian.*

A. D. 386.  
Id. 16.Theodoret. l.  
1. c. 14.

1. THE *Emperor Maximian*, for that Title *Theodosius* allow'd him after the death of *Gratianus*, was zealous in defence of the *Catholick Faith*. Inasmuch as he wrote an efficacious letter in behalf of *S. Ambrose* Bishop of *Milan* to the *Emperor Valentinian*, who instigated by his Mother *Iuliana* an *Arian*, persecuted him. In which Letter likewise, saith *Theodoret*, he denounc'd warre

against him in case he would not desist from his iniustice against the holy *Bishop*.

2. *Sulpicius Severus* likewise at large declares what great honour and respect the same *Maximian* shew'd to the Blessed *Bishop S. Martin* of *Tours*; And particularly the *Emperours* wife did most officiously reverence him. For having with great earnestnes obtain'd his presence at a privat Feast prepared for him in her own chamber, she would not permitt any servants to attend, but she her self with all humility ministr'd to him, and with great devotion layd up the fragments, which she valew'd above all her Imperiall delicacies.

3. Who this *Lady* was, and from what countrey or family, it does not appear in ancient story. The same *Author* comparing her with the *Queen of Saba*, and saying that she also came from the ends of the earth to heare the wisdom of another *Salomon*, argues her very probably to have been a *Brittish Lady*: though we can scarce allow her to have been the daughter and heyr of an unheard of *King of Brittain* call'd *doctavus*.

4. *Maximian* after this, not content with so large a portion of the *Empire* as *Gaul*, *Spain*, and *Brittany*, march'd with his Army into *Italy*. At whose approach the *Emperor Valentinian* fled into *Illyricum*, having now learnt by experience, saith *Theodoret*, how unhappy he had been in following his Mothers counsels against the Holy *Bishop S. Ambrose*.

5. There is extant a Letter which *Maximian* wrote in answer to *Pope Siricius*, who lately had succeeded *S. Damasus*: in which he professes the *Orthodox Faith*, which he learnt in *Brittany*: where likewise he was baptis'd, and immediately after his baptism was proclam'd *Emperor*. In the same letter he likewise gives him account of the abominable doctrines and crimes of the *Priscillianists*, which he calls *Manichees*, known not by uncertain suspitions, but their own publick confessions in iudgment. Crimes so enormous and obscene, that out of modesty he could not relate them; and therefore sent him a Coppy of the *Proesse*.

6. Now the *Emperor Theodosius* solicited by *Valentinian*, whose Sister *Galla* he had married, came with an Army into the *West*. To which warr he prepared himself by earnest prayer and fasting. And having understood, saith *S. Augustin*, that in the *Desart of Egypt* there was a certain Monk, a great servant of God who had the Spirit of prophecy, *Theodosius* sent to him, and receiv'd a most certain message of Victory.

7. Thus arm'd he readily and quickly obtain'd a Victory against *Maximian*, who only wanted a good cause. After the discomfiture of his Army, *Maximian* being taken prisoner was brought before *Theodosius*, who was inclin'd to take pity of him. At which his soldiers conceiving great indignation, remov'd him from his presence and kill'd him. Our Historian *Gildas* mentions both

his

Sulp. Sever.  
1. 2.A. D. 386.  
Theodoret. l.  
5. c. 14.

A. D. 386.

August. de  
Civ. D. 16.  
1. c. 16.



1. VALEN.  
EMP.

A. D. 389.  
Gildas de  
Londro.

## under Roman Governours. VIII. Book. 159

2. VALEN.  
EMP.

A. D. 389.

A. D. 389.  
Id. Conf. l. 1.  
p. c. 10.

Ambros.  
Ep. 85.

Id. Ep. 91.

XVIII. C.

### XVIII. CHAP.

1. 2. *Ecce. The Relicks of S. Gervasius &c. miraculously discover'd to S. Ambrose. The miracles wrought by them: The Veneration of them attested.*

1. **I**T will not be amiss though it pertain not to our History of Britanny, yet because it will afford us a prospect of the judgment and practise of the ancient Church, to declare the almost visible assistance which Almighty God afforded to his servant S. Ambrose at the time when the Arian Emperesse Justina used her son Valentinian's power to persecute him. For then it was (to use the words of S. Augustin directed to God in a prayer) that by a vision thou, O God, didst discover to thy Bishop Ambrose the place wherein the Bodies of thy Martyrs Protasius and Gervasius reposed, which thou for so many years hadst preserved incorrupt in thy secret treasure; from whence thy intention was to bring them forth for the restraining the rage of a woman, yet no ordinary woman, being an Emperesse. For when being discovered and digg'd up, they were translated with due honour to the Ambrosian Church, not only those who were vexed with unclean Spirits, the same Devils confessing, were healed: but a certain Citizen of Milan who had been blind many years, well known in the town, when he had enquired and was inform'd of the occasion of so great a noise and assembly of the people, he leap'd up, and desir'd one present to guide him to the said Church: Whither being come he obtain'd leave with his handkerchief to touch the Coffin of those Martyrs whose death was precious in thy sight. Which having done, and applying it to his eyes, they were immediately opened, so that he saw clearly. The same hereof presently was spread abroad, and praises given to thee with great fervour: inasmuch as the mind of thy Enemy, the Emperesse Justina, though it was not heal'd of her spirituall blindness, yet it was repress'd from the fury of persecuting the Holy Bishop.

2. The same holy Father repeats the substance of the same narration in severall other places, in one wherof he professes himself to have been an eye-witness of these Miracles, saying, my self was a witness of the great glory of these Martyrs: for being then at

Milan, I had certain knowledge of the miracles wrought &c. This hapned two years before S. Augustin having been converted and baptis'd by S. Ambrose, return'd from thence towards his own countrey Africa, and by the way at Ostia lost his Blessed Mother Monica, concerning whom in his Confessions he thus Writes: When the day of her dissolution was at hand, she did not bury her thoughts about a sumptuous buriall &c. but made this her only request, that a commemoration of her should be made at thy Altar, at which every day she had not failed to attend, and from whence she knew that holy sacrifice and Victim was dispensed, by which the Murthering which was contrary to it was blotted out, by which our Enemy the Devil was triumphed over &c.

3. So authentick a Testimony of the Veneration of the Relicks of holy Martyrs performed by the ancient Church of God, approv'd by unquestion'd divine Miracles, as likewise of Prayers for the Dead at the most holy sacrifice, needs not be further confirm'd. Therefore we will omit the transcribing a large Narration of the foresaid Miracles compos'd by S. Ambrose himself, and sent in an Epistle to his devout sister, wherein he repeats the miracle of the blind man restor'd to sight, and how very many had been dispossest of Devils, and by only touching with their hands the Vestiment of the Saints many others were healed of diverse infirmities: How many handkerchiefs, saith he, were cast, how many garments sent to be layd on the most holy Relicks, to the end that by touching of them they might receive a medicinal vertue?

4. There were notwithstanding in those times some who denied that those were bodies of Martyrs, that they could torment the Devil, or free any one possess'd by him. But these, saith S. Ambrose, were the blasphemies of Arian Hereticks: refuted by the confessions of the Devils themselves who with loud clamours acknowledg'd their torments: and the great benefites proceeding from the Martyrs intercession were publicly testified by the blind and other sick people cured of their infirmities. The blind mans name was Severus, by trade a butcher, well known to all the City, who was forc'd to give over his profession, as soon as that incommodity of blindness befell him. This man saies he, calls for witnesses of the miracle all his former customers, by whom he had been maintain'd in his trade: He is desirous those should now testify the recovery of his sight, who formerly had seen that he was blind.



XIX. CHAP.



2. VALER-  
EMP.

A. D. 390.

XIX. CH.

A. D. 379.

will be  
P. Ambrose  
and his  
letter.

A. D. 390.

Nicom. con-  
L. 1. 1.

Siric. P. Ep.  
ad Ioh. 1.  
Mediolan.

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### XIX. CHAP.

1. *Valentinian the second, Emperor.*
2. *3. &c. The Heresy of Iovinian against Virginity &c. Condemn'd by Pope Siricium and the H. Fathers.*

1. **A**fter Maximus his death Theodosius left Valentinian, Emperor of the West, adding to his Government Gaule, Brittany and Spain, possess'd by the Tyrant. But before he was entrusted with this great charge, the pious Emperour Theodosius instructed him in the Orthodox Faith, earnestly exhorting him to persevere in it. These instructions wanted not a good effect, the rather because his Mother Justina, the great Patronesse of Arianism, was lately dead.

2. The year following broke forth a Heresy, which in our last age taught Luther to renounce his Monastick Profession, to allow scope to his carnall appetites, and to draw out of her Cloyster a Consecrated Nunne to his incestuous embraces. The Author of it was Iovinianus formerly a Monk, but weary of his vowe austerities: who this year was publickly declared a Heretick by Pope Siricium. Whereupon most of the learned Fathers of those times earnestly wrote against him, particularly S. Hieron, S. Ambrose and S. Augustin.

3. Concerning his speciall Heretical Doctrines S. Hieron thus declares them. I will briefly set down, saith he, our Adversaries opinions, and out of his obscure books, as out of dark dens draw out the serpents, neither will I suffer him to cover his venomous head with the foldings of his spotted body. Let his poisonous doctrines be brought to light, that so we may see to tread and bruse them under our feet. He affirms that Virgins, Widows and married women, being once baptiz'd, are of the same merit, in case they differ not in other works. Again he undertakes to prove that those who with a compleat Faith have been regenerated by Baptism, cannot afterward be subverted by the Devil. And in the third place he professes that there is no difference, in regard of merit, between fasting from meats, and the receiving of them with thanksgiving.

4. Pope Siricium likewise in his Epistle concerning him to the Church of Milan, gives this character of Iovinian, that he was an imitator of the Devil, being an Enemy of Chastity, a Teacher of luxury, nourish'd with gluttonous crudities, punish'd by abstinence; he hates fasting, telling his Ministers that such things are superfluous &c. In opposition whereto a Synod assembled by the same Holy Pope catholickly professes, We do not undervalue or disparage the Power of marriage, at which we

oftimes are present: but we attribute greater honour to the spirituall marriage of Virgins. Calling therefore a Synod, it appeared that Iovinians assertions are contrary to our doctrine, that is, to the Christian Law. Therefore since these men teach contrary to what wee have learnt by Tradition, We the whole Clergy of Rome, with the Priests & Deacons, following the Precept of the Apostle, doe unanimously pronounce this sentence, That Iovinian, Auxentius, Genialis, Germinator, Felix, Frontinus, Marianus, Iannarius and Ingeniosus who have been found Zealous teachers of this New Heresy and blasphemy, be by Divine Sentence and our judgement condemn'd and cast out of the Church. Which sentence our hope is that your Holiness will likewise confirm.

5. Conformably hereto the Church of Milan in a synodical answer penn'd by S. Ambrose, after high commendation of the Popes zeale, tells him, That the said Hereticks therefore fled to Milan, that they might find no place in which they should not be condemn'd. All that saw them avoyded them, as if they had been infected with the plague, and that being condemn'd with an universall execration, they were thrust out of the City of Milan, like vagabonds.

6. To conclude, S. Augustin reciting the Positions of his Heresy, concludes with these words, The Holy Church did most fruitfully and most courageously resist this Monster. And in another place, This Heresy, saith he, was quickly extinguished, neither could it ever make such progress as to seduce any Priests: though some ancient Virgins at Rome being perswaded by Iovinian, were reported thereupon to have taken husbands. No sign appears that it ever entred into Brittany in those times, so precious and venerable was Virginity then, so great a Multitude of Seminars there of Chastity, and such frequency of abstinence and fasting. So that it seems a more powerfull Devil attended Luther and Calvin, then Iovinian.

### XX. CHAP.

1. *Valentinian murdered.*
2. *Eugenius a Tyrant: Slain by Theodosius.*
3. *A Roman Legion left in Brittany.*

1. **A**fter four years reign, the young Emperour Valentinian who with great bloodshed had recovered his Empire, from which he had been forced to fly into banishment, was slain near the same City of Lyons which had been a witness of his Brothers murder: and his dead body was dishonour'd with hanging, saith S. Hieron. This was done by the treason of his Count Arbogastes. He had desir'd Baptism from S. Ambrose, but was slain before it could be administered.

THEODO-  
EMP.

D. A. 394.

Ambros.  
Epist. 17.

August. de  
civ. l. 1. c. 21.  
Id. de Be-  
neph. c. 11.

XX. CHAP

A. D. 394.  
Hieron. Epist.  
3.

2. In



A. D. 394.

A. D. 394.

A. D. 394.

2. In his place the Tyrant Eugenius invaded the Empire of the West, in shew a Christian, but indeed addicted to Heathenish superstition. Who was the next year slain by Theodosius, who, saith Ruffinus, prepared himself to the war, not much with help of arms as fasting and prayer. He fortified himself with night-watches rather in Churches than camps, and made Persecutions through all places devoted to Prayer, being accompanied with the Priests and people. He lay prostrate before the Altarments of the Apostles and Martyrs, covered with sack-cloth and begged divine assistance by a confident hope of the intercession of Gods Saints.

3. The General employ'd Theodosius in this war was sailing, call'd out of Britanny for that purpose: Where he had settled the country by repelling the incursions of the Picts and Scots, whom he overcame in severall incursions: and when he left the Island, he placed for its defence against those restless enemies a Roman Legion at the Northern borders.

XXI. CHAP.

## XXI. CHAP.

1. *St. J. Ninian made Bishop of the Southern Picts.*

2. *St. J. the Episcopal See, Candida Casa.*

3. The Holy young man *J. Ninian* (of whose birth and country, as likewise his voyage to Rome to be instructed in the Christian Faith we have heretofore treated,) this year, wherein Theodosius slew the Tyrant Eugenius, shew'd forth the glorious fruits of his pious education under the Holy Pope Damasus and Siricius: For now was he consecrated Bishop, and sent back into his own country to preach the saving Truths of Christs Gospel to the rude nation of the Southern Picts. For thus we read in his *Life* written by *Gregory*.

4. The Roman Bishop (*Siricius*) having heard that *Ninian* in the Western parts of Britanny had not yet receiv'd the Faith of Christ, exalted *J. Ninian* to the Episcopal degree, and giving him the *Episcopal* benediction desired him to become the *Preacher* of the Gospel to the *Western* Nation.

5. That which is here call'd a *Western Nation* in Britain, is the same which *J. Bede* calls *Western Picts*, bounded between Cumberland and the Bay of Glou or Cumbria (Dunbritton.) For the *Western Picts* inhabiting beyond that Bay receiv'd not the light of the Gospel till many years after.

6. Let us now prosecute *J. Ninian* his voyage, as we find in the same *Ambrose* of his *Life*, who tells us, That the man of God in his return from the City of Rome, was moved with an earnest desire to visit the glorious Bishop *J. Martin* at *Tours* (whom some Writers

affirme to have been his Uncle) whereupon he diverted from his journey to that City. *J. Martin* honourably receiv'd him: by inspiration knowing that he was extraordinarily sanctified by God, and that he would be a happy instrument of the salvation of many.

7. Being dismissed by *J. Martin*, the holy man pursuing his journey, came at last to the place whither he was destin'd: And there he found a great concourse of people (who it seems had notice of his return.) There was express'd wonderfull joy and devotion, and the praises of Christ sounded every where: because they all esteem'd him as a Prophet. Then began he with great diligence to root up their ill planted superstitions, to disperse their long gathered wicked customs, and to demolish their impious Idolatry. Having thus purged their minds from errors, he instructed them in all duties belonging to good Christians, and by his works and example shew'd them a pattern of all virtues and piety, all which he confirm'd by frequent miracles.

8. He chose for his place of Episcopal residence an habitation, afterward call'd *Wise-horn*, situated near the Sea, by which it is almost encompassed: in which there was only one passage toward the North. This place is seated, saith Camden, in the Province of the *Novantes*, now call'd *Galloway*. By the Latin Writers it is nam'd *Candida casa*, from the colour of it, and by the Saxons *Wise-horn* or *white house*: Hete it was that in the dayes of the younger Theodosius *Ninianus* erected his Episcopal See. And here it is that *Prudentius* places the Promontory call'd by him *Leucopibia*, which seems to have been an erroneous transcribing of *Novantes*, or *white houses*.

9. The sum of what hath been written, is thus delivered by *J. Bede*, *The Southern Picts*, saith he, forsaking the errors of their Idolatry, receiv'd the true Faith by the preaching of the most holy man, and most reverend Bishop *Ninian*, (*Ninianus*) who was by Nation a Brittain, and had been regularly instructed in the Mysteries of the true Faith at Rome.

10. Many years he spent in his Apostolical Office, for his death ensued not till thirty eight years after his first entrance. He consecrated Bishops, ordained Priests, and divided the whole country into certain Parishes, as the Author of his *Life* declares. There remains more to be written of him, which we will reserve till the time of his death. And whereas his See was establish'd in the Province of *Galloway*, which may seem to imply that he was a *Scott*: we shall in due place demonstrate that in those dayes that Province was belonging to the Jurisdiction of the Britains, not Scots.

A. D. 394.

Id. ibid.

Id. ibid.

Camden, in Scotia.

Bede, lib. 1. c. 4.



A. D. 395.

XXII.  
CHAP.

## XXII. CHAP.

1. *St. S. Regulus comes into the British kingdom out of Greece, with the Relicks of S. Andrew &c.*  
 2. *St. Of the Caldei, or Coli-Dei.*

A. D. 395.

Hist. Brit.  
l. 6.Hist. Brit.  
l. 6.

1. **T**HE Labours of S. Ninian were no doubt much lightened by the arrivall thither of another Saint, to wit, S. Regulus, who the year following by divine inspiration came out of Achaia into the same country, bringing with him the precious Relicks of the Apostle S. Andrew. Whose Relic is thus sett down by Helio Sueton one of ancient Monuments:

2. The holy man Regulus faith he, as we might be married at the sacred monument of S. Andrew, was admonished from heaven to take the bone of the holy Apostle, three fingers and as many nerves of one of his feet, and laying them up decently in a vessel to carry them to the Island Albion (or Brittany) seated in the north corner of the world: because that in former times there would live a people, which should give great veneration to the Apostle S. Andrew, and by his intercession receive great graces and benefits, both earthly and heavenly through the Divine goodness.

3. In compliance with which admonition the holy man undertook that tedious journey, and was joyfully received there: for as it follows in the Narration, The report of his arrivall with that sacred treasure being spread through the Regions of the Brits, inspired the minds of many to fit and embrace the holy Relicks of the glorious Apostle. The people therefore stood together from all quarters, bringing gifts and offerings to the holy Apostle. There came likewise Hengist (others call him Hengist) then King, being invited by the same of these things. The holy man Regulus received him with a solemn Procession, in which Priests and Monks sung Hymns and praises to God. The King falling prostrate on the ground with great veneration kiss'd the sacred Relicks: And when all holy Rites were performed after the Christian manner, of which the King was very observant, he freely bestowed his Royal Palace for the house of S. Andrew, to Regulus and the Priests who were there to perform Divine service: and not far from them built another Church dedicated to the same Apostle.

4. This is the place where in following ages the Scottish Arch-Bishops and Primates establish'd their Archbishopricall See. Which place, faith Camden, the Ancients call'd Regimont, or Regulus's Mount: where Pagan King of the Brits erected the principall Church of his Kingdom, to this day call'd S. Andrews.

5. Some modern Writers, perhaps out of an aversion to Sacred Relicks doe professe a doubt of this Narration. Yet it is certain that Pope Boniface the Eighth in an Epistle of his to King Edward the first writes in this manner, Your Royal Highness may please to understand that the Kingdom of Scotland was converted to the Faith of the Catholick Faith by the Venerable Relicks of S. Andrew the Apostle, such was the great goodness of Almighty God.

6. The forecited Helio Sueton describing the ornaments with which the pious King Hengist enrich'd his New built Church, faith he adorned it with manifold gifts, Patens, Copes, Chalices, Masses, Lavers &c. framed of silver and gold, and likewise with other precious furniture proper for Sacraments, placing in the same Priests to perform Divine service there.

7. These Priests dedicated to Gods worship are the same which the Brits call'd Caldei, or Coldei, that is, worshippers of God. Some of these came with S. Regulus into Brittany, for he leaving in Achaia was a Father and Teacher of many who were addicted to true piety: And to these others from among the Brits and Britains, beyond themselves, leading a solitary life with such a frame of living sanctity, faith Buchanan, when being dead their Cells were converted into Churches. And from hence was derived the continuing custom among the Brits, to call Temples Caldei. This sort of Monks was anciently call'd Caldei and there Monks and Priests remain'd till a later kind of Monks expell'd them. But this last clause he writes with the form of a fictions Predecessors: For not a later sort of Monks, but such as were his enemies to the Divine service celebrated by these, successors of Gods Saints, were those who out of Scotland expell'd the Caldei or Religious servants of God.

8. Notwithstanding, if we speak of the prime originall of these Caldei, we have already shew'd that they began long before, when by reason of the famous persecution rais'd by Dioclesius, a world of Christians retir'd themselves into deserts, there with safety and vacancy to attend to God by Prayer and Religious austerities: who therefore were call'd Caldei, and corruptly Coldei.

9. This digression we make upon occasion of the Gifts of S. Regulus, whom the English Martyrologe celebrates among the Saints on the twenty eighth of August: where notwithstanding there is a mistake in placing his death in the year of Christ three hundred and eighty.

A. D. 395.

Ap. M.  
W. P. 100.  
A. D. 120.Hist. Brit.  
l. 6.Buchan. 16.  
Ann. l. 4. in  
Folium.Martyr.  
Aug. 28.  
Aug.

XXIII. CHAP.



XXIII. CHAP.

1. Honorius Emperor of the West.
2. &c. Pelagius the Heretick appears &c.
3. The Roman Legion call'd out of Britanny.
6. 7. Alaricus invading Italy, is twice vanquish'd.
8. Innocentius Pope.

A. D. 395.  
Ambrosius de  
vita Theodosii

IN the year of Grace three hundred and Ninety five the glorious Emperor Theodosius dyed, for whose soule S. Ambrose devoutly prayd, the Prince Honorius assisting at the Holy Altar. He left his Empire between his two sons, committing the Eastern Regions to the Elder son, Arcadius, and the Western to the younger, Honorius: who being of tender years was left under the tuition of Stilico, whose daughter he married. Yet Stilico afterward, not satisfied with this honour, attempted to establish his own son, to effect which he call'd, or at least permitted barbarous Nations to enter and wast the Empire, who in conclusion were the destruction of it.

A. D. 396.

In the fourth year of Honorius his reign Pope Innocent dyed, to whom succeeded Anastasius, a man saith S. Hieron, of rich poverty and Apostolick simplicity: which he express'd in opposing the Error of Origen, which Rufinus and his Disciple Melanias now brought into Rome. The same Holy Pope likewise first repress'd the Heresy of Pelagius, which first appeared under him: Of which for the relation which that Arch-heretick had to Britanny from whence he came, we shall presently treat more largely.

A. D. 397.

The year following, the same Emperor publish'd an Edict which Jacobus Gothofredus conceives to have been directed to the Vicar of Britanny. The Form of which Edict was this: As we utterly forbid the offering of Pagan Sacrifices, so our pleasure is that the Ornaments of publick Works (though representing Pagan Superstitions) should be preserved. And to the end that the priests do demolish them, provided we any authority for so doing, we hereby command, that if any ancient Inscription or Law be found, such papers be taken out of their hands, and brought to us. Thus Wrote the Emperor to Proculus Vicar of the five Provinces: Into which number Britanny was lately divided, as hath been shew'd.

A. D. 400.

This Island seems at this time to have enjoy'd repose, being freed from the violence of their Northern Enemies by a Roman Legion quartered in the confines. It was governed by a Roman General, call'd Marcellus, whom Honorius sent hither. Of this peaceable State of Britanny the Poet Claudian gives testimony, in his Panegyrick inscrib'd to Sti-

Claudian Pa-  
neyrick ad  
Julianum

lico, who was Consul in the year of Christ four hundred.

5. But this calm lasted but a little space: for troubles hapning in Italy, all the forces which defended Britanny being call'd away, this poore Island was left miserably expos'd to her barbarous enemies. Those Troubles were caused by an invasion of the Goths under their King Alaricus, who out of Pannonia by the Norick Alpes descended to Trevis, from thence driving a Garrison of Honorius: and so peircing into Aethia was there stop'd by Stilico, who made great preparations against him.

6. The following year a battell was fought between Alaricus and Stilico: wherein the Goths were vanquish'd, and might have been utterly destroy'd, had not Stilico permitted them to retire back into Pannonia: This he did to the end his ambitious designs might more securely proceed during troubles, by means of which he continued in possession of the Empire's forces.

7. Alaricus by pact with Stilico, return'd towards Italy with a more numerous army. And presuming to subdue the Countrey, was again fought with by Stilico at Pollentia, and once more overcome. To this Battle, the Roman Legion, which was the only defence of Britanny, was sent for, as Bishop Vther from Claudian the Poet well observes. But such frequent invasions by barbarous Nations oblig'd the Romans to strengthen their City with new walls and Towers, as the same Claudian elegantly relates.

8. In these times Pope Anastasius dying: there succeeded him in the Apostolick See Innocentius first of that name: concerning the integrity of whose Faith thus writes S. Hieron to Demetrias a Virgin in Africa, because I feare, (saith he) ye have been credibly inform'd, that the venomous spriggs of Heresy (he meanes Pelagianism) doe still budd forth in Africa, I thought my self oblig'd out of a pious affection of charity to admonish thee, firmly to hold the Faith of the Holy Pope Innocentius, who in the Apostolick chair is now Successour and Son to Anastasius: and take heed of entertaining any strange Doctrins, what ever seem thou mayst have of thine own wit and skill.

XXIV. CHAP.

XXIV.  
CHAP.

1. 2. Of Pelagius the British Heretick.
3. 4. &c. The Spectall Points of his Heresies: condemn'd by severall Popes, Synods &c.
11. Britanny infected.
12. Of Vigilantius his Heresies.

HERE it will be seasonable to treat of the New blasphemous Heresy of Pelagianism, which now began to infect the world. The Author of it was Pelagius, by



A. D. 404

August. Epist. 106. Pref. c. 1. de Inven.

Hieron. in Prefat. ad l. 3. con. Pelag.

Ap. Capron. in Alaban. l. 1. 11. 12. 13.

August. de G. Pelag. cap. 35.

1st. Pelag. l. 1. Epist. 314.

Aug. l. 1. de peccat. mer. c. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A. D. 404

birth a Briton, for which cause *S. Augustin* styles him *Pelagius* by *Simeon* Briton and *S. Prosper* more expressly calls him the *British* *Serpent*. And heretofore *S. Bede*, *Pelidus* *Virgil* and generally *Modern Historians*. But whether his originall came from the *Roman* *Provinces* in *Brittain*, or the *Scythia*, some doubt may be made, considering *S. Hieron* in severall places mentioning him calls him a *Serpe*, descended from the *Scythian* Nation bordering on *Brittain*: and elsewhere, he says that he the most fopide of men, was stuffed with *Scythian* pulse. Notwithstanding the *Anchour* of *S. Alban* his life in *Capron* affirms that he was *Abbot* of that famous *Monastery* of *Capron*, where one thousand and one hundred *Monks* under the *Discipline* of one *Abbot* did get their living by the labour of their hands.

1. Certain it is that he was a *Monk*, for by that title he is call'd for the most part by the *Bishops* in the *Council* of *Diophys*, because he had no *Religious* degree. And *S. Augustin* saith, After many ancient *Heretics*, a new one is lately risen, not moved by any *Bishops* or *Priests*, nor so much as inferior *Clarks*, but by a sort of *Monks*, which dispute against the *Grace* of *God*. *Idor* the *Pelagian* adds that he was a vain *fragling* *Monk*, incorrigible, one who wandered from *Monastery* to *Monastery* smelling out faults, and fanning on *Magistrates* for their good cheer &c. observing withall that it was in his old age that he fell into this *Heresy*, whereas before he had liv'd, according to *S. Augustin* testimony, in repute for his *sanctity* and *Christian* life of an ordinary *person*.

2. The speciall *Points* of his *Heresy* are thus set down by *Sigebertus* in *Brittain*, saith he, *Pelagius* endeavoured to defile the *Church* of *Christ* with his execrable doctrine: Teaching that man may be saved by his own merits without *Grace*: That every one is directed by his own natural *Free will* to the attainment of justice: That infants are born without *Original sin*, being as innocent as *Adam* was before his *Transgression*: That they are baptised, not to the end they should be free from *sin*, but that they may by *Adoption* be admitted into the *Kingdom* of *God*: And though they were not baptised, yet they should enjoy an eternall and happy life, though excluded from the *Kingdom* of *God*.

3. These *Heretics* began to appear in publick about the year four hundred and four or five: and being taken notice of by *Pope Innocentius*, *Pelagius* compos'd a *Letter* of *Exposition*, which was presented to his successor *Pope Zosimus*. After which he went into *Palestina*, not daring to come to *Rome* to clear himself. And his *Doctrines* being reprovd by *S. Hieron* in the *East*, and by *S. Augustin* in the *West*, *Pelagius* appeal'd to the judgment of a lawfull *Synod*: which was assembled at *Diophys* (or *Lydda*) in *Palestina*, and his accusers *Hieron* and *Leontius*, two *Bishops* from *Cyprus*, by reason of the sickness of one by the way, not being able to appear in the

*Synod*, *Pelagius* gave such capricious answer to the interrogations propos'd to him by the *Bishops* present, that he escaped a censure, and was acknowledg'd an *Orthodox* *Catholic*.

4. About the same time his prime *Disciple* *Celestius* was condemned for his *Heresy* in a *Synod* at *Carthage*, from which he appeal'd to the *Roman* *See*, yet not daring to pursue his *Appeals*, he fled into *Africa*, and there by fraud obtained the degree of a *Priest*. After which another *Synod* of *Numidia* at *Milevis* again condemned the same *Errors*. A Copie of both which condemnations being sent to *Pope Innocentius*, he approv'd them, and excommunicated both *Pelagius* and *Celestius*, yet with a condition, that upon their revocation of their *Errours* they should be restor'd to *Catholic* *Communion*.

5. Their *Heresy* notwithstanding spreading abroad, the *African* *Bishops* of both *Councils* deputed *S. Augustin* by common consent to confute them: And with what diligence and efficacy he perform'd this charge, his glorious labours doe to this day admirably testify.

6. *S. Innocentius* being dead, his Successour *Zosimus* received an *Appeal* from the judgment given by another *Council* of *Carthage* against *Celestius*, who came to *Rome*, and presenting to the *Pope* a *Discourse* touching his *Doctrines*, which he profess'd to submit to the *See Apostolick*: pretending likewise to subscribe to the *Letters* written by *Pope Innocentius* to the two *African* *Councils*, in which his *Heresy* by which he denied *Original sin*, was principally condemn'd: Hereupon *Pope Zosimus* favourably interpreted his *Libel* or *Discourse*, and delay'd his absolution only two months, till he could receive an answer from the *African* *Bishops*.

7. *Pelagius* likewise using the same arts, endeavour'd to surprise *Pope Innocentius*, by a sort of his *Doctrin* written with such ambiguity of words, that his *Heretical* senses could not be discovered but by readers of a more then ordinarily sharp sight and judgment. This *Book* was likewise presented to *Pope Zosimus*: To which was added a *Symbol* of his *Faith* directed to the *Pope* and compos'd so artificially, that it hath been printed as a *Sermon* of *S. Augustin* (the one hundred ninety first in number) by changing the beginning and end of it, instead of *Beatiſſime Pater*, saying *Dilectissimi Fratres*. At the arrivall of which *Treatises* at *Rome*, there was great joy, as if the *Heretics* had been converted. Of which *Pope Zosimus* informing the *African* *Bishops*, they again assembled at *Carthage*, and carefully pondering these things, they wrote back to *Pope Zosimus*, signifying to him, that it was not sufficient that *Celestius* should in grosse subscribe to *Pope Innocentius* his letters, but that he should also anathematize expressly the words impiously set down in his own *Libel*. They

likewise



A.D. 404.

likewise detected the fraud by which *Pelagius* in his *Libell* had vayed his hereticall sense.

9. Hereupon *Celestin* being urged by *Pope Zosimus* to pronounce anathema against the *Doctrins* objected to him by *Paulinus* a Deacon, and which himself had manifestly inserted in his own *Book*, privately withdrew himself from his tryall: thereby shewing that his submission to be corrected by the *See Apostolick*, was false and hypocritical. At the same time severall Writings of *Pelagius* likewise were discovered, in which his *Hereses* manifestly appeared.

10. *Pope Zosimus* therefore without any further delay, imitating his *Predecessour Innocentius*, faith *Augustin*, did a second time with the like authority condemne their *Doctrins* and excommunicate their persons. Which Sentence of Condemnation was solemnly first of all in a Synod pronounced by *Sixtus* a *Roman Priest*, afterwards *Pope*, whom the *Pelagians* had esteem'd, but unjustly, a principall Patron of their *Heresy*. Which *Heresy* having been proscrib'd by so many Synods, and more then once by the *Roman See*, the *Emperour Honorius* also published an *Imperial Sanction*, by which he not only banish'd *Celestin* and *Pelagius* out of *Rome*, but ordained that whosoever should teach the same Doctrins, being thereof convicted in iudgment by whomsoever, should have the same punishment of Exile inflicted on them. Which *Decree* he commanded to be published through the whole *Empire*. These were the *Acts* of many years, which to avoid interruptions are summ'd up together.

11. Notwithstanding all this care of all sorts of *Magistrats*, both Ecclesiasticall and Temporal, to extirpate this execrable *Heresy* out of the world, yet by reason it directly found the corruption of Nature, human Pride and sensuality, it continued in most countreys, and particularly in *Brittany* it made so generall a progresse that the neighbouring Churches of *Gauls* thought necessary to send into this Island two of their most eminent Bishops, and this two severall times, to suppress it: Which how they gloriously performed, shall shortly be shew'd in due place.

12. At the same time, as *Pelagius* infected *Brittany*, so did another infamous *Hereticke* infect *Gauls* likewise. That was *Vigilantius*, concerning whom *S. Hierome* thus writes, *Gauls* alone was a countrey that produced no number of *Heretics* in former times. But on a sudden there arose one *Vigilantius*, who may more rightly be called *Dormitantius*, who being full of an unclean spirit entered combat against the spirit of Christ, and denyed that the Sepulchres of *Martyrs* ought to be venerated, condemning likewise the devout *Vigils* celebrated before the Festivals of *Gods Saints*. Which Errors of his are denyed by the whole Catholick world.

He also imitating *Iovinian*, at feasts declaimed against *Fasting*, prefer'd riches before voluntary poverty, and *Marriage* before *Virginity*.

## XXV. CHAP.

A.D. 407.

XXV. CH.

1. 2. 3. After *Marcus*, and *Gratianus*, *Constantin* is proclaimed Emperour in *Brittany*.

4. 5. &c. *Geffrey Monmouths* fable of him disproved.

7. &c. *Constantins* successes in *Gauls*, &c.

11. *Gerontius* rebels against him: and is slain.

12. &c. *Constantin* overcome by *Constantin*: and slain: And *Rome* is sack'd by the *Vandals*.

1. IN the year of *Grace* four hundred and sixe, *Gauls* was overrun by the *Vandals*, *Sueves* and *Alans*. Which opportunity being observ'd by the *Picts* and *Scots*, they likewise breaking out of their limits, wasted the confining Provinces of *Brittany*. The Governour of the Island at that time was *Marcus*, whom on a sudden the Army saluted by the Title of Emperour, imagining that under the conluct of so sublime a name, they might better resist the Enemy. But the unconstant soldiers finding his incapacity, as suddenly depos'd him, and in his place chose *Gratianus*, born in the same Island.

A.D. 406.

2. But within four monthes, they slew likewise *Gratianus*, for his insupportable cruelty. Which being divulg'd in the countreys abroad, their old Enemies out of *Ireland* return'd, and being attended by the *Scots*, *Norwegians* and *Dacs*, they march'd crosse the Island from sea to sea, wasting all with fire and sword.

A.D. 407.

3. In this extremity the *Brittish Army* proclaim'd Emperour a Soldier called *Constantin*, not for any merit of his courage, faith *S. Bede*, but only for the hope they fancied in his name: as if the present ruins could not be repair'd but by another *Constantin*.

Pud. l. l. c. 1.

4. Concerning this mans Election, *Geffrey* of *Monmouth*, follow'd by *Florilegus* and others, frames this story: How *Wichelin* (commonly call'd *Guithelin*) Arch Bishop of *London* seeing the calamity of *Brittany*, and weakness of the *Romans*, pass'd over Sea into lesser *Brittany* (formerly call'd *Armorica*) where *Aldroem* reign'd, the fourth from *Conanus*, whom *Maximus* had first constituted King there. To him the Bishop made his humble petition that he would out of commiseration to the country from which himself was descen-

Gallfrid. Monmouth. V. l. c. 1. A. D. 435.

ded



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A.D. 411.

ded undertake the Government of it. The King refused this offer as to himself, but was content that his Brother Constantine should accept that Title, whom he furnished with Soldiers and a Navy, & sent them into Brittany. When presently the Britains generally flock'd to him out of their caverns and lurking places, and under his conduct marching against the Enemy, obtain'd an illustrious Victory. This being done, they sett the Crown on his head at Chichester, and gave him to wife a Noble Roman Lady, who had been brought up by the same Bishop Guithelin. By her he had three Sons; the Eldest was Constantine, whom he made a Monk at Winchester in the Church of St. Amphibalus. The other two were Aurelius Ambrosius and Postumus, whom he committed to the education of the same Archbishop.

5. But these are fictions either invented or credulously embraced by Geoffrey of Monmouth, a man whose end in writing a history was not to propagate Truth, but to exalt his own nation. For first, it is certain that when Constantine was proclaim'd Emperor in Brittany, the Arch-Bishop of London was not Guithelin, but Fastidius Priscus, who dyed about the year four hundred and twenty: whose Successour was Pudentius; and after him Guithelin in the year four hundred fifty six.

6. Again that this Constantine was so far from being Brother of a King, that his originall was base and unknown, we have the testimony of the most ancient and authentic Historians. S. Bede sayes he was chosen (*Ex infima militia*) out of the lowest rank in the Army, and this not for any merit, but merely a fortunat preface of his name. The place where he was chosen Emperor was Cair-Septent near Cair-narvon, afterward call'd Cair-castell, perhaps from this Constantine's election there. Being chosen, he directed Messengers to the Emperor Honorius to excuse himself, as being by violence compell'd by the soldiers to accept that Title: thus writeth Zosimus; which alone destroys Geoffrey's fable.

7. The same year Constantine pass'd over into Gaule, where gathering an army he subdued all the regions on this side the Cottian Alpes dividing Gaule from Italy: and then, saith the same Zosimus, he assumed his possession of the Empire secure. He likewise drew out of his Monastical Solitude his Son Constantine, whom he created Caesar: This is testified by Orosius and Marcellinus Comes.

8. The fear of his Empire he plac'd at Arles: he constituted firm guards upon the River Rhine, to hinder the excursions of the Germans: and utterly broke the forces of the Vandals, Sueves and Alans, which had wasted all the Provinces between the river Seine and the Rhine.

9. Afterward he sent his son Constantine into Spain, who by many successfull combats subdued the country. And whereas two Noble Brethren, Didymus and Perenianus having collected an army of Spaniards faithful to the Roman Empire, had seized on the streit passages through the Pyrenean mountains, Constantine courageously broke through them. Which having done, he committed the care of defending those passages to foreign Soldiers, to the great displeasure of the Spaniards, who thereupon entred into league with the Vandals and Goths against him. For these good successes Constantine by his Father was pronounced Emperor: to whom he repaired, leaving Gerontius in his place General in Spain.

10. But the year following he was sent back into Spain, attended by Iustus a famous Captain. Whereas (saith Zosimus) Gerontius was so offended, that he procured the barbarous Soldiers in Gaule to revolt: so that Constantine having sent a considerable part of his army into Spain, and not being able to repress them, severall Provinces both in Gaule and Brittany forsook their dependence on Rome, casting out the Roman Magistrates, and governed themselves by their own will and laws. Notwithstanding the same Author afterward insinuates, that the Emperor Honorius himself freed the Britains from their dependence, writing letters to them wherein he exhorted them to provide for themselves.

11. Gerontius not content with this, assumed to himself the Title of Emperor, and investing with the same purple Maximus whom he left in Spain, he with an army marched against Constantine, whom he besieged in Arles. But an Army from Honorius under the conduct of Constantine a Roman approaching, Gerontius his soldiers forsook him: and the Spaniards remaining, out of contempt of him attempted to kill him: and encompassing the house into which he retired, they sett it on fire: So that Gerontius having first kill'd his wife, at last kill'd himself also. This is Sozomen's relation.

12. As for Constantine he was again besieged at Arles by the Roman General Constantine: and being inform'd that Theodiscus whom he had sent into Germany to collect aid from the Franks and Alemanni, was intercepted in his return, he devoted himself of his Imperial Purple, and flying for refuge into a Church, was there consecrated a Priest. Whereupon the Soldiers in the Town, having pardon offered them, opened the gates. Constantine with his Son Julian, was sent into Italy, but by the way was slain.

13. The year before Constantine's unhappy death was deplorable to the whole world, by the destruction of Rome, overcome and sack'd by Alaricus King of the Goths. Then not only the immense wealth of the City for so many years heap'd together, but the ornaments of Church became the prey of

barbarous

A.D. 411.

A.D. 408.

A.D. 409.  
Zosim. l. 6.

Id. ibid.

Sozom. l. 9.  
c. 3.

A.D. 411.  
Id. ib. c. 3.

Zosim. l. 6.

Zosim. l. 6.  
Sozom. l. 9.  
c. 11.

Oros. hist. l. 7.  
Marcell. com. above.



A.D. 411.

barbarous Soldiers, who were astonish'd to see the munificent vessels with which Constantine the Great had enrich'd them.

XXVI. C.

## XXVI. CHAP.

## 1. 2. Of the Martyrdom of S. Melorus a young British Prince.

A.D. 411.  
Martyrdom  
of  
S. Melorus

**O**VER the Martyrdom of the same year wherein the Usurper Constantine was slain commemorates a more happy death, call'd a Martyrdom of a young British Prince, whose name was Melorus (or Melorus.) Of whom mention is made in the Monuments of Cornwall: from whence Cappel hath extracted the following Narration.

1. In the primitive times of Christianity, the Angles Dairin being dispers'd through all the regions of the world, Britanny was likewise converted from Paganism to Christianity: and of that Nation many believing in our Lord, and in their loves conforming themselves to the Angles precepts, shined gloriously by many miracles. Of which number we are confident-ly assured that blessed Melorus was. He was descended from a Noble family of the Britains: his Father, call'd Melanus, enjoy'd the Dukedom of Cornwall. In the seventh year of his age, an Assembly of the nobility being call'd to deliberate about the general affairs of the Kingdom, Melorus brother to the Duke coming to the Court, was seen by the Duke, and was invited to the Palace.

2. This Melorus had then a young Son, a child of seven years old, named Melorus. His Father, after his death, his Tyrannous Uncle sought to kill, fearing lest being come to manhood, he should deprive him of the Principality. With this deliberation he brought the child with him into Cornwall: Where at the same time assembled a Synod of Bishops: Who all consulted for the life of the child: so that the Tyrant, amaz'd himself with curing off his right hand and left foot: in place whereof there was found for the child a hand of silver, and a foot of brass. After this Melorus was educated in a certain Monastery of Cornwall till he was fourteen years old, spending his time in studying Holy scripture, every day giving alms, fasting, weeping and piety.

3. When Melorus by many gifts and promises of large possessions tempted, and obtain'd from Constantine, in whose care the child was committed, an assurance of his death: Which he secretly accomplished by cutting off his head, Melorus fled to London, challenging his promised reward. The person employ'd for carrying the Tyrant's head was a son of Cerialanus, who was not only man of God fell from the Castle wall with the head in his hands, and broke his

the house where the Body lay: and there she saw a Vision of Heavenly Angels, and lights gloriously shining. And having buried the Body in a decent place, the day following they saw it laid above ground. Three severall times they buried it, and still the same accident arriv'd. By common advice therefore they laid the sacred Body upon a Cart, to which were tyed two young Bulls never us'd to the Yoke: These they permitted to go at liberty without any leader, whither Gods Providence should direct them. The Bulls then on a sudden becoming tame, carried it to a certain place, where being arrived they stood still. But the company attending the Cart, not liking the place, which they thought unfit for his buriall, employ'd their hands, arms and shoulders against the wheeles, to force them to roule forward. But they found the Cart by divine vertue so fixed, that by no strength or art it could be moved. After diverse attempts made to no purpose, at last giving thanks to God they buried the sacred Body with great solemnity in the same place. There many devout people repairing, and imploring the Martyrs help and intercession in their afflictions and infirmities, frequently with joy obtain'd their desired remedy.

6. The Head of the Martyr was carried to the Tyrant Kinoldus, which he having touch'd, died miserably three days after. After whose death the Bishops and Clergy carried the Head, and buried it together with his Body. Several days after this certain Preachers, not of British blood took the Coffin wherein the sacred Relicks repos'd which they carried in Procession through many places, and at last according to they were employ'd, they arriv'd at Ambruburg, where they layd the Holy Relicks upon an Altar. Thus find we related the Gest of S. Melorus in Cappel.

7. Now Ambruburg is a well known town among the Selge (in Wiltshire) in the Territory of Winchester: so call'd from Ambrose the Son of Constantine, the late mention'd Usurper of the Empire, concerning whom we shall hereafter treat. Camden adds out of an ancient Book, call'd Eulogium, that there was erected a Monastery of three hundred Monks, which afterward was pillaged by a certain barbarous Tyrant call'd Gurmundus. Moreover that at Ambruburg S. Melorus and his sacred Relicks were in a speciall manner venerated, Bishop Fisher affirms, saying, The solemnity of the celebrating the Relicks of S. Melorus by the inhabitants of Ambruburg obscured in time the memory of Ambrose or Ambrosius.

A.D. 411.

Camden in  
Selge.Fisher Pri-  
mord.



| HONOR.<br>EMP.                  | 168 The Church-History of Brittany  | HONOR.<br>EMP.  |
|---------------------------------|---|---|
| A.D. 410.                       |   | A.D. 411.   |
| XXVII.<br>CHAP.                 | XXVII. CHAP.  | XXVIII.<br>CHAP.  |
|                                 | <p>1. <i>Vitorinus Governor in Brittany: re-called.</i></p> <p>2. 3. <i>Brittany possion'd with Pelagianism by Agricola a Bishop.</i></p> <p>4. <i>Several Arch-Bishops of London.</i></p>  | <p>1. 2. 3. <i>The Britons begg help of the Romans: a Legion is sent: and call'd back, &amp;c. And the Romans take their last leave of Brittany.</i></p>  |
| A.D. 412.                       | <p>1. <b>A</b>FTER Constantius death severall other Tyrants arose in France, as Maximian, Jovianus and Sebastian: but by the courage of Constantine they were quickly subdued. As for Brittany, it again return'd to the Obedience of the Roman Emperour: Constantine therefore sent Vitorinus Governor thither, a man gracchull to the Britons, and formidable to the Picts and Scots, whose violences he easily repress'd as the Poet Lucilius testifies. But being too soon recall'd by Honorius, and the Roman Legion with him, the Britons in a short time became miserably and irretrievably expos'd to their barbarous cruelties.</p>  | <p>1. <b>W</b>HILE Brittany was thus infested with suggestions of Heretics, the Scots, Picts and Norwegians, faith Florilegus, miserably vex'd it with their incursions. In which necessity, as Gildas writes, the Britons sent messengers to Rome with humble and earnest petitions for assistance, vowing their eternal subjection to the Roman Emperour, in case their cruel enemies might be repel'd.</p>   |
| A.D. 414.                       | <p>2. <b>P</b>ope Innocentius dying after he had the space of fifteen years governed the Roman Church, Zosimus succeeded him, who with the like care endeavour'd to preserve the Church from the infection of Pelagianism: In whose place after two years was choien Pope Anastasius, who, faith Prosper, made use not only of Apostolick, but also Imperial Edicts against the same Heretics of Divine Grace.</p>  | <p>2. In compliance with which request, faith the same Author, a Legion was sent into the Island sufficiently furnish'd with arms, which had not been parcels of the former defeat given to the Romans. This army coming to a conflict with these barbarous Nations, first great multitudes of them, and drove all the rest out of the borders, preserving the poor Britons from terrible venoms and numerous slavery.</p>  |
| A.D. 419.<br>Prosper<br>testat. | <p>3. In his time this Island of Brittany became possion'd with their perniciousous Distinct. The unhappy instrument of which calamity was one Agricola, the Son of a Bishop call'd Eboracensis. He is mistaken, when he assumes this Agricola to have been a Briton, a Monk of Bangor and companion of Pelagius: for he was by Nation a Gaul. And the same Author with the like Estour confounds Agricola with Eboracensis, who infected Gaul with the same Heresy: But afterward going into Africa, was there rectified in his judgment by Prosper.</p>   | <p>3. Who this Roman General was under whose conduct this Victory was obtained is not mention'd in any Probable way that it was Chrysostom the Son of Maronius, who afterward was choien Bishop of Constantinople: For concerning him several thus written in the reign of the Great Theodosius the Chrysostom was by him design'd Prebost of Italy. Afterward he was confirmed the Emperours Prime-minister in Brittany: in the administration whereof he attained great commendation.</p>   |
| A.D. 420.                       | <p>4. In Brittany there were at this time severall Bishops full of piety and learning, who oppos'd themselves against this Heresy. Among whom the most celebrated was Eusebius Presbyter Archbishop of London, highly commended by Uennadius and Trubertinus as a man skillfull in Holy Scripture and a Zealous Preacher of Divine Truth: moreover illustrious in holy conversation and famous for his sharpness of judgement and eloquence. He adds, that he left behind him a Book entitled <i>Summa Adversus Pelagianum</i>, which probably contain'd an Answer against the contagion of that Heresy. It is uncertain what year he dyed, and consequently when it was that Pudentius succeeded him in that Bishoprick.</p> | <p>4. Who ever was the General, he together with his Legion was presently sent for back. But before their departure, faith Gildas, they gave order to the Britons care more to raise a wall between the two Seas (Gloera and Bodocia) to restrain the Romans and be a defense to the Britons, but this wall being made by a rude multitude of a Governour, and framed for the most part of rushes, avail'd little or nothing at all. The bounds of this wall S. Bede thus describes: It began toward the West about one miles distance from a Monastery call'd Eboracensis, in a place now'd in the Pict language Penrithel, but in English Penrithel: and going Eastward it ended near the City Melior. Now from the Name in the Pictish tongue Penrithel, a British word, McCandlen judiciously infers that the Picts were a British Northern Nation, for in Welsh at this day Penrithel signifies the Head of a Roman (caput walli).</p> |
|                                 |   | <p>5. So useles was this ill-built wall, that it was scarce finish'd, but the Scots and Picts again broke in, for according to Gildas his relation, <i>Assen</i> is the Legion</p>  |



the Romans, and by the same time, the Romans, like common waters, (which are not) engaged with excessive heat, and thus encompassing the shore, in the midst of the deep, they with their and full-blown sails, entered the island, broke into the land, and laid all things in their way, making them to stand under the Brit-  
The Romans, the English Britains again, few in number, after a most dishonorable manner, with their hands and their heads covered with dust, as signs that from the Romans, endeavouring to punish them, as they did themselves under their shameful wrongs. They earnestly begged them to prevent the more miserable ruin of their country, and that the Romans might not be rendered accountable to foreign Nations.  
The Roman General, Julius Frontinus, was address'd to the British Roman General, Julius Frontinus, under which Britain was also sub-  
The Romans mov'd to pity with so tra-

gical relation, lent forces under the conduct of Gallus a Citizen of Avenna, who once more vanquish'd the Enemies. But having done this he declar'd to them the Emperours pleasure, That for the future Britany must rely on its own strength, and not expect any assistance at all from Rome, which at so great a distance, and amidst so many distractions could not attend to so remote a Province. He advis'd them therefore to exercise themselves in military affairs, to build fortifications in places convenient, especially towards the Sea, to strengthen their Cities with walls, &c. And having thus counselled and encouraged the Britains, the Romans took their last leave of them: never returning more. Yet before they went, they once more joyn'd with the Britains to repair the Wall, which they made far more strong then formerly, contributing thereto both publick and private charges.











T H E  
CHVRCH-HISTORY  
O F  
BRITTANY  
UNDER  
BRITISH KINGS.

I I. P A R T.

T H E  
N I N T H    B O O K.

I. CHAP.

## I. CHAPTER.

*1. 2. &c. Kingdoms of the Picts and Scots  
established in Brittany.*

A. D. 44.

**T**HE Romans having taken their farewell of this Island, it is from that *Epocha* that we may reckon the institution of two Kingdoms here, the *Picts* and the *Scots*. For though heretofore there hath been mention made of severall Princes and Kings of each Nation, yet they seem to have been Kings rather by election, and in the nature of *Generals* for present expeditions, then as enjoying an establish'd *Principality*.

2. For as much as concerns the *Picts*, though they always had their habitation in the Northern parts of *Brittany*, yet they were oft forced to change and contract their

Seats: But now enjoying peace and security by the *Romans* absence, they became establish'd in their ancient *Territory*. Which *Territory* they in a few years enlarged, making an irruption through the *Wall* of separation, and possessing themselves of the *Province* more Southerly.

3. And as for the *Scots*, they being hitherto as auxiliaries of the *Picts*, mingled among them in all their invasions, and oft compell'd by the *Romans* to return to their habitation in *Ireland* and other Northern *Regions*: Yet now they fix'd their habitation in the Northern coasts of *Brittany*, under *Fergusius* their King.

4. Of these two Nations and Kingdoms, the principall in this age was that of the *Picts*: And if we enquire into their peculiar Seats, the *Picts* seem to have posses'd the *Provinces* about *Edinburgh* confining to the *Wall*, which therefore was anciently call'd



A. D. 413.

the *Picts-wall*: And the *Scots* inhabited the *Northern* and *Western* Provinces lying nearest to *Ireland*, from whence they came. But in the following age they turn'd their arms against the *Picts*, whose numbers and power they by degrees diminished, and at last utterly destroy'd their kingdom and name, and gave to the whole countrey the new appellation of *Scotland*.

II. CHAP.

II. CHAP.

1. Death of Honorius: to whom succeeds Valentinian the third.
2. &c. A three fold Mission by Pope Celestin into Brittany and Ireland.
6. 7. S. Patrick's Divine vocation.

IN the year of Grace four hundred twenty three the Emperor Honorius dyed, in whose place succeeded Valentinian the third of that name, Son of Constantine, who had been created Caesar, and immediately before his death Augustus. In the Eastern Empire there reign'd the younger Theodosius.

2. The same year dyed also Pope Bonifacius, and after him was chosen Pope Celestinus, to whom our Islands of Brittany and Ireland have an eternall obligation: for by him they were either preserved from error, or converted to the Christian Faith. By him S. Palladius was sent to the *Scots*, who freed them from their barbarous Idolatry. By him S. Patrick was directed an Apostolick Teacher into Ireland, where he wrought the like effect with greater fruit. And by him S. Germanus and S. Lupus, two holy and learned Bishops of Gaul, were employ'd to cure Brittany of the pestilent infection of Pelagianism, spread there by the impious diligence of Agricola; in which execrable employment he was assisted by the oft-times excommunicated Heretick Celestinus, prime Disciple of Pelagius, if the testimony of one single modern Authour, Claudius Menardus, may be taken.

3. Now the circumstances touching the execution of this three-fold Mission we intend consequently to declare. And though the Ecclesiastick affairs of Ireland be not comprehended directly within our present Design, yet since the great Apostle of that Countrey, as hath been shew'd, was a Brittain, both beginning and ending his dayes in Brittany, it will either be no excursion, or one very excusable, if not commendable, to insert here some of his principall Gest.

4. He did not begin the execution of his Apostolick Office till after the time that S. Germanus and Lupus came into Brittany to expunge the Pelagian Heresy: For by them he was encouraged thereto. Till which time, he

convert'd here in Brittany, by his holy example inviting his countrey-men to the imitation of his vertues and piety.

5. The ancient Author of his life extant in Capgrave, relates many admirable deeds perform'd by him, before he had addicted himself to the discipline and instruction of S. Germanus. One of which we will recite in this place, and probably hapning about this time: by which will be discover'd how wonderfully he was call'd to the Apostleship of Ireland.

6. On a certain day S. Patrick in his sleep saw a man coming to him as out of Ireland, having many letters in his hand, one of which he gave to the holy man, who read it. Now this was the beginning of the Letter. This is the voyce of the inhabitants of Ireland. As soon as he had read those words, the same instant he heard the voyces of a world of infants crying to him out of their Mothers wombs in many Provinces of Ireland, and saying, We beseech thee, Holy Father, to come and converse among us. Having heard this, S. Patrick immediately felt great compunction in his heart, and could read no more of the Letter. And as soon as he awak'd, he gave thanks to God for this heavenly Vision, being assured that our Lord had call'd him to be an instrument of the salvation of those who had cryed unto him.

7. Hereto Iacelinus another Writer of his life adds, That S. Patrick hereupon ask'd counsell of our Lord the Angel of the great councill, touching this affaire, and by the mean of the Angell Victor receiv'd this Divine Oracle, That forsaking his parents and countrey he should passe over into Gaul, there to be more perfectly instructed in the Doctrine of Christian Faith and Ecclesiastick Discipline.

Ap. Cap. 5.  
in S. Patrick.  
A. D. 413.Iacelin. in vit.  
S. Patrick.

III. CHAP.

III. CHAP.

1. 2. 3. &c. Of S. Palladius Apostle of the Scots in Brittany.
8. 9. His Disciples Servanus and Tervanus.
10. &c. Of S. Palladius his death.

OF the foresaid three Missions the first that was put in execution was that of S. Palladius into Brittany. This S. Palladius was a Deacon of the Roman Church, a man no doubt of great prudence, learning and sanctity, since he alone was made choice of, though as yet in an inferior Ecclesiastick degree, to free the whole Island of Brittany from Heresy and Infidelity. Twice was he sent as Legat of Pope Celestinus into our countrey. Concerning the first Legation thus writes Baronius, In the four hundred twenty ninth year of our Lord; saith he, during the Consulship of Florentinus and Dionysius, Pope Celestin. by a Legation of the Deacon Palladius deliver'd Brit-

A. D. 419.

Baron. hist.



A. D. 431.

any infected with the Pelagian Heresy.

2. Being come into Britanny, as soon as he had inform'd himself of the state of the Island, how the Civill part formerly under the Roman Jurisdiction was defiled by Heresy, and the Northern Regions, now possess'd by the Scots, wholly buried in the mists of Paganism: He gave notice hereof to Pope Celestinus, who recall'd him to Rome, to advise with him about a remedy against both these mischiefs.

A. D. 431.

3. Upon serious consultation therefore, it was thought fit to divide these two employments, and to commit them to severall persons. Hereupon in opposition to the Pelagian Heresy by which the Roman Island, as S. Prosper calls it, that is, the Provinces heretofore subject to the Empire, were miserably infected, two Holy Bishops of Gauls S. Germanus and S. Lupus, were directed into Britanny, whose labours, with the happy successe of them, shall be presently declared. Again out of an Apostolick solicitude to rescue the barbarous Northern Regions from Paganism, the same Palladius after he was exalted to an Episcopall Degree, was by Pope Celestinus, as his Legat again sent to be the Apostle and converter of the Scottish Nation.

ref. above  
chap. in  
p.

4. This double Mission is thus recorded by S. Prosper, a Holy and learned Father, living at the same time: Pope Celestinus, saith he, of venerable memory, upon whom our Lord had confer'd many gifts of his Grace for the defence of the Catholick Church; knowing that to the Pelagians already condemn'd no new examination was to be allow'd, but only the remedy of penance, commanded that Celestinus, who impudently demanded a new audience, as if his Heresy had not been discuss'd, should be excluded out of the confines of Italy. For his resolution and judgment was that the Statutes of his Predecessours, and former synodall Decrees ought to be inviolably observed by himself, and that he should not admit to a new retractation those doctrines which already had deserv'd and suffred condemnation.

L. d.

5. Neither did he extend a less Zealous care towards Britanny, which he likewise freed from the same contagious disease of Heresy: for by his order (and the labours of S. Germanus and S. Lupus) he excluded from that secret retirement, divided by the Ocean from the rest of the world, certain Enemies of Divine Grace, which had seized upon that Island, which by producing the Arch-hereticks Pelagius and Celestinus, had given an original to their Heresy. Moreover the same Holy Pope ordain'd (Palladius) a Bishop to the Scottish Pagan Nation: and by these means whilst he studiously endeavour'd to preserve the Roman Island Catholick, he made the barbarous part of the Island, Christian.

6. Now here the Ancient and Later Scots, that is, the Irish and the people now only call'd Scots, doe earnestly contend which should appropriate to themselves S. Palladius for their Apostle; with exclusion of the other. But the controversy may be com-

pounded by allowing each of them a share in him. For no doubt his Legation extended to the Scottish Nation in generall, both in Britanny and beyond the Sea. And during the short time that he lived he attempted the conversion of Ireland, but in vain. So that he was effectually the Apostle only of the British Scots.

7. Hereof we have a proof in the life of S. Patrick written by the ancient Authour Probus: Palladius, saith he, being ordain'd Bishop by Pope Celestinus, was directed to the conversion of this Northern Island of Ireland. But Almighty God did not give successe to his preaching: Neither can any man receive anything on earth, unless it be given him from heaven. For the savage and brutish inhabitants of this countrey would by no means receive his doctrine. Therefore he would not spend much time in a land not his own: but returned to him that sent him. And having pass'd the sea, he arriv'd at the confines of the Picts, where he remain'd till his death.

8. Moreover that the principall care of S. Palladius was exercis'd toward the British Scots appears in this, that his two Disciples Servanus and Tervanus are reckon'd among the learned Teachers of Britanny. Of which the former was sent to instruct the inhabitants of the Orcades, and the other to the Picts. Concerning Servanus the Centuriators of Magdeburg write in this manner: When Palladius was sent into Scotland, Servanus accompany'd himself to him, and together with him promoted the Gospell and propagated the Doctrine of it. He was afterward sent by the same Palladius, after experience had of his learning and sanctity, to be an Apostle of the Isles of Orkney, and to teach the inhabitants there true Religious Christian worship. This he perform'd with great diligence and Zeale: and thereby obtain'd the Title of the First Apostle of those Islands. Dempster indeed, a Scottish Writer, attributes that Title to another call'd Serfus, who, sayes he, preach'd there before S. Servanus, and was Bishop of those Isles chosen from among the Culdees, or Colidei. But most probable it is that Serfus and Servanus were one and the same person.

9. And touching Tervanus likewise the other Disciple of S. Palladius, another Scottish Historiographer thus writes, Palladius having promoted Servanus to the degree of Bishop, sent him to the Orcades, to imbue that rude and barbarous Nation with the Faith of Christ. He likewise created Tervanus Arch-Bishop of the Picts. In which places these two holy men perform'd the Office of their Mission so diligently, by advancing piety and religion among them, as likewise by rooting out the poyson of the Pelagian heresy out of the minds of many, that the one worthily deserv'd to be call'd the Apostle of the Orcades, and the other of the Picts. The foremention'd Centuriators adde, That Tervanus was sent to the Picts to water our Lords vineyard planted among them by S. Ninianus: So that he seems to have been Ninianus his Suc-

A. D. 431.

Probus in  
vit. S. Patric.Magdeburg.  
cent. 5. c. 10.  
f. 1430.L. flew de  
reb. gest. Sco-  
tor. l. 4.Magdeburg.  
cent. 5. c. 10.

cessour.



A.D. 429.

cessor. And indeed this agrees exactly to the account formerly given touching the Gest and death of *S. Ninnianus* Bishop of *Wite-born* (or *Candida casa*) for in the year following this that Blessed Saint dyed.

ord. hist. l. 1.  
c. 13.

10. Little more is found recorded in ancient Ecclesiastical Monuments touching the Gest of *S. Palladius*. And no wonder, his life nor continuing much more then a year after he was made Bishop, as *S. Beda* declares, who saith that he dyed in the eighth year of the younger *Theodosius*. Which eighth year is to be reckoned from the death of his Uncle the Emperor *Honorius*, and not of his Father *Arcadius*: For at that time *Theodosius* was but eight years old, and under the tuition of *Isidore* King of *Perfia*. This if *Cardinal Baronius* had considered, he would not have thought fit to correct *S. Beda's Chronology*.

11. Certain modern Writers by mistake conceiving this *Palladius* to have been an *Asiatick*, doe impute to him the implanting of the Eastern rites in the celebration of Easter among the Britains. And *Trithemius* likewise erroneously confounds him with *Palladius* familiar friend of *John of Jerusalem*, who was Bishop of *Helenopolis*, infected with the Errours of *Origen*, and a great defender of *Pelagius*. Whereas this *Palladius* was a Roman Deacon, who in the time of Pope *Zosimus* wrote the life of *S. John Chrysostom*, and was a zealous opposer of *Pelagius* and *Celestinus*, against whom he composed a Book. His memory is celebrated in our English Martyrologe on the twenty seventh of January.

Martyrolog.  
Anglic. 27  
Januar.

## IV. CHAP.

## IV. CHAP.

1. 2. &c. The Mission of *S. Germanus* and *S. Lupus* into Brittany.

4. &c. Gest of *S. Germanus* before his Mission.

8. &c. And of *S. Lupus*.

10. &c. Their voyage into Brittany, and Miracles.

1. Presently after *Saint Palladius* his first voyage into Brittany, upon his information sent to Pope *Celestinus*, were deputed the two holy Bishops *S. Germanus* and *S. Lupus* to defend the Catholick Faith against the Enemies of Grace who had perverted many in this Island. The occasion of whose journey hither is thus described by *S. Beda*: The Britains, saith he, being neither willing to receive the perverse Doctrines of those who blasphemed the Grace of Christ, nor also being able by disputes to refute their subtilties who endeavoured to introduce that impious persuasion; agreed at last upon a discreet and happy advice, which was to demand assistance in this spiritual

B. d. hist. l. 1.  
cap. 17.

warr from the Gallican Bishops. Whereupon a Great Synod was assembled (not in Brittany, as Camden and *Spelman* suppose, but in Gaul, as appears by the relation of *Constantinus* the Ancient Authour of *S. Germanus* his life;) in which Synod a serious consultation was had who should be sent thither to defend the Catholick Faith. And at last by a generall and unanimous consent, *S. Germanus* Bishop of *Auxerre* (*Alevisiodorensis*) and *S. Lupus* Bishop of *Troyes* (*Tricassina civitatis*) were made choice of to goe into Brittany to confirm the Faith of Celestiall Grace.

2. Now though in this Narration of *S. Beda* no mention be made of Pope *Celestinus* interposing in the busines, yet *S. Prosser* in the passage cited in the foregoing Chapter shews that the whole busines was managed by his orders: and more expressly in his *Chronicon* he saith, Pope *Celestinus* sent *Germanus* Bishop of *Auxerre*, in his place and with his authority (Vice sua) to drive the Pelagian Hereticks out of Brittany, and to establish the inhabitants of that Island in the Catholick Faith.

3. Before we attend these two Holy Bishops in their journey to Brittany, the relation and obligations we have to them require a particular information concerning their persons, qualities & former education. Besides this, we shall be able to judge of the Religion and state of the British Churches in those times by observing their actions and behaviour, who are now become the Teachers and Reformers of our Countrey. So that any indifferent Reader will be able to perceive whether that Religion which *S. Augustin* the Monk taught the Saxons about a hundred and seaventy years after, was changed from that which these holy Bishops professed, as some Modern Protestants pretend it was.

4. First then touching *S. Germanus*, he was born at *Auxerre* in Gaul, descended from illustrious parents. From his infancy he was brought up in literature, wherein by reason of his naturall capacity he so advanced himself, that he became a great ornament to his countrey. And to the end that nothing might be wanting to render him consummate in learning, after severall years frequenting the Gallican Schooles where he was taught the liberal Sciences, he went to Rome, and there he enriched his mind with a perfect knowledge of the Imperiall Laws. At his return he was made Governour of the City and Territory of *Auxerre*, the place of his Nativity.

5. But nor to dilate upon the occurrents of his Life during his secular state, we will, from the Relation of *Constantinus* a pious and learned Priest of the same age who wrote his life, declare by how strange a Providence he was assum'd into the Ecclesiastical Profession and promoted to the sublime degree of a Bishop.

6. Whilft he was Governour of *Auxerre*, the Bishop of that City was a holy man call'd

A.D. 429.

Vid. lippin  
31. l. 1.

Amator



*Amator.* The good Bishop being in the Church, and whilst he was preparing himself to perform his Office, perceiving among others Germanus presbiter of the City entering with a body and mind compos'd to modesty and piety, he commanded immediately that the doors should be safe lock'd. And then being accompanied with many persons of the Clergy and Nobility, he laid hold on Germanus, and devoutly calling on the name of our Lord, he cut off his haire, and despoiling him of his secular ornaments, he very respectfully clothed him with a Religious habit: Which having done he said thus to him, Now, most dear Brother, it is our duty to be diligent in performing the business committed to thee without faintness: For as soon as I am dead, Almighty God commits to thee the Pastoral charge of this City.

7. *Amator* shortly after died, in whose place Germanus succeeded, about the year of Rome four hundred and eighteen, as Bishop *Peter* reckons. And being Bishop, the austerity of his life is thus describ'd by the same *Amator*: From the first day in which he undertook the Episcopall Office to the end of his life, he never us'd Wine, vinegar, oyle nor so much as salt to give a savoury taste to his meat. At his Repitions he first took ashes into his mouth, and after that barley bread: and this so slender and unprofitfull diet he never us'd till toward sun-set. Some-times he would passe half a week, yea seven whole days without any satisfaction given to his craving stomach. His bed was hard boards covered over with ashes: and to prevent any persons sleep, he would admit no pillow under his head. Why doe I speak of sleep? When he spent whole nights in continual sighing, and incessantly water'd his hard couch with his tears. He was a zealous observer of hospitality, and whatsoever any poor or stranger came to him, he would prepare for them a plentiful feast, himself himself fasted. Tea with his own hands he would wash their feet, kissing them and sometimes hugging them with shivers of tears. Whilst in the end he might cleanse himself from the filth which by familiar conversation with men could not be avoided, he built a Monastery, into which he oft retir'd himself, feeding and refreshing his mind there with the wonderful sweetness of celestial contemplation. Thus qualified was *S. Germanus* before he exercis'd his Episcopall Office in Britany, impos'd on him by Pope Celestinus.

8. Next as touching his companion *S. Lupus*: he was born at Toul a City of the Louci, of a Noble family: his Fathers name was *Eporchius*. After whose death, he was sent to school, and there imbu'd in the study of Rhetorick. He was married to *Pamencia* Sister to *S. Hilarius* Bishop of Arles, a Lady from her youth inflam'd with a love of Chastity. And hence it came to pass, that after seven years spent in marriage, by divine inspiration both of them mutually exhorting one another to a state of Conversion. And *Lupus* himself by a strong impulse from heaven was mov'd to visit the blessed *S. Honoratus* first

Abbot of the famous Monastery of Lerins. To whom being come, he humbly submitted himself to his Discipline, with meek shoulders undergoing the yoke of our Lords service, and mortifying himself with continuall watchings and fastings. After he had spent a year there, in a great fervour of faith he return'd to the City of Marseon, with an intention to sell his possessions there and distribute the money to the poor. When *Lue* on a sudden he was unexpectedly snatch'd away, and compell'd to undertake the administration of the Bishoprick of Troyes. His admirable sanctity is celebrated by the writers of those times: and particularly *Sidonius Apollinaris* in an Epistle written to him after he had been forty five years Bishop, styles him Father of Fathers, Bishop of Bishops, and a second Jacob of his age.

9. Such were the Apostolick Reformers of the ancient British Churches: their humility and austerity of Life had a proper and specificall vertue to oppose the Pride and sensuality of Pelagian Hereticks. Such Missioners as these were indeed worthy Delegates of the Apostolick See: whose particular Gifts before they came to Sea, we leave to French Ecclesiasticall Annalists: as how *S. Germanus* consecrated with a Religious Veyle the holy Virgin *S. Genoveruse*: how he bestow'd on her as a memoriall, a certain coyn casually found, imprinted with the sign of the Crosse. But the accidents befalling them at Sea must not be omitted, which are thus related by the forenam'd *Constantinus*.

10. These two holy men, saith he, under the conduct and direction of our Lord took shipping, and were by him safely protected and cryed in and by many dangers. At first the Ship was carried with favourable winds from the Gallick shore, till they came into the midst of the Sea, where no Land could be discover'd. But presently after this the fury of a whole Legion of Devils, envying their voyage design'd for the salvation of a world of soules, assail'd them. These opposite dangers, raise storms, darken the heavens, and make darkness more horrible by adding thereto fearfull firelings of the sea and ragings of the aire. The sailers are no longer able to sustain the fury of winds, nor the boat to resist mountains of waves, dashing against it. So that the ship was carried forward rather by the prayers then skill or force of the mariners. And so fell out that the prime Pilot, the Holy Bishop *Germanus* was then securely compos'd in sleep. That advantage the tempest took to encrease in horraur, since he who only could resist it was in a sort absent: So that the ship overfet with waves was ready to sink. Then at last *S. Lupus* and all the rest in great trouble and feare awak'd the old man, who only was able to withstand the fury of the elements. He not at all astonish'd at the danger, addresses his prayers to our Lord, and his threats to those of the Ocean, and to the raging storms he opposes the cause of Religion which invited them to that voyage. And presently after taking a small quantity of oyle which he blessed in the Name of

*Sidonius Apol-*  
*lin. Lib. Epi.*

the



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## The Church-History of Brittany

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K.K.

A. D. 431.

the holy Trinity, and sprinkling it on the raging waves, immediately quelled their fury. Then he admonished his Colleague, and encourag'd all the rest, to with one breath and clamour prayers were pour'd forth to our Lord. Immediately the Divine vertue shew'd it self present, the infernall Enemies were dissipate, a calm tranquillity ensued, the winds were turn'd and became favourable to their voyage, the waves serviceably drove on the ship, so that in a short time having dispatch'd a vast space they safely arriv'd in a quiet and secure haven.

11. This Oyle made use of by S. Germanus, was not that Sacramental oyle consecrated for the spiritual comfort of the sick: but ordinary Oyle which we frequently read to have been used by holy men upon the like occasions, and by their benediction of it to have produc'd the like effects, in severall exigences. Of the former sort of Sacramental Oyle S. James in his Epistle speaks: and of this latter, S. Mark in the sixth Chapter of his Gospel, saith Baronius. Severall examples of the like may be read in sozomen, as where S. Anthony by anointing a lame man with oyle cur'd him: and another holy Monk call'd Benjamin by the like means cured severall diseases. And Rufinus testifies that in his presence and sight severall miracles were after the same manner wrought by religious Hermits.

Roman. ad.  
A. D. 419.  
Gregor. lib. 6.  
c. 27. vide. 29

V. CHA.

### V. CHAP.

1. S. Germanus his Disputation against the Pelagians, and Miracle. to. C. A victory over the Scots, by his Prayers.

THESE two Holy men (saith the same Constantine) being landed, a great multitude from severall quarters met to receive them, of whose coming they had been informed by the predictions of wicked Spirits which were sore affrighted thereat. For these being by the power of Priests call'd out of those whom they had possessed, did openly declare the fierceness of the tempest, and the dangers which themselves had oppos'd to their voyage, and how by the command and sanctity of those holy men they had been vanquish'd. Afterwards these venerable Bishops with their same, preaching and miracles fill'd the whole Island of Brittany, the greatest of all others. And being importun'd with the multitudes of those who resorted to them, they preached Gods word not only in Churches, but in houses and high ways: whereby Catholicks were confirm'd in their faith, and those who had been deceiv'd were reduced to the Church. They were receiv'd as if they had been indeed Apostles, considering the authority which their holiness gave them, the eminency of their learning and the wonderfull miracles wrought

Constant. l.  
1. c. 39.

by them. Divine Truth therefore being declared by persons so qualified, generally the whole Island submitted to their doctrine. The authors of the contrary perverse persuasion lurk'd in dark holes, being, as the wicked Spirits also were, vexed to see the people freed from their snares. But at last, after long study and meditation they presum'd to enter into dispute with these Apostolick men.

2. The place made choice of, as most proper, for this disputation, was (not London, as Heliodorus imagin'd, but) Verulam, then a famous City neer S. Albans, where the body of the glorious Martyr Sain't Alban repos'd. Now what pass'd in that solemn conflict is thus related by Constantine.

St. Mart. l. 1.  
Scotor. l. 1.

3. The Pelagians came pompously attended by their flattering disciples, in shining and costly raiment: and they rather chose to run the hazard of a conflict, than by their silence to confess they had an ill cause. Infinite numbers of people were assembled there, with their wives and children. The disputants stood on each side, very unlike in their condition. For on one side was placed divine authority: on the other, human presumption. Here was Orthodox Faith, there pernicious Error: Here Christ was acknowledged the author: there, Pelagius. As the first entrance the Holy Bishops gave free scope of disputing to the Pelagians, who vainly spent the time and tired the auditory with empty, verbal disputes. But after them the Venerable Bishops pour'd forth the torrents of their eloquence accompanied with Evangelicall and Apostolick thunder. They mingled with their own discourses, texts of divine Scripture, and their assertions were attended with testimonies of Gods word. Thus vanity was convinc'd, and perditiones confuted: insomuch as the Pelagians by their inability to reply confessing their own guilt, the people standing by as judges, could scarce contain their hands from violence to them, and with clamours acknowledged the Victory.

Constant. lib.  
1. cap.

4. Immediately after this a certain person of authority, being a Tribune of the army, coming with his wife into the midst of the Assembly, leading on his hand his young daughter about ten years old, which was blind: Here he presented to the holy Bishops, desiring their help for her cure. But they bid him first to offer her to the Adversaries. Who being deterr'd by an ill conscience, join'd their entreaties with her parents prayers to the Venerable Prelate. Whereupon perceiving the compassion of the people, and their adversaries conviction, they address'd themselves to God by a short prayer. And then S. Germanus full of the Holy Ghost invoc'd the blessed Trinity, and taking from his neck, a little vase full of Holy Relicks, in the sight of the whole multitude he applied it to the eyes of the young maid, which immediately losing their former darkness were fill'd with a new light from heaven. At this so apparent miracle the parents exult, and the people tremble. And after this day all mens minds were so clearly purged from their

former.



A. D. 429.

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former imposture hereby that with thirsting desires they received the doctrine of these Holy Bishops.

The truth of this narration is acknowledged by severall Protestant Writers, as Archbishop Parker, J. Henry Spelman and others: who highly exalt the learning, sanctity and Orthodox Faith of these two Apostolic Bishops: but withall they purposefully conceal the miracle and manner how it was performed: fearing to commend that in J. Germanus which they resolve to reprehend in the Holy Monk J. Augustin, calling his doctrine to Gods taints, superstitions, and his bringing into Britanny holy Relicks, irreligious, affirming him to have been a Teacher rather of superstition then Faith. But let us proceed in the Narration of Constantine.

6. Perverse Heresy being thus repress'd (Faith he said the Archbishops of it censured, so that all mens minds were illustrated with the purity of Faith the Holy Bishops repaired to the Sepulcher of the glorious Martyr Saint Alban, with an intention to give thanks to Almighty God by his intercession. There J. Germanus having with him Relicks of all the Apostles and diverse Martyrs, after Prayer made he commanded the sacred Sepulcher to be opened, because he would there lay up these precious Gifts: for he thought it convenient that the same Repository should contain the members of many Saints out of diverse regions, whom Heaven had receiv'd and craved for the equality of their merits. Having then with great reverence depos'd & conveyed together so many sacred Relicks, he dug'd up from the place where the blessed Martyr J. Alban had shed his blood, a mass of dry earth, which he meant to take along with him, in which were yet extant marks of the Martyrs death, or patents of his Persecution. These things being thus perform'd, an innumerable multitude was that day converted to our Lord.

7. What became of this Box with the new Relicks of J. Alban in it, after J. Germanus his death, the same Authour will acquaint us, saying, The holy Bishop being dead, his inheritance was afterward divided: The Emperor first took his portion, and after him were the Bishops. The like contention follow'd about dividing his poverty, which usually befalls after the death of rich men when every one pretends to his share, and all cannot be satisfied. The Empress (Galla Placidia Mother of Valentinian) being weary only of his benediction, had for her share his little Box of sacred Relicks.

8. The occurrences hapning after this disposition and miracle are thus further described by the same Writer. At their return from the meeting the treacherous Enemy of mankind preparing snares for the Holy Bishop, by a subtilty J. Germanus part his foot out of joint. The affliction the Devil procur'd, being ignorant that after the example of blessed Job, his wounds would be advanced by his sufferings. Not daring the time that by this infirmity he was constrained to abide in a certain lodging, he hapned there for ever in from his feet not far off, which being covered with straw and fadges were quickly

devoured by it, so that the fire driven forward by wind quickly approach'd to his lodging. Whereupon a great concourse of people came to the Venerable Bishop in a great fright, intending to take him in their arms; and carry him out of danger. But he reprehended them, and utterly refused to remove, having a firm Faith that no harm should happen to him. The multitude then despairing of his safety, endeavour'd all they could to stop the progress of the flames. But Almighty God the more to shew his Power and his servants Faith, so ordain'd that whatsoever the people endeavour'd to preserve, was consum'd: and that place only where the sick person lay, was preserved. For the flames, as if afraid to touch the Holy Bishops lodging, flew quite over it, though they rag'd violently on both sides of it: so that among the rolling flames the house wherein he lay was only untouch'd. The multitude seeing this miracle exulted, rejoicing that their labours and endeavours had been conquer'd by divine power.

9. Whilst he lay there, a numberless multitude continually attended and watch'd at the dore of this holy poor man: some seeking health for their souls, and some for their bodies. The wonderful virtues and miracles which our Lord wrought by his servants, can scarce be related, they were so many. He being infirm himself gave strength and health to others; Neither would he permit any one to apply any remedy to his infirmity. But on a certain night he saw standing before him a certain person in white garments, who stretching forth his hand seem'd to raise him up from his couch, commanding him to stand firmly. After which, all his pain pass'd away, and his strength was so restor'd, that the day following he confidently undertook to pursue his journey.

10. After this follow'd a generall benefitt to the whole British Nation procur'd by this holy Bishops merits and prayer: which the same Authour thus relates. In the meantime the Saxons and the Picts with joynt forces made war upon the Britains, who therefore were drawn together into a body. But being distrustfull of their ability to resist such powerfull enemies, they humbly implor'd the assistance of these Holy Bishops, which they cheerfully promis'd, and hastning their journey to the British camp, they so encreas'd the courage and resolution of the Britains, as if a new Army had been join'd to them. Thus our Lord himself by the ministry of these his Captains seem'd to be General of the Army. Then was the holy time of Lent, which the presence of these Venerable Bishops caus'd to be observed with greater devotion: Inasmuch as by their daily preaching great multitudes flock'd to receive Baptism: for the greatest part of the army desir'd to be partaker of that blessed Sacrament. Hereupon a Church was prepared against the solemnity of Easter, and though the place was open fields, yet it was order'd as if it had been in a City. Thus the Army went in procession, moisten'd with the water of Baptism, and being inflamed with the fervour of holy Faith they continued the guard of ensword weapons, expelling more sure protection from heaven.

A. D. 429.

1234.



A.D. 419

This order and posture of the British army was come to the Enemies knowledge, who not doubting a Victory against unarmed people, with great cheerfulness hastened to fight upon them. The Britains in the mean time were acquainted with their march: and when the solemn Feast of our Lords Resurrection was past, the greater part of the Army being newly baptiz'd, took to their arms and prepar'd themselves for a battle: a Germanus himself being their General. He took choice of a band of light arm'd soldiers, and takes a view of the country round about: and observing a valley compass'd with mountains lying directly in the Enemies way, he there plac'd a new army, of a part of which himself would be Captain. Now the fierce Enemies approach'd, and were discover'd by such as had been plac'd in ambush. Then on a sudden Germanus their Leader gave order to all his soldiers that with loud clamours they should repeat the words pronounc'd by him: and immediately while the Enemies thought to fall on, presuming that they had not been discover'd, the holy Bishops three times cry'd out aloud *ALLELUIA*, whereupon the whole Army with one voice shout'd out likewise *ALLELUIA*, which noise was terribly multiplied, and spread'd by the Echo's from the mountains round about.

11. The sound alone of this sacred word sufficed to terrify the Enemies Army, which fell a trembling, as if on the rocks only, but heaven it self had fallen on their heads: insomuch as they all betook themselves to a general flight, and that their legs could not carry them away fast enough. They ran all ways, every where they call away their arms, glad to escape with their naked bodies. Great numbers of them in their headlong flight were swallow'd up by a river through which a little before they had march'd with confidence and leisure enough. All this while the British Army without striking a stroke was witness of the vengeance which Heaven took on their Enemies. Afterward they gather the spoils and pray expos'd to them, with great devotion acknowledging the Victory due only to God. The holy Bishops then triumphed to see the Enemies defeated without blood-shed: they triumph for a Victory gain'd not by arms, but Faith alone. And thus having every wayes secured this rich Island in security both from their spiritual and carnal Enemies, after so glorious a Victory over the Pelagians and Saxons, they prepar'd themselves for their return, to the great grief of the whole Nation.

12. This wonderfull Victory is believ'd to have been obtain'd neer a town call'd *Mald* in *Fluore*: for there is a large field which still retains the name of *S. Germanus*, being call'd in the British language *Mars-german*. There also runs the River *Ala*, in which probably the Pelicans and Saxons were many of them drown'd. And besides this, the place being situated neer the Sea, lay fitly for the abode of the Enemies Navy and armies. This Victory likewise seems to be celebrated by *S. Gregory the Great*, who expounding those

words of Job, (*Cardines quoque maris operiet*.) He covereth the bottom, or roots of the Sea; makes mention of *Alleluia* sung by the Britains, and the great vertue thereby obtain'd over the Ocean and all their Enemies, *S. Bede* indeed applies this passage to the times of *S. Augustin* and conversion of the Saxons: Whereas that *Act* was written before *Saint Augustin* arrivall in *Brittany*: and therefore more properly belongs to the present story.

13. The great blessings confer'd by these Venerable Bishops on our Island were in some degree recompens'd by the prosperous voyage which at their return they acknowledg'd from the intercession of the Tutelary Saint of *Brittany*, the glorious Martyr *S. Albanus*: For so writes the fore mentioned *Aurthur Costantius*, saying, *Their own merits and the intercession of the Martyr S. Albanus obtain'd for them a calm voyage by Sea, so that their prosperous ship rendered them safe to the desires of their friends at home*. From whom they had been absent little more then the space of a year, during which short time so many wonderfull things were wrought by them, never to be forgotten, nor without great veneration mention'd by us. This was *S. Germanus* his first voyage into *Brittany*. Within six years he will be obliged to return once more, and make a longer abroad here.

## VI. CHAP.

1. *S. S. Patrick a Disciple of S. Germanus: receives his Mission from P. Celestinus.*
2. *His companions in his Mission.*
3. *Irish Magicians give warning of his coming.*
4. *S. S. Of the Staff of Iesus.*

1. **D**Ving the time that *S. Germanus* remain'd in *Brittany*, *S. Patrick* being then sixty eight years old, inseparably adhered to him, from him he learnt many instructions in Christian Doctrine & Discipline, & receiv'd many examples of vertue and piety for his imitation. By him likewise he was encourag'd to undertake the Conversion of the Irish Nation: but withall admonish'd to expect from the Apostolick See of Rome a commission and authority to execute that Apostolical Office.

2. For which purpose he accompanied *S. Germanus* into *Caule*, from whence the year following he went to Rome, being desirous, saith *Isidore*, to have his actions and journey into Ireland confirm'd by the authority of *Pope Celestinus*. He had appointed by *Saint*

Germanus

A.D. 430.  
Grego. M.  
l. 17. Mod.  
c. 6.Constantius  
supra.

VI. CHAP.

A.D. 440

A.D. 450

Isidore. l. 1.



Germanus, for his companion to Rome, to be a comfort in his travel and a witness of his holy conversation a certain Priest named Sergeius, a devout servant of our Lord. When he was arriv'd at Rome he commended himself to the Prebends of the Roman Church to be more perfectly instructed in their institutes.

3. Afterwards he repair'd to the Holy Pope Celestinus, and humbly casting himself at his feet earnestly besought him to employ his care for the conversion of the Pagan Irish Nation. Which Persecution of his being very acceptable to the Holy Pope, he a while after sent for him, and changing his name from Germanus to Patricius, as prophesying that he should be a spiritual Father of many soules, he promoted him to the Episcopall dignity, and dismissed him to his voyage into Ireland. Thus writes Stanishurst in the Life of our Saint. Other Authours affirm that he was ordain'd Bishop by S. Amand, or by an Archbishop called Marbon. But all generally agree that he receiv'd his Mission only from Pope Celestinus.

4. And hereof S. Patrick himself is a most undoubted witness, as may appear in an Epistle which he wrote of his Legation, which begins thus, In the name of our Lord Jesus Christ, I Patricius a poor humble servant of our Lord, in the four hundred and thirtieth year of his incarnation was sent Legat by the most holy Pope Celestinus into Ireland, the inhabitants whom by the Divine Grace I converted to the Faith of Christ, &c.

5. This Epistle is extant in Cragrave, and also in the fifth Tome of the Great Bibliotheca of the Fathers: Where is added this Observation of the learned Gerardus Vossius, This Epistle of the Legation of S. Patricius we found some years since among the Manuscript Collections of Marius Paterius of pious memory Bishop of Acre, who receiv'd it transcrib'd faithfully out of a most ancient Copy of Glasenbury Abbey, at the time when he attended, Cardinal Pole sent by the Pope Legat into England. So that the authority of it seems not fit to be rejected. The whole tenour of this Epistle has been already produc'd in the fifth Chapter of the second Book of this History, upon occasion of treating concerning the first foundation of the Abbey of Glasenbury by S. Joseph of Arimathea and his disciples.

6. In the same Epistle S. Patrick also testifies that together with the Episcopall Degree Celestinus bestow'd on him twelve years of Indulgence. His words are, I found in Writings of a later date that S. Phagamus and Diruvianus receiv'd from the Holy Pope Eleutherius who sent them ten years of Indulgence. And I brother Patricius receiv'd of Pope Celestinus of happy memory twelve years. Hence it is, that Florilegus saith, That S. Patrick took his journey to Ireland, arriv'd with spiritual treasures.

7. He was accompanied in his Legation, saith Jocelinus, with twenty persons eminent for their wisdom and holy conversation: Which were assist'd to him for his assistance by Pope Celestinus. In his journey he converted to S. Germanus his

instructour: from whose liberality he received chalcices, Priestly vestments, and store of Books, together with many other things proper for Ecclesiastical Ministry.

8. One of his principall companions was the same Sergeius, or Sergetius, who by S. Germanus his order had attended him in his journey to Rome, being a pious and vertuous Priest. There are mention'd in Ecclesiastical monuments two, whose names were Auxilius and Isernius (nam'd by some Serwinus:) their names are found subscrib'd in a Synod assembled afterward by S. Patrick in Ireland. Others there were of inferior Ecclesiastical Orders, saith Bishop Fisher, who under S. Patrick ministr'd to our Lord.

9. Warning of S. Patrick's coming into Ireland was given severall years before by the Magicians and Pagan Prophets there, as we read in his Life extant in Cragrave. For they said, A man will come hither with his wood, whose Table shall be placed on the Eastern side of his house, and some persons standing behind, together with others from the Table will sing, and the Congregation will answer them, saying, Amen. When this man comes he will destroy our Gods, subvert our Temples, destroy Princes which resist him, and his Doctrine shall remain and prevail here for ever.

10. With such words as these, saith Probus, the Magicians incens'd both the Prince and all the people to hate the blessed Bishop S. Patricius. For two or three years they compos'd a certain Rhythme, which according to the obscure idiom of their rude language import'd thus much, A head of art and skill, with his crook-headed staff will come: From that tower every house shall be hured through at the top. He will cause an abomination from his Table at the fore part of the house, and his whole family will answer, So be it, So be it. This in our tongue and sense means thus much, The Master of all wisdom will come with his sign of the Crosse by which the hearts of all men will feel compunction: And from the Altar of the holy Mysteries he will convert soules unto Christ: and all the Christian people will answer, Amen. When these things come to passe, then our Pagan kingdom shall fall. And all this was afterwards really fulfill'd.

11. Hereby appears that the price of wood which those Magicians foretold should be brought by S. Patrick, is interpreted by Probus to be a wooden Crosse: Whereas others affirm that by it is signified a certain wonderfull staff which S. Patrick before his journey receiv'd from a Holy Hermit, and which was call'd, The staff of Jesus. The strange story how this staff was first receiv'd, and what wonders it afterwards wrought, I will here sett down from Jocelinus the Authour of S. Patrick's life, yet without interposing my credit for the truth of it.

12. S. Patrick, saith he, by Divine revelation pass'd over to a certain Solitary Hermit living in an Island of the Tyrthen Sea, whose name was Iustus, which he made good by his actions; being a

For in Pri  
mond f. 12.

Ap. Cragrave  
in S. Patricio.

Probus in S.  
Patricio.

Jocelin. in vi  
S. Patricij  
c. 26.



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man a holy life, great fame, and much merit. After devout solocations and good discourse, the same man of God gave to S. Patrick a staff, which he firmly affirmed had been bestowed on him immediately by the hand of our Lord Jesus himself, who had appeared to him.

13. Now there were in the same Island at some distance other men also who liv'd solitary lives: Of which some seem'd very fresh and youthful, and others were decrepit old men. S. Patrick after some conversation with them, was informed that those very old men were children in those who appeared so youthful. At which being astonished, and enquiring the occasion of so great a miracle, they thus acquainted him saying, We from our childhood by Divine Grace have been much addicted to works of Mercy, so that our doors were always open to all travellers which demanded meat or lodging. On a certain night it happen'd that a stranger having a staff in his hand was entertain'd by us, whom we used with all the courtesy we could. On the morning after he gave us his benediction, and said, I am Jesus Christ: My members you have hitherto ministered to, and this night entertain'd me in my own person. After this he gave the staff which he had in his hand to a man of God, our Father both spiritually and carnally, commanding him to keep it, till in succeeding times a certain stranger named Patrick should come to visit him: And to him he should give it. Having said this, he presently ascended into heaven. And from that day we have remain'd in the same state of childishness and vigour to this hour. Whereas our children who then were little infants, are now as you see become decrepit old men.

14. Now what fortune soever so suspendious a story may find in the minds of the Readers: certain it is that a staff believ'd to have belonged to S. Patrick, and nam'd the staff of Jesus, was for many ages in great veneration among the Irish. For thus S. Bernard in the life of S. Malachius an Irish Bishop written by him relates, *Nigelus*, saith he, *sting* that he must be compell'd to fly, took with him some precious ornaments of the see of Armagh, namely a copy of the Holy Gospels which had formerly been S. Patrick's, and a staff cover'd with gold and adorn'd with precious stones, which they call the staff of Jesus, because, as the report is, our Lord himself held and form'd it with his own hands. This was of high esteem and veneration in that Nation, and well known by the people, whose reverence to it was so great, that whoever was seen to have it in his hands, they foolishly shew'd the same respect and veneration to him, as if he had been their Bishop. And Giraldus Cambrensis in his Topography of Ireland writes also thus, In the vulgar opinion with this staff S. Patrick call'd out of the Island all venemous beasts, of which staff the Original is as undoubted as the virtue most certain.

Bernard. in  
vit. S. Ma-  
lachii.Girald. Cam-  
brensis Topo-  
graphia. 34.

## VII. CHAP.

VII. CHA.

1. When S. Patrick enter'd Ireland.  
2. 3. 4. His first Converts.

**S**ince Patrick seems to have entered into Ireland in the year four hundred thirty two, at Bishop Fisher computes. The inhabitants of the country, saith Stanhurst, having advice of his landing flock'd to him from all parts: For though some among them attempted to drive the Holy Bishop from their coasts, yet the greater part of the common people came joyfully to him, as if he had been of their own Nation. For in S. Patrick there were many qualities which invited them to express great goodwill and familiarity towards him. He was a comely personage, very civil in conversation, and though extremely grave, yet without morosity. Besides this he spoke the Irish language perfectly, and from his youth had inform'd himself concerning their naturall dispositions: by which means he became presently as one of them. But God himself was the principall cause of conciliating these affections to him: by whose special Grace in a short time great multitudes yielded their assent and obedience to Christian doctrines preach'd by him. S. Patrick therefore, as became a good shepherd, with great care watch'd over his new flock, by daily admonitions informing the new-converted Christians in all duties of Piety, convincing the Heretics of the Pagans, and confounding the Magicians which oppos'd him.

2. Especiall notice is taken in Ecclesiasticall Monuments of the conversion of one Irish man, whose name was Dicon, through whose land S. Patrick passing, gain'd him to our Lord, after a wonderfull manner, and from a wolf chang'd him into a Lamb. Of him Probus thus writes: Dicon coming suddenly with weapons, intended to kill S. Patrick and his companions. But as soon as he saw the Holy Bishop's face, he felt compunction in his heart. For our Lord immediately turn'd his thoughts, in so much as he lead him worthily to his house: Where the holy Bishop rested some time, preaching to him the Faith of Christ: So that this man first of all the Island believed, with all his family.

3. Notwithstanding another ancient Author, cited by Bishop Fisher, recites the conversion of one call'd Sinel, as the first of all. His words are, S. Patrick sent by Pope Celestinus into Ireland, landed there at the mouth of the River Dee. But an impious Count, call'd Nathi, who formerly had resisted S. Palladius, contradicted S. Patrick and his Doctrine. However Sinel the son of Finchada by the preaching of S. Patrick believed in Almighty God: and he was the first among the Irish Scotts, who was baptis'd by the Holy Bishop: Upon whom and his seed S. Patrick bestow'd his Benediction.

Stanhurst. in  
vit. S. Patrici.Probus. in vit.  
S. Patrici.Ap. Fisher in  
Palmer. cap.  
17 f. 846.

4. By



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4. By this testimony it appears that S. Patrick first landed in the Province of Lenster, from whence he directed his journey into Ulster, where having converted Dico, he obtain'd a scild call'd sabbul, two miles distant from the City of Down. His particular journeys, pious actions, laborious preaching and admirable miracles are copiously related by Ecclesiastical Writers of Ireland, to whom the Reader is refer'd for information, since these matters are not specially pertaining to our History.

## VIII. CHAP.

1. 2. 3. Of S. Caranac, or Cernac, a Brittain, and Disciple of S. Patrick.  
4. 5. Of S. Luman, another Disciple.

WE must not here omit what is related of a Disciple and attendant of S. Patrick call'd Caranac, a Brittain, concerning whom the Author of his Life writes, That thirty years before the Birth of S. Patrick he began to labour in preaching the Gospel in Ireland.

1. He was, as hath been said, by descent and country a Brittain, Son of Keredic Prince of the Province of Cardigan (Ceredica Regni). This is acknowledged by the said Historians. The sum of his Gifts is thus extracted out of his life written by John of Tynmouth, extant in Capgrave. A certain Prince named Keredic had many children: among which one was called Caranac, a child of a good disposition, who began early to do those things which he thought pleasing to God. Now in those days the Scots did grievously vex Brittain, so that his Father unable to sustain the weight and trouble of Government, would have resign'd the Province to Caranac. But he who lov'd the royal seat far more than an earthly kingdom, fled away: and having bought of a poor man a mule and staff, by Gods conduct was brought to a certain pleasant place, where he reposing built an Oratory, and there spent his time in the praises of God: from his child hood he embrac'd poverty and innocency. At last he pass'd over into Ireland, invited by his affection to S. Patrick. Whether being come, by common advice they determin'd to separate themselves, and that one of them should travel in preaching the Gospel toward the right hand, the other toward the left. In their company there were many Ecclesiastical persons attending them: and they agreed once every year to meet together at an appointed place. Whether power this holy man went, an Angel of our Lord in the likeness of a Dove accompanied him, which chang'd his name from Caranac into Cernach, which was an Irish appellation. All along his voyage he wrought great miracles for the confirmation of the Faith preach'd by him,

and heald many thousands of their diseases.

3. The wonderful Gifts of this holy man Cernach or Caranac, are to be read in Irish Historians, and how the Grace at first given to the Apostles was plentifully given to him. He was an admirable soldier and champion of Christ, a spiritual and devout Abbot, and a patient Teacher, not refusing to preach saving Truth to every one. During many years spent by him in that Island he brought an incredible number to wash away their sins by Penitence: and both day and night he offer'd innumerable Prayers to God. After he had converted much people to our Lord, who wrought very many miracles by him, he at last return'd to his own native country in Brittain, where he retir'd to his former Cave, accompanied by many disciples. There having built a Church he determin'd to abide. But not long after being again admonish'd by a voice from heaven he return'd into Ireland, where in a good old age, and full of holy works he rested in peace on the seventeenth of the Calends of June: and was buried in his own City, which from him was call'd Cernach.

4. Hereto we will adjoyn the brief narration of the Gifts of another British saint and companion of S. Patrick into Ireland, call'd Luman, who was Son to Gallium a Brittain, and Nephew to S. Patrick by his Sister Tigridia. He was the Founder of the Church of Trim in Ireland: The occasion and manner whereof is thus related by Bishop Fisher from Jocelinus and Tirachanius.

5. S. Luman came to the ford of Truim, which was before the Castle of Fiedilmed son of Loiguar. And early in the morning Fortchern son of Fiedilmed found him preaching the Gospel of Christ: who wondring at the Doctrine taught by him, presently believ'd, and was baptis'd in Christ by Luman at a fountain arising in the same place. With him he remain'd till his Mother, who sought after him, came to the place. She was wondring at the sight of the Holy man, because she also came out of Brittain, and being instructed by him she likewise believ'd: and returning to her house told her husband all things that had hapned to her self and her son. Fiedilmed was much joy'd at the arrivall of Luman, because his Mother call'd Sehot-noesa had been a daughter of a British Prince. Fiedilmed therefore went to him, and saluted him in the British language, questioning him particularly touching his doctrine and doctrine: who thus answer'd him, My name is Luman, I am a Brittain, a Christian and Disciple of the Holy Bishop Patrick, who was sent by God to convert the inhabitants of this country to the Faith of Christ, and baptise them: He sent mee hither according to the will of God. Fiedilmed immediately believ'd with his whole family: and offer'd to him and S. Patrick his whole Territory: all this he offer'd together with his son Fortchern for ever till the day of Judgment. Now Fiedilmed himself removed his habitation beyond the River Boindes: but Luman with Fortchern stay'd at the Ford of Truim till S. Patrick came thither, where they jointly erected a

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Ap. Fisher in  
Prim. ed. c. 17  
f. 853.

Church,



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Church, two and twenty (or rather, twelve) years before the Church of Armagh (Alamacha) was founded. For the Annals of Ulster refer the beginning of that Archiepiscopall Church to the year of Grace four hundred forty four.

IX. CH.

## IX. CHAP.

1. 2. Of S. Benignus, a Disciple of S. Patrick.

3. 4. Of the Holy Fire at Easter: and the Irish Magicians Prophecy.

**B**Efore we interrupt the story of S. Patrick, we will out of the Antiquities of Glanabury and Malinbegh relate the Conversion of another eminent saint, who also was afterward his Disciple and Successor in the Archiepiscopall See of Armagh, and call'd by him Benignus.

Antiquit.  
Glanab.  
Malinbegh.

1. The Venerable Bishop S. Patrick preaching the Gospel through several Provinces of Ireland came to a plain call'd Drey (or Dreg:) which was very spacious and beautiful. With which being delighted, he determin'd there to celebrate the Feast of Easter then at hand. His first acquaintance and familiarity in that Province was with a certain man, who having heard his Doctrine presently believed, and receiving the Sacrament of Baptism was chang'd into a new man. With him S. Patrick lodged. This man had a young child call'd Bonnus, who bore a tender affection to S. Patrick, so that he would oft play with him, and embrace him, sometimes kissing his foot, which he would press to his breast. When the holy man retir'd to rest, the child would weep, and say he would not sleep unless he might lye with him. Whereupon S. Patrick with a Propheticall eye perceiving the great Graces which the Divine bounty would confer upon the Child, touch'd it to take him to his bed, and gave him the name Benignus. A while after when the Holy Bishop was ready to take his journey, the child with piteouslly eyes begd that he would not forsake him, saying that if he forsook him he would dye. He was therefore forc'd to receive him into his waggon, and withall prophesied that he should be his boye and successor in the Bishoprick: which accordingly came to passe.

Probus in vita  
S. Patrici.

2. This was the first solemnity of Easter which the Holy Bishop celebrated in Ireland, laith Presbiter: And he celebrated it by imitating the Sun of God, who at his last supper with his Disciples consecrated his Body and Blood for the redemption of mankind.

Id. ibid.  
locutio. in  
vit. S. Patrici.

3. The day before this great Feast of our Lords Resurrection S. Patrick (observing the Ecclesiasticall Rite still in use) kindled the Holy Fire, the flame whereof shont brightly about the place. Now according to the custom of that country it was unlawfull for any one to light a fire, before it was

kindled in the Kings palace. Hereupon the King, whose name was Eborum, perceiving the brightness of the flame, in great indignation threatned death to whosoever he was that had presumed to infringe that custom in his kingdom. The Magicians who were present said to the King, O King, live for ever. And know for a certain, that this fire which against Law has been thus kindled, unless it be presently extinguish'd, will never cease to the worlds end. Moreover it will consume all the fires which according to our customs we kindle, and the man who lighted it will be the destruction of thy Kingdom.

## X. CHAP.

X. CHAP.

1. 2. Of S. Finwaloe, his Cells and death.

3. Of his Deacon S. Ebbin.

**W**Hilst S. Patrick laboured in the Gospel with so great success, Britanny was illustrated with the glory of another great saint: who notwithstanding by reason of the calamities afterward hapning, was forc'd to leave his Native country, and passe over into Armorica in Gauls. This was S. Finwaloe the son of a certain Noble person call'd Trema: cousin german to a British Prince nam'd Coran, as wee read in the Gallican Martyrologe.

1. Malbranc a French Antiquary affirms that his Mothers name was Alba, and surname Trimovis, citing for his authority the ancient Manuscript Monuments of Monstrenil. And the said Martyrologe gives this Character of him: Finwaloe from his childhood was inflam'd with an earnest desire of celestial things to despise worldly allurements, and live to God only. Therefore he earnestly beg'd of his parents that he might be commended to the care of a certain Religious man, to be imbu'd by him in the knowledge of Holy Scripture and the documents of piety. Having obtain'd his request, he made wonderfull progres in Holines and vertue under his discipline: insomuch that when he was but seven years old, he became an example of all piety and goodness. In proceffe of time having undertaken a Monasticall Profession, Divine Graces shont more brightly in him, being withall enrich'd with the Gift of Prophecy. Many miracles almighty God wrought by him, in performing which, having a firm Faith, he made use only of the sign of the Crosse and oyle which had been bless'd. Among which miracles the most stupendous was his raising a young man to life.

2. At the same time, laith Hareus from Swines, the most holy Prelat S. Patrick's glory was famous in Gods Church, who like a bright star illuminated Ireland. The report of whose admirable vertues kindled so great an affection to

him

Malbranc.  
Monstrenil.  
c. 16. & p.Martyrolog.  
Gallican.  
Mort.Hareus  
Swine.  
Mortij.



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him as *s. Winwaloe*, that he w'd all endeavours  
to get to him, and be subject to his direction in  
every thing. But whilst he busied his thoughts with this  
desire, *s. Patrick* in a vision presented himself  
to him with an Angelical brightness, and having  
a golden Diadem on his head: he thus spake to  
him: Behold I am the same *Patrick*, whom thou  
so earnestly desirest to visit: But to prevent so se-  
dicious a journey by sea and land, our Lord hath  
sent me to thee to fulfill thy desire, and that  
thou mayst enjoy both my sight and conversation.  
And thus he foretold him that he should be a  
chaste and Discreet of many in spiritual warfare:  
for which end he gave him many wholesome in-  
structions: Enjoining him withall to desire from  
his Master some companions: and that with them  
he should remove to another place. As soon as this  
vision was ended, *s. Winwaloe* went to the Cell in  
which the Father of the Monastery was atten-  
ding to Divine Meditation and contemplation.  
To whom again as he had desired his Vision, he  
with a joyful countenance said to him, My son,  
thou hast been honour'd with a Divine visitation  
and revelation. And without delay, as if he had  
received a precept from heaven, he assign'd to  
him eleven Disciples, such as were most fervent  
in Gods service &c.

4. The same Author adds that with these  
companions he pass'd over into a certain  
Island, where for the space of three years  
they lead an Heremitical life. And the place  
being both equal'd to violent tempests, and also  
incommodious by reason of its barrenness, *s. Win-  
waloe* humbly begged of God that he would direct  
them to a more convenient habitation. Our Lord  
heard his servants prayers, and shew'd him a place  
situated upon the sea. And wanting a ship  
he renewed his Prayers to God: and having done  
thus he said to his Brethren, Be courageous and  
firm in a strong Faith, and as you see me leade  
the Brother by the hand, so doe every one of you  
take his next fellows hand, and follow me another.  
Then invoking the name of our Lord, with his  
holy staff he struck the sea, upon which God  
wrought once more the ancient Miracle of the Red  
Sea, for it opened a passage for them: so that ra-  
ther than smother by the hand, and himself  
leading in the front, they walk'd securely  
over the dry sands, the waters on both sides  
standing like walls, and as they went they  
sang to our Lord a Hymn of praise and joyful-  
ness.

5. Concerning his austerities, wee read  
thus in Capgrave, From the twentieth year of  
his age to his death *s. Winwaloe* was never seen to  
eat in the Church. He never exceeded moderation  
in any thing: Never was he desisted with sadness,  
nor desolate in mirth; never angry or turbulent,  
but kind and affable to all. Every day he repea-  
ted the hundred and fifty Psalms, sometimes  
standing with his arms stretch'd forth in the  
figure of a Cross, sometimes fallen on his knees.  
From the day that he began to build his habita-  
tion, he never us'd any garment of wool or lin-  
en, but made use only of goat-skins. Neither  
on his bed had he either feathers or cloaths: but

instead of feathers he strow'd under him Nutt-  
shells, and instead of blankets sand mingled  
with pebbles: and two great stones he put under  
his head. He us'd the same garments day and  
night. He never eat wheaten bread, and but a  
small proportion of bread made of barley, with  
which was mingled an equal measure of ashes.  
He took his refectiion once only in two, and some-  
times three days. His other dyet was a mixture  
of meale and cabbage, without any salt at all.  
Upon Saturdays and Sundays he would add a little  
cheese sold in water, and at Easter a few small  
fishes.

3. It was his usual custom daily to visit a Church  
about a mile distant from his Monastery, atten-  
ded by a Deacon named *Egbin*: and there to offer  
sacrifices to God both for the living and dead.  
And such was his diligence and devo-  
tion at the Holy Altar, that he me-  
rited there to receive his reward of eternall  
happines: For as it follows in the same Au-  
thour, One day an Angel appear'd to him and  
said, Reverend Father, the heavenly Citi-  
zens desire thee for their companion: and soon shalt  
thou be deliver'd from thy painfull exercises.  
After this he presently call'd his Brethren toge-  
ther and said to them, Prepare your selves to day,  
for as soon as I have sung Masse, and communica-  
ted the Body and Blood of our Lord, at the sixth  
houer of the day our Lord will receive mee out of  
this mortall body. Having therefore cele-  
brated Masse as he stood at the Altar between  
two Monks which sustain'd him on each side,  
and was singing with his Brethren, he ren-  
der'd his soule to God, as untouch'd by cor-  
porall sickness, as it was free from any carnall  
haines.

4. The same happy manner of his death  
is likewise recorded in the Gallican Martyro-  
loge: and the day sign'd by it is the third of  
March. Where is further declar'd, that in the  
times when the Normans wasted France, his sa-  
cred Body was translated (from his Monastery at  
Tauriacum) to the Provinces further remov'd  
from sea, and thence carried into Flanders, and  
laid in the Island Monastery of Gaunt, where  
the Feast of his Memory is celebrated on the  
first of August, the day of his Translation.  
Notwithstanding Malbranc earnestly con-  
tends that his sacred Relicks repose at Mon-  
strucil, wherethy shew likewise his Chaste-  
ty, Albe and stole: and there is a Church  
dedicated to his memory, in French call'd *s.  
Valery*.

5. Now though *s. Winwaloe* dyed out of  
Brittany, yet there were not wanting the  
monuments of his memory and Sanctity.  
A town in Shropshire, call'd even in the  
Saxons time *Wenlock*, as *Malmesburien* te-  
stifies, (which seems a contraction of  
*Winwaloe*) from him took its denomi-  
nation. There it was that the Holy Vir-  
gin *Milburga* founded a Monastery of Re-  
ligious Virgins, as shall in due place be decla-  
red.

6. And whereas in the Gests of *s. Winwaloe*

mention

Montyrol.  
Gallican. 3.  
Mart.

See. Mal  
branc. de Mor-  
tuis.



mention hath been made of his attendant and Deacon call'd *Ezbin*, or as others write *Etchin*; the memory of his sanctity also is particularly preserv'd in the Gallican Martyrology, where wee read that he overli'd his Master, went over into Ireland, there in a Wood call'd *Noctes* built a Monastery, where with great sanctity he lived, and dyed on the nineteenth of October. Several other particulars are there related of him, which considering he was a stranger to this Island doe not require a place in this History. Onely one passage in which *S. Vinvalde* is also concern'd, shall be here produced, viz:

7. *Ezbin* by his merits and piety being Deacon, was chosen to be the daily attendant and assistant to the Holy Priest *Vinvalde*. Now it was *S. Vinvalde's* custom to repair daily to a little private Church separated from noise and abode of people, about a mile distant from his Monastery, that he might more quietly and without distraction offer the Divine sacrifice for the Living and the Dead. Going thither one day, accompanied by his Deacon *Ezbin*, there met him one wayld in the figure of a miserable Leaper, with a lamentable voice begging assistance. *Ezbin* mov'd with great compassion and charity embraced and kiss'd the Leaper, and the same also as his mansion did *S. Vinvalde*. Our Lord accepted their office of charity with great kindness: for he lov'd to be cherish'd in his poor members: and therefore he was pleas'd to give each of them a present reward of their unfeign'd Charity. For flying from their embraces our Lord immediately appear'd in a cloud in great glory and with gracious words assur'd them that their names were already written in the Book of Life, and that they should with his Saints be partakers of his kingdom. This most happy assurance of their future blessedness *Ezbin* det of a vile esteem of himself ascrib'd to the merits of *S. Vinvalde*: And he on the other side mov'd with the same Humility and charity cast the merit on *Ezbin*.



## XI. CHAP.

1. *S. Ninian's* death.
2. *S. Erc.* The Centurians testimony of him.
6. 7. His Miracles.
1. Of *Casa Candida*.
9. *Alcimus* his Epistle touching him.

1. THE same year four hundred thirty two is mark'd with the happy death of *S. Ninian*, whose Gifts have been formerly related. This Holy man, saith the Author of his Life, wonderfully shining with miracles, and illustrious for many virtues at last approach'd to the happy day in which God graciously call'd him out of this mortal life. Thus being perfect in Grace and piety, mature in age, on the fasten of the Calends of October, he happily ascended to heaven. His body was buried in the Church dedicated to *S. Martin*, which himself had built from the foundation. Hence may be disprov'd the assertion of an Irish Writer, extant in *Salop Papers*, Antiquities of the British Churches, concerning *S. Ninian* his going into Ireland and dying there.

2. The *Lutheran* Centurians of *Magdeburg* likewise confirm what is here deliver'd of his dying in *Brittany*, and moreover add some things deserving our observation: Their words are these, *Ninian* a *Presbyter* was a Teacher of Christian virtues of a desert more then ordinary. He in his old age did largely communicate the Talent wherewith God had entrusted him, among the *Brittains*, *Scots* and *Southern Picts*. He was a man assiduous in the reading of Holy Scriptures, merciful to orphans, widows and poor: illustrious in miracles and sanctity. By his piety industry the nation of the *Picts* first of all relinquishing their idolatry, embraced the true Faith of Christ. He dyed among the *Picts* in the Province of *Galloway*, in the year of Grace four hundred thirty two having been the first Bishop of *Candida casa*.

3. Here the Reader may observe, that this *Salop* was, by the confession of those *Lutheran* Protestants, famous for his sanctity and miracles, and withall one who daily studied the Holy Scriptures: Yet he was very devout in giving respect and Veneration to Gods Saints, to whose honour he likewise built Churches: *S. Martin* dyed not above thirty years before *S. Ninian* ended his life, and yet we find a Church built by *S. Ninian*, and dedicated to *S. Martin*. Yet the same Protestants make sharp invectives against the Roman Church for imitating these Saints magnified by themselves.



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4. The Example of *S. Ninianus* was imitated by the *British Church* near the same age, for when *S. Augustin* the Monk came into *Britany* to convert the *Saxons*, he found saith *S. Bede*, in the City of *Canterbury* a Church dedicated to the honour of *S. Martin*, which had been anciently built in the times when the *Romans* inhabited this Island.

5. *S. Ninianus* before he dyed divided the Provinces of the *Picts* into *Parishes*, he ordained *Preists* there, and consecrated *Bishops*. This he did by the authority of the *Roman Bishop*, from whom, as hath been related, he received his Mission.

6. As touching the Miracles which God wrought by his servant *S. Ninianus*, although my intention be to be sparing in relating such things, yet since the forementioned *Lutheran Writers* acknowledge this Saint to have been famous for them: it may be expedient in this place to record one, as followeth:

Ap. Cappon.  
in Ninianus

7. In the Region of the *Picts*, saith the Author of *S. Ninianus* life, there was a certain Prince named *Tudwal*, a proud, high-spirited man, who contemning the admonitions of this man of God, and derogating from his doctrine and life, resisted him openly. On a certain day having been more then ordinarily troublesome and rude to him, God the Supreme heavenly Judge would not suffer any longer the injuries offered to his holy servant to pass unrevenge'd, but struck this proud man with an intolerable pain in his head, by the violence of which those lofty eyes of his became utterly blind. So that he which had before impugn'd the Light of Divine Truth, deservedly lost the light of this world. But upon better consideration he sent a message to the holy Bishop, humbly beseeching him in imitation of our Lords benignity, to return to him good for ill, and love for hatred. The Venerable Bishop hereupon first sharply reprov'd the Prince, and then touching him, imprinted on his eyes the sign of the Cross; when immediately his pains ceased, his blindness was dispersed, and afterward the Prince highly honoured the Holy Bishop, and readily granted whatsoever he ask'd of him.

Malmsh. de  
Pict. l. 3.

8. As touching the place of his Buriall and Episcopall See call'd *Candida casa*, and by the *Saxons* *Wit-born*, *Malmshurienfis* thus writes of it: *Candida casa* is the name of a place in the confines of *England* and *Scotland*, where is the sepulcher of the Blessed Confessor *Ninian*; by nation a *Brittain*, who there first preached the Gospel of Christ. That name was given to the place by occasion of a Church which the holy Bishop there built of hewn stone, which to the rude *Brittains* seem'd a wonder. This Holy man *Ninian* is celebrated by Antiquity for his many miracles.

F. in Pict.  
l. 1. c. 44.

9. There is extant in *Bishop Fishers* *British Antiquities* an Epistle of our Learned Countryman *Alcuinus*, not printed among his works, wherein he testifies the great fame

of the Sanctity and Miracles of this Blessed Bishop: It is directed to the Religious *Preists* then living at *Candida Casa*. And *Paschasius Radbertus* recounteth a Miracle in the same age wherein *Alcuinus* who attended on the Emperor *Charles the Great*, liv'd, which miracle hapned to a devout *Preist* celebrating Masse at the Saints monument, There was a certain Religious *Preist*, saith he, nam'd *Elegis*, who frequently solemniz'd Masse at the Body of *S. Ninian* Bishop and Confessor. Who living a virtuous and holy life, began frequently to beseech our Lord that he would please to shew visibly to him the nature and verity of the Body and Blood of Christ in the most Blessed Sacrament. This Prayer he made, not from want of Faith in the truth of the Mystery, but meerly out of an affection of devotion and piety. Consequently the Anchor declares, how to his great consolation our Lord appear'd to him in the Sacrament in the form of a young child.

A. D. 435.

Radbert. l. de  
corp. &c.  
sanguine  
Christi. cap. 14.

## XII. CHAP.

XII. CH.

1. 2. &c. *S. Germanus* his second coming into *Brittany*.

6. 7. 8. He Ordains Bishops here. Of *Landaff*.  
10. 11. He instituts the University of *Oxford*.

1. THREE years after the death of *S. Ninianus*, *S. Germanus* Bishop of *Auxerre* was once more invited into *Brittany* to perfect the good work which he had formerly begun, in rooting out the *Pelagian Heresy* there spreading it self again. The relation we must borrow from the same Author, the learned *Preist Constantinus*, to whom *Baronius* gives this Character, that he was a Writer of those times of most perfect integrity and sincerity in all things.

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Baron. hic.

2. In the mean time, says he, a Message from *Brittany* comes, declaring that the perversity of the *Pelagian Heresy* by the impious diligence of a few Authors began to enlarge it self there. Hereupon once more the prayers of all are again address'd to *S. Germanus*, that he would maintain the cause of Divine Grace, which by his diligence formerly prevail'd. The Holy Bishop made no delay to comply with their petition: for his delight was to labour and even spend his strength in the service of Christ. The Devils envy began now to languish, as the Holy mans vertues encreas'd, neither durst he so much as tempt him whom by experience he knew to be a friend of God.

Constant. in  
vita S. Ger-  
mani l. 2. c. 1

3. There was adjoyn'd to him for his companion *Severus* Bishop of *Triers*, a person of consummate Sanctity, who had long preach'd the word of God to the Nations of *Germania Prima*. In his way he pass'd by *Paris*, where he is received with great joy and acclamations of the people, as



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the presence of so eminent a Saint well deserved.

4. In the mean time infernal spirits flying through the whole Island foretold the return of Saint Germanus, being fore'd to doe so against their wills. Inasmuch as that one nam'd Elaphius, a principall person of the countrey, without any notice given of the Holy Bishops journey came in hast to meet them: He brought with him his son, upon whom from the flower of his youth a lamentable infirmity had seiz'd. For all his members were withred, and the hamms of his legges so drawn together that by reason of the drynes of his thigh, he could not sett his foot to ground. Elaphius was attended by almost the whole province, which assembled together, though no advice had been given them of the Holy Bishops coming. By whom, as soon as they mett together, an Episcopall Benediction was confer'd on the people, and the words of Truth preach'd to them. S. Germanus perceives that the generality of the people persever'd constant in the doctrine which he had left among them: and that the faults adhered to a few busy persons: which are diligently sought out, and without delay condemned.

5. As for Elaphius, he humbly kneeling kiss'd the Bishops hands, presenting to him his lame son: whose sad condition and necessity were sufficiently recommended to the Bishops charity by his youth and debility, without his fathers request. So miserable a spectacle mov'd compassion in all, but especially in the holy Bishops mind; which compassion they interpreted to be a sign of Gods clemency to cure him. Presently therefore Saint Germanus compell'd the young man to sitt down: and then handled his hamms that was contracted, and with his right hand strok'd over all the members weaken'd with that infirmity. Immediately perfect health and strength attended that wholesome touch: the withred members recovered their natural iuice and humidity, and the sinews their office and agility to move them. Thus in the sight of all the young man was restored to his father as if he had been new made. All the people are astonish'd at this miracle, by which means the Catholick Faith is perfectly confirm'd in their minds. The rest of the time was spent in preaching up and down, which wanted not efficacy to convert and reform the hearers. So that by an universall consent the Authors of the perverse Doctrine are brought before the Holy Bishops, and then banish'd out of the Island: This holy work was with such solidity perform'd then, that to this day the Orthodox Faith remains in those places unstain'd. Thus all things being well compos'd, the Blessed Bishops return'd, with a voyage as prosperous as they came. This is the summary narration of Constantius, touching S. Germanus his second journey into Britanny. Which Constantius liv'd about forty years after Saint Germanus his death, and dedicated his Book to Patiens Bishop of Lyons.

6. Notwithstanding our Ecclesiasticall Monuments record many more particular benefits which our Countrey receiv'd from the Holy Bishop Germanus during his abode this second time in Britanny, which seems to have continued severall years, though how many, does not appear by any Chronologists: therefore we must be excus'd if we cannot assign the particular actions of this Saint to their determinate times.

7. By many deeds of the holy Bishop here, it may be concluded that he came with Commission from the See Apostolick, Pope Sixtus then sitting in the Chair of S. Peter. For Saint Germanus seeing many Churches deprived of Pastours, by which means the people became wavering in their Faith call'd a Synod (which was an act of Irregularity committed to him) and by common advice selected learned and pious men, whom he ordained Bishops, placing them in severall Churches.

8. Thus we read in the History of the Church of Landaff, How after the foresaid Bishops had rooted out the Pelagian Heresy, they consecrated Bishops in severall quarters of the land. And over all the Britains toward the right hand side (that is, the Southern parts of Britanny) they promoted the Blessed man Dubricius to be Arch-Bishop, who was an eminent Doctor, and was chosen both by the King Mouricm and whole Diocese. At Landaff they constituted an Archiepiscopall See with the said Kings consent, where a Church was built, and dedicated to the honour of the Prime Apostle Saint Peter. These are the borders of it, &c. Now whereas Landaff is here call'd an Archiepiscopall See, it is an Error either of the Author or Transcriber. True it is that when that see was afterward transplanted to Cair-leon, an Archiepiscopall See was established there.

9. As touching the Holy Bishop Dubricius we shall treat more of him separately, after an account given of S. Germanus his actions. And whereas it is said that by the consent of King Mouricm an Episcopall See was erected at Landaff: notice is to be taken that this Mouricm was Son to Theodoric Prince of Glamorgan-shire (Morgannia) who, as Bishop Godwin relates, resign'd his Principality: and embraced a Monastick or Eremiticall life. But afterward when the Saxons invaded the Island, he was drawn out of his Cell to be leader of an Army, and courageously rushing among the enemies receiv'd a mortall wound for which merit he was enroll'd in the number of Martyrs.

10. S. Germanus his next care after ordaining Bishops, was to visit the Schooles, the sources of Learning: For these two are the Pillars to sustain and perpetuate Faith. Brian Twyne the Advocate of the University of Oxford affirms positively that Saint Germanus studied in that University. But generally all Authors, ancient and Modern agree that he

A.D. 435.

Hist. Landaff.

Galvoia in Catalog. Episcop. in Landaff.

Twyne in Apol. lib. 14.

establish'd



A. D. 439.

establish'd good order there: yea and probably to encourage both Teachers and Disciples, himself for some time taught among them, and gathered many Auditors. Among whom one of the principall which we find in Records was S. Ilutus, or Elcutus, of whom here after, as likewise of another whose memory is celebrated in Lesser Britanny, nam'd S. Briscus.

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11. Concerning S. Germanus his establishing the University of Oxfor'd, we have an illustrious testimony of our learned country-man Asseus, who liv'd above eight hundred years since: For treating of the Controversy between the Students of Oxford and Grimbaldus whom King Alfred had called out of France to govern that University, he introduces the Students thus pleading for themselves, in opposing the change that Grimbaldus would make in their Institutes, They the scholars likewise (saith he) proved by unquestionable testimonies of ancient Annals, that the Orders and Institutes of that place had been establish'd by pious and learned men, as Gildas, Melkin, Nemes, Kentigern and others, who all grew old in their studies there, and administered all things happily in peace and concord. They shew moreover that Saine Germanus came to Oxfor'd and abode there halfe a year, approving wonderfully their said Orders and Institutes. This was when he travell'd through Britanny preaching against the Heresies of the Pelagians. This Testimony is of great force in case that passage be not an Addition of a later hand to Asseus, as is much to be suspected.

following age Saine Augustin the Monk sent by Saine Gregory the Great to convert the Saxons, taught them a new Religion full of Superstitions, and quite changed from that which Saine Germanus profess'd, as Protestants affirm: who therefore magnify Saine Germanus for the purity of his Faith, and as much derogate from S. Augustin.

3. Touching therefore Saine Germanus his Religion, particularly in the Points now most controverted, and wherein Saine Augustin is charged to have been faulty, we cannot more certainly, nor more ingeniously determine it, then by seeking information from a person of eminent learning in Antiquity, a Protestant, or however without question no Roman Catholic, to witt, M. Selden: Who in a Treatise by him call'd *Analesta Anglo-Britannica* has inserted one Chapter exactly pertinent to our present purpose, The Title of which Chapter is, *Touching the practises of Ecclesiasticall Discipline wherewith Germanus and Lupus Bishops imbued the Britains.* Which Enquiry he consequently satisfies in the following Chapter, in the manner following.

4. Germanus Bishop of Auxerre and Lupus Bishop of Troyes in Gaule came into Britanny to restore Christian Religion deprav'd by the Heresy of Pelagius and Errors of Pagans. Their doctrines and documents taught by them, as the same is, which also Giraldus Cambrensis testifies to have continued to his dayes, were as followeth.

Selden. Anal.  
l. 1. Anglo-  
Britann. l. 2.  
c. 1.  
Girald. Cam-  
br. Descrip.  
c. 18.

1. Of every loaf of Bread set before them, one corner they gave to the poor. 2. They sate three together at dinner, in memory of the Blessed Trinity. 4. If any one mett in the way a Religious Monk or Clergy-man, or any one in a Religious habit, he would presently lay aside his weapons, and with a low inclination of his head demand his Benediction. 5. Generally all the people doe earnestly demand Episcopall Confirmation and Inunction with Holy Chrism, by which the Holy Ghost is confer'd. 6. They some times bestow the Tithe of all their Substance, cattle and Sheep, namely either when they marry, or undertake some long Pilgrimage, or by the Churches Order submit to some extraordinary Penance for their sins. This they call the great Tithe: and two parts of it they bestow on the Church where they received Baptisme, the third they give to the Bishop of the Diocese. 7. Beyond all other externall labours of Mortification they are most devoted to Pilgrimages undertaken to Rome, to visit the Monuments of the Apostles. 8. Beyond any other Nation they expresse a devout reverence to Churches and Church-men, likewise to Relicks of Saints, to portable Bells, Sacred Books and the Holy Crosse. And this devotion hath been rewarded, with greater peace they any other Churches enjoyd. 9. For entire security is observed in regard of Beasts feeding not only in Church-yards but much beyond them through all bounds inclosed with ditches which Bishops design for observation of peace and indemnity. And

XIII. Ca.

## XIII. CHAP.

1. 2. *Of S. Germanus his Faith was Roman, the same with that of Saine Augustin the Monk. This testified by Protestants.*  
6. 7. *Churches built to his honour by the ancient Britains.*

1. **A**fter how long abode in Britanny S. Germanus returned home, is uncertain. But the infinite obligations our Nation has to him are unquestionable. Among which the greatest of all is his establishing the Catholick Faith here so firmly that it continued inviolate many ages. Inasmuch as even Protestant writers attribute to him the Title of *Apostle of Britanny.*

2. It will therefore be expedient that we conclude the Narration of his Gests with declaring what Doctrines in Religion S. Germanus himself profess'd, for the same, we may be sure, he left behind him in Britanny. This Enquiry seems necessary, because it will give light for a resolution, whether in the



A. D. 435

A. D. 435.

Remains of  
Camden in  
Silures.

greater Churches, to which antiquity always afforded greater reverence, have power to grant and enjoy the observation of such peace and security for cattle, whilst as worn they goe, and as Even return from their pastures. This peace and security is observ'd so inviolably, that if any one should incur the mortal indignation of his Prince, and afterward seek refuge in a Church, he may enjoy the fruit of this Peace both for his person and goods. And indeed from such large immunities, far beyond the ancient Canons (which in such cases allow safety only to a mans life and body) occasion of great abuses have been taken: for by reason of such impunity many doe audaciously practise hostility, and from such places of Refuge doe horribly infect the whole country about, and even the Prince himself.

3. There is scarce any one of these Christian practises but was taught by S. Augustin alio: and yet Protestants Writers condemne S. Augustin for them, and absolve S. Germanus, yea magnify him, and glory in an opinion that they are conformable to his Doctrine and Discipline. They allow to S. Germanus the glorious Title of Apostle of the Britains, who taught them no new Doctrine of Christianity, but only confirmed them in what they had beleived before: And the same Title they with contempt refuse to S. Augustin, who withdrew the barbarous Pagan Saxons from their Idolatry and Infidelity, and instilled first into their minds the true knowledge and worship of God, Faith in the Redeemer of the world, and Veneration to the Holy Crosse the Sign of our Redemption. Such partiality the spirit of Schisme does naturally produce.

6. Our Ancestors in testimony of their gratitude to the Venerable Bishop S. Germanus, and the high esteem of his Sanctity approved by many Miracles, not long after his death built Chappells and Churches to his honour. Particularly concerning one of these Camden thus writes, in Cornwall near the River Laver there is a village named from S. German, to which, during the Danish invasions, the Episcopall see of that Province was transferr'd, out of feare (it being a place more remote and secure :) There a Church had been erected and consecrated to the honour of S. Germanus Bishop of Auxerre, who extirpated the Pelagian Heresy that began to rise anew among the Britains. In Yorkshire likewise a famous Monastery was consecrated to him, as the same Author thus testifies, The River Ouse does water Selby a town well peopled: there King William the First founded a Church in memory of S. Germanus, who happily wounded to death the many-headed Hydra of Pelagianism, which was oft quell'd, and oft revived again. The Abbot of this Monastery and of S. Maries at York were the only two Northern Abbots which had seats in Parliament.

7. Among the Silures in Northwales the Memory of S. Germanus is much celebrated: for from him a part of Radnorshire is

called Gwarthenion. For as our ancient Historian Nennius relates, Vortimer the Son of Vortigern in satisfaction for injuries done by his Father to S. Germanus, dedicated that part of the country to him where he had been wrong'd. In memory of which it took the name of Gwartheny, which in the British language signifies a calumny justly reterred. Besides these, many other Monuments testifying the like veneration to the same Apostolick Bishop might be produced, but these are sufficient. And this last Example proves this Devotion of the Britains to him to have begun presently after his death.

## XIII. CHAP.

XIII. Ch.

1. 2. *Of Vortigern chosen King of all Britany: His Character, &c.*

1. **H**itherto, since the time that the Romans had relinquish'd all care and protection of Britany, the severall Provinces of the Island had been governed by petty Princes independent on one another. But in the year four hundred thirty and eight by reason of the frequent inroads of their cruell Enemies the Picts and Scots, by a common agreement of the severall Provinces a General Captain of the whole Nation was chosen, after the example of their Ancestors in the days of Julius Cesar, and the Kingdom established in his line.

2. Which choice unhappily fell on Vortigern, a man born for the destruction of his country, for he it is that by his slothfull vices first weaken'd it, and afterward calling in to his aid the barbarous warlick Saxons, prostituted it to their rapines and tyranny. This Character we read of him in Malmsburiensis, At that time Vortigern was King of Britany, a man void both of courage and counsell: yea addicted wholly to carnall pleasures, and the slave of almost all vices: particularly of avarice, pride and luxury. He, as we read in the Gifts of the Britains, solicited and with the hope of making her a Queen deflower'd his own daughter, and of her got a Son: Who notwithstanding his incestuous birth was, by a miracle of Divine Grace, a Saint, his name being S. Faustus.

3. His wife was a Lady equall to him in blood, but most unlike in disposition. By her he had three Sons, Vortimer, Catigern and Pascentim. Whilst she lived, he governed his Principality with moderation: but after her death he loosed the reins to all vices. For which having been reproved by S. Germanus, and upon his impenitence in a synod excommunicated, he revenged himself by inflicting the forementioned injuries and calumnies upon the Holy Bi-

A. D. 438.

Malmsb.  
l. i. c. 10.  
c. 14

M. W. 100.

shop.

Camden in  
Dorsetshire.

Id. in Brigant.



shop. But in the end was severely punish'd by fire from heavens.

4. Before his election to the Univerſall Government of Brittain, he was Prince of the *Danunio*, or as others write, Consul of the *Groiffis* inhabitants of the South-western parts about *Cornwall*, or *South-wales*. Which Principality it seems he had governed well enough, to be esteem'd not unworthy to be prefer'd above his formerly fellow Princes: though indeed that age, the men of which *Gildas* calls (*armentum atati*) the inke of their age, afforded it seems so little choice, that a Prince not absolutely vicious deserved reputation. However this unworthy King is recorded a restorer of the City of *Oxford*. We will awhile suspend a relation of the Gest of this unhappy King, to the end we may interpose some affairs touching the Churches of Brittain at this time occurring.

## XIV. CHAP.

1. 2. *St. Dubricius ordained Bishop of Landaff by S. Germanus: The place of his Birth, &c.*

Among the actions beneficiall to Brittain done by *Saint Germanus*, the election and consecration of *Saint Dubricius* to the Bishoprick of *Landaff* was deservedly reckoned. This *Dubricius* (say the Centuriours of *Magdeburg*) surnamed *Vagienſis*, from the place where he was born, was peradventure the son of a Monk by *Eudila* a Noble Virgin, and grew afterwards famous among the English. Thus write they without all authority from antiquity, desirous to faign one Example at least, to be a president for their Master Lashers in-  
With some  
not in the  
Latin

3. But from more authentick Testimonies it appears that *Saint Dubricius* was by nation a Brittain, born in the Province of the *Dineth*, or *West Wales*: he was surnamed *Gannu* from the River which runs by the place where he was born. His Father's name is not mentioned among *Authors*, his Mother was *Eudila*, a woman of a clear fame for her virtues: Thus write *Rale*, *Pills*, *Powel* and the Author of his life in *Cappgrave*.  
With some  
not in the  
Latin

4. It is there moreover related him being a child care was taken to imbue his mind with literature. And having attained a few years more, he made such proficiency in learning, that not the ignorant only, but such also as had acquired a good degree in knowledge, repaired to him to encrease their skill: among whom were *Saint Thelias*, *Saint Sampſon*, *Saint Aidan* and others. In the soile of his Na-  
With some  
not in the  
Latin

tivity near the River *Vaga* (from whence he was called *Vagienſis*) he chose a fit seat for his own and his Disciples studies, and there he spent many years in the charitable employment of communicating his learning to others. Afterward having by command of an Angel built a Church there, he preached and taught the people wholesome Christian Doctrin. Moreover by imposing his hands he often cured many infirmities, insomuch as those which came to him sad and unsound, returned joyfull and in health. And therefore he was qualified fit to be advanced by *S. Germanus* to the Degree of a Bishop.

5. The period of his life is uncertain. Yet certain it is that he lived to a very old age: for many years after this he was transferr'd by *Aurelius Ambrosius* then reigning to the Arch-Bishoprick of *Cair-Leon* in the Province of *Monmouth*. So that he will once more occurre in our History. As for his Disciples *Saint Thelias*, *Saint Ilutus*, &c. eminent Saints and Doctors, which therefore could not likewise escape the calumnious pens of the Luthetan Centuriours, we shall treat of them in the following age.

6. But here we must not omit what a learned French writer, *Andrew Saussay* in his French Martyrologe relates of another famous Disciple of *Saint Germanus* named *Saint Briocus* a Brittain, who was afterward Bishop in *Armorica* or lesser Brittain, so illustrious for his Sanctity, that the See of his Bishoprick is to this day from his name called *S. Brien*, a suffragan Bishoprick to *Tours*.

7. *Saint Briocus*, saith he, was by country an Englishman (he should have said a Brittain) of the Province of *Coricia*, descended of a Noble Stock. He was by *Saint Germanus* of *Auxerre* preaching the Orthodox Faith there, brought out of Brittain into *Gaul*, and here by him instructed happily in the Discipline of Piety. After he had enriched his mind with saving Doctrins, he returned into his Native country, and there informed his parents in the true Faith, which he likewise preached with great successe in the country about. After this being desirous to employ our Lords Talent yet more copiously, he came over into *Armorica*: where having shed the beams of Evangelicall Light on the minds of his kinsman *Conanus* Count of *Triguier* (*Trecorensis*) he afterward cleansed him with the Laver of Baptism. Then assembling severall devout persons aspiring to the perfection of a Religious life, he built a Monastery, and there by the liberality of the said Count he layd the foundation of an Episcopall See, and being consecrated Bishop by the Archbishop of *Tours*, Metropolitan of that country, he with an admirable splendour of verue ad piety governed the said Diocese the space of thirty years. Afterward making a journey to *Angiers* to furnish himself with Ecclesiasticall ornaments, he there  
With some  
not in the  
Latin

Saussay in Martyrolog. Gall. can. 30. April.

breathed



A. D. 439.

breathed forth his spotlesse soule. From thence his Body was caried back, and with great honour buried in the Church which himself had built, where frequent miracles were wrought at his Relicks: Thus as he gave his name to the Monastery. Town and Mother-Church of that Diocese, so he likewise afforded continuall protection to them.

7. Certain Irish Historians would challenge S. Briocus to their countrey, as having been born in the Territory of Cork. But his having been a Disciple of Saint Germanus, who had nothing to doe with Ireland, proves him a Brittain. And whereas Bishop Fisher conjectures that the Master of Saint Briocus might have been another Saint Germanus Bishop of Paris, who lived in the following age: His living with Conanus and relation of kintred to him demonstrate him both a Brittain, and more ancient then the younger S. Germanus.

XV. CH.

## XV. CHAP.

1. 2. *Ec. S. Patrick comes out of Ireland into Brittany: thence goes to Rome, &c*  
4 *Ec. At his return: he retires to Glasenbury: His Chari: Relicks of Saint Steven, &c.*

1. IN the year of Grace four hundred thirty nine, Saint Patrick having with wonderfull advantage laboured in our Lords vineyard in Ireland the space of eight years, returned into Brittany, where, saith Malmshurienfis, he abode thirty years in the Isle Avalonia, or Glasenbury, leading a most holy life. Notwithstanding whether at that time he visited Glasenbury, is uncertain. Probably the motive of his leaving Ireland might be to take a journey to Rome, and there give an account of his Apostleship: for this is affirm'd by severall Authours, as Capgrave, Bishop Fisher, &c.

capgrave in  
patrick.  
p. 16. c. 17.  
f. 810.  
locelin in Pa  
trick.

2. Iocelinus adds that before his voyage he fixed his Episcopall chair in the City of Armagh, resolving in his mind that the same should be the Prime Metropolis and Mistress of the whole Island. And to the end that this design might have an effect irrevocable, he determin'd to repair to the see Apostolick, and thence obtain authentrick Priviledges to ratify this his purpose. An Angel from our Lord approv'd his intention of undertaking that journey, &c. Whereupon having ordain'd Bishops, preists, and other Ecclesiasticall Ministers, whom he placed in opportune residences, he gave them his benediction, and took leave of them.

3 That in his way either to, or from Rome, he retir'd into a Monastery, to enjoy for some time the peace of contemplation,

is affirm'd by our Historians, and that Glasenbury was the place chosen by him, in which afterward also he repos'd himself, there happily ending his dayes. And herein he imitated the holy practise of former saints, as Saint Fugatus and Damianus, who after labouring in their Apostolick Office, retir'd from worldly conversation, and spent their last days in conversation with God alone.

4. What were the speciall exercises of S. Patrick in his retirement, is related by ancient Writers, viz. attending to Prayer, Fasting and purity of Life: instituting rules for a Monasticall Profession in Glasenbury, where he found Religious men the Successors of S. Joseph of Arimathea and of S. Fugatus and S. Diruvianus: These S. Patrick reduced from an Eremiticall, to a Conventicall course of life, giving them instructions which himself had receiv'd from his glorious Vnckle S. Martin of Tours, who long since had clothed him with the Monasticall habit. Which Habit, saith Iocelin, was a White Cowle of the naturall colour of the wooll, over his other garments, by which was denoted purity and innocence. And this fashion was imitated by the Irish Monks, as likewise the Monks of Brittany, before Saint Augustinus coming, who to distinguish himself from them, assum'd a black Cowle, whence the New Monks his Successors were usually stiled (Nigri Monachi) Black Monks.

5. In Glasenbury it was where S. Patrick wrote that famous Chari, the whole tenour whereof hath been already produced in the second Book of this History, upon occasion of declaring the foundation of that most famous Monastery. In which Chari the Holy Bishop particularly describes the life then called Insular where was an ancient Chappell consecrated to the honour of the most blessed Virgin: And how there he found twelve Hermites, Successors of the Disciples of S. Phaganus and Diruvianus, by whom he was elected their Head. There also he declares his happy invention of a Writing composed by the foresaid Apostolick men Phaganus and Diruvianus, in which was contain'd that they had receiv'd from Pope Eleutherius ten years of Indulgence: and that by a revelation from our Lord they had built a Church to the honour of S. Michael the Archangel: How likewise by a Vision it was signified to him that he was to honour the same blessed Archangel in the same place: for a testimony of the certainty of which Vision his left arm withered, and was not restored till he had acquainted the rest of his Brethren with what he had seen. This Chari S. Patrick left with two devout Irish Monks, Arnulphus & Ogmars, his companions, which resolved to remain attending on the said Chappell. In conclusion, the Holy Bishop relates how he conferr'd an Indulgence of a hundred dayes on those who by cutting down wood clea-

The Epistle  
of Saint Patrick.

red



A. D. 441.

Ap. Cyprian.  
in 1. Epist.

red a passage for the devout *Visitants*, of the Chappel consecrated by our Lord himself to the honour of his most blessed Mother.

6. At his return from Rome S. Patrick brought with him some Relicks of the Holy Apostles Saint Peter and Saint Paul, and likewise of Saint Stephen the blessed Deacon and Martyr: together with a linnen cloath, on which was sprinkled of the blood of our Saviour Jesus-Christ, which holy Relicks were reserved there behind the Altar of Saint Patrick. This is the narration of the Author of S. Patrick's life in Cyprian.

7. That which is here deliver'd particularly concerning the Relicks of S. Stephen the Martyr seems confirmed by what Baronius out of Ancient Writers reports, how this same year Eudocia wife of the Emperor Theodosius brought from Jerusalem the said Relicks, which were layd up in the Church of S. Laurence the Martyr, and there piously venerated by devout Christians.

8. Iovinian who expressly affirms that it was in S. Patrick's return from Rome that he visited Britany, further declares that during his abode in this his Native country, he founded many Monasteries, filling them with Religious men, who willingly submitted themselves to the observation of that form of a Religious life which was prescribed by him: That he foretold with the tongue and Spirit of Prophecy many unfortunate and many prosperous things which in future times should befall Britany. And moreover that he foresaw and foretold the sanctity of S. David then enclod in his Mother's womb (who was born in the year of Christ four hundred sixty two) whereby is confirm'd what in the *Antiquities of Glasterbury* is asserted concerning S. Patrick's long abode in Britany after his converting Ireland.

Iovinianus  
in 1. Epist.

XVI. Ca.

## XVI. CHAP.

1. 3. Of Bachiarum Disciple to S. Patrick: His Pilgrimage: His Epistle to an incestuous Priest, &c.

1. Among the British Disciples of Saint Patrick the memory of Saint Bachiarum, whom some affirm to be the same with Saint Maccan, or Moltham, is celebrated. He was, saith Pitt, by Nation a Brittain, and Disciple of Saint Patrick: He addicted himself to the study of literature at Caer-leon. He was an excellent Poet, and skillful Mathematician: for his younger years he entirely employ'd in such studies. Gennadius in his Catalogue gives him the Character of a man excellently versed in Christian Philosophy. Adding withall, that for conserving his integrity and chastity he forsok his country, and undertook a long Pilgrimage.

2. We were inform'd above from Girardus

Cambrensis, that the Britains instructed by S. Germanus accounted Pilgrimages, especially to Rome; among the works of Piety. And many motives S. Bachiarum might have to absent himself from his country, besides that mention'd by Gennadius: For it could not but much afflict his soule to be a spectator of the enormous vices reigning there: and probably he had a foresight of the miseries which would shortly befall it.

3. Concerning this Pilgrimage, the fore-cited Author Pitt thus writes; Bachiarum seeing his country afflicted with daily calamities, out of compassion to it, and with an intention to implore divine assistance, undertook very tedious and laborious Pilgrimages. But there wanted not detractors and calumniators in those times, who therefore charged him with levity, inconstancy and vanity, if not worse. Whereupon he was obliged to clear himself by writing an Apology, in which he seriously protested that he undertook and perform'd those travells merely for the love of God, the salvation of his soule, and comfort of his afflicted country. And because it was impossible for him to purge himself to all his detractors, he wrote his Defence to S. Leo the first Pope of that name, the common Father of all Christians, as may be collected from Gennadius, Honorius and Cyprian.

4. There is moreover extant in the Great Bibliothecque of the Fathers a learned and elegant Epistle written on this occasion by the same S. Bachiarum. He had heard that a certain Priest by the Devils suggestion had violated a consecrated Virgin, for which he was cast out of the Church; without any hope of being restor'd. The Holy man was deeply afflicted both for the enormity of the Crime, and extreme rigour of the punishment. Whereupon he wrote an Epistle replenish'd both with Divine learning and compassionate Charity. This Epistle he gave to a Priest call'd Ianuarium, whom he humbly entreats; and strongly evinces for the Restitution of the Offender, shewing that in the most fruitful field of Gods Church there grew herbes medecinal to every wound. Then addressing his speech to the guilty Priest, he powerfully exhorts him to Penitence, in an inclos'd Monastery; there to expiate his crime by fasting, sack-cloth and prayer, and to begg the Intercession of Gods Saints in his behalf: And fearing lest he should accumulate his sin by joyning Mariage to his incest, he terrifies him with shewing the abominable excess of marrying one who was espous'd & consecrated to our Lord, when she took the Vow of her Religious Profession. By which Epistle may be seen, as in a Mirror, the State of the Ecclesiasticall Discipline of those times, the inviolableness of their Religious Vows and Celibacy of Priests: So that we may easily judge what censure the Prime Apostle of Reformation, Luther with his Catherine Bor, would then have incurr'd.

A. D. 443.

Pitt ubi sup.

Biblioth. PP.

5. Beside's

A. D. 443.  
Pitt in Bachiarum.

Gennadius in Catalog.



A. D. 446.

5. Besides this Epistle, the same *S. Bachis-  
rim* wrote many other Treatises which are  
reckoned up by the *Centuriators* of *Magde-  
burg*: who adde that he liv'd to a very old  
age, dying in the year four hundred and  
sixty. If he be the same with him whom *Bi-  
shop Fisher* calls *Maccam*, and the *Annals* of  
*Walter* name *Muchet* or *Mochet*, his death is  
prolonged much longer, till the year of  
*Grace* five hundred thirty five.

XVII. CH.

## XVII. CHAP.

1. 2. *Ec.* The Britains lamentable de-  
mand of succours: in vain.  
6. *Ec.* They call in the Saxons, to their  
destruction.

A. D. 446.

1. IN these times the Vandals by their in-  
cursions and numerous Armies grei-  
vously oppr'ss'd the Roman Empire. Which  
opportunity being observ'd by the *Picts* &  
*Scots*, they likewise broke their limits, and  
miserably wasted the Provinces of *Brittany*  
which had been subje& to the Romans. This  
hapned in the eighth year of *Fortigernus*  
raign.

A. D. 446.

2. The year following they continued  
their invasion with such extreme violence,  
and were so weakly resisted by the *Britains*  
soim'd with luxury, that after much blood-  
shed, and horrible wasting of the country,  
their only refuge was to the Romans, whom  
with the most humble and passionate Pray-  
ers they solicited to afford them succour.

Gildas.  
Beda l. 1. c. 13.

3. Their short, but lamentable Epistle  
directed to *Agrippa* General of the Roman for-  
ces is thus recorded by *Gildas*: To *Agrippa*  
third time Consul: The groans of the Britains.  
Our barbarous enemies drive us to the Sea: the  
Sea beares us back upon our barbarous Enemies.  
Between these two we are expos'd either to be  
slain with the sword, or drown'd: and to avoid  
both we find no remedy.

Beda l. 1. c. 14.

4. But these letters avayld nothing: for  
the Romans with much adoee being scarce  
able to secure the heart of their Empire,  
could not defend the remote bounds. So  
that the Britains wanting arms, and much  
more wanting hearts, became dayly a prey  
to their enemies. With this calamity another  
was vynd much more terrible, which was extre-  
mity of famine (saith *S. Beda*) which forc'd  
many of them to render themselves slaves to  
their savage enemies: Only a few being by  
these miseries taught the wisdom to seek aid  
from heaven, retir'd into inaccessible mountains  
& caves, from whence they took the courage often  
times with good successe to sett upon their En-  
emies, but only in heaping spoiles, which they  
recover'd from them, and drove them back into  
their own quarters.

5. But this refreshment lasted but awhile,  
because their Piety and recourse to Divine  
help presently vanish'd. For as the same  
*Author* from *Gildas* declares, After the  
Hostile invasions of their enemies ceased, the  
Island began to abound with all manner of fruits  
and provisions, beyond what any former age could  
remember: And as their plenty abounded, so  
did their luxury, which was quickly accompa-  
nied with all sorts of vices: especially cruelty to  
one another, hatred of Divine Truth, &c.

6. Gods patience therefore being spent  
towards a people which grew worse both  
by prosperity and adversity, he brought  
upon them Enemies far more Savage and  
barbarous then either the *Picts* or *Scots*: Or  
rather, he so infatuated the reprobat *Brit-  
tains*, that they themselves invited from a  
remote country those new Enemies to con-  
sume them. These were the Saxons, the  
*Angli* and *Jutes*, Nations of Germany, terrible  
for their undaunted courage and agility, saith  
*Paulus Diaconus*: most formidable to the Ro-  
mans, because most sudden and violent in their  
enterprises, saith *Marcellinus*: Esteem'd the  
most warlike Nations among the Germans for  
strength of bodies, courage of minds, and pa-  
tience to suffer all corporal labours and incommo-  
dities, saith *Zosimus*.

7. But before we particularly relate the  
last fatal Tragedy of the ruine of the *British*  
Kingdom and State in this Island, some more  
speciall occurrents hapning at the same  
time, and relating to Ecclesiasticall affaires,  
require first to be dispatch'd, that they  
may not interrupt the contexture of this  
dismall story.

## XVIII. CHAP.

XVIII. C.

1. 2. *Ec.* 3. Patrick returns into Ireland:  
Calls a Synod: The Decrees of it.  
5. 6. Of *S. Alban*, &c. Disciples of  
*S. Patrick*.  
7. Conversion of *K. Eugen*.  
8. 9. *Ec.* *S. Benignus* his Successor in  
*Armagh*: His retreat.

1. *Saint Patrick*, though for his parti-  
cular consolation he had retir'd him-  
self into the secure repose of a Monastery,  
yet it was with this condition, that whenso-  
ever any emergent, pressing necessity of  
Gods Church, requiring his presence and  
care, should intervene, he would quirt the  
Office of *Mary* sitting at our Lords feet, and  
exchange it for that of *Martha's* ministry  
in attending and providing a supply to his  
necessities in his members.

2. And some such cause occur'd, some  
disorders in the new-founded Church of  
*Ireland* hapned, which after ten years quiet

repose



repose drew him out of his solitude: Which though we cannot precisely determine what it was, yet no doubt it is involv'd in some one or more of the Canons and Decrees of a Synod which upon his return into that Island he assembled.

3. Which Decrees for many ages conceal'd, and by negligence expos'd to rust and moths, have been of late days by the industry of s. Henry Spelman rescued and restor'd to light, though in severall places defac'd. Wee will not here trouble the Reader with the entire Transcripts of them: since those who are more curious may have recourse to the said s. Henry Spelman's first volume of Brittish and English Councils: It will be sufficient to select from them some speciall Canons, which will give us some light to discover the Ecclesiasticall Discipline of those times.

4. It is there ordain'd, That if any Ecclesiasticall person from the Door-keeper to the Priest, shall not for decency wear a Tunick, and have his hair cut after the Roman manner: or shall permit his wife to goe abroad unweild, shall be separated from the Communion. Again, That a Monk and consecrated Virgin shall not abide in the same lodging, nor travel in the same Chariot. That if a Monk shall neglect the Divine Office, and wear long haire, he shall be excommunicated. That the Alms of Excommunicated persons, or Pagans shall not be receiv'd. That if any Christian shall be guilty of manslaughter, fornication, or consulting soothsayers, he shall perform Penance for each crime, the space of a year: And he that is guilty of stealing, half a year, of which, twenty days he shall eat bread only: but which he must be oblig'd to restitution. That if any Christian shall believe spirits may be represented in a Glass, he shall be excommunicated, &c. That if any consecrated Virgin shall marry, she shall be excommunicated till she be converted and forsake her adulterers: which having done she shall perform due Penance: After which they are forbidden to live in the same house or town. That if any Priest shall build a Church, he must not offer sacrifice in it before it be consecrated by the Bishop. That if a Clergyman be excommunicated, he must say his Prayers alone, and not in the same house with his Brethren: Neither must he presume to offer or consecrate, till he be absolv'd. That a Bishop may not ordain in another Bishop's Diocese, without his permission: Only upon Sundays he may offer sacrifice. That a Clerk coming from the Britains into Ireland without Letters testimoniall, be not suffred to minister.

5. There is no mention made of this or any other Irish Synod in any Author, except only in a generall expression of Isidore, and Probus who wrote s. Patrick's life extant among s. Bede's works. And in him wee find this only passage, The most holy Bishop s. Patrick together with three other Bishops and many Clerks came to a fountain call'd Debach, which flows from the side of Crochan toward the East; there to celebrate a

Synod touching Ecclesiasticall affaires, and they sat near the fountain. When beheld two daughters of King Logaren came early in the morning to wash in the same fountain, as women there usually did: and they found the Holy Synod with s. Patrick near the fountain. Now the Bishops names were s. Patrick, Auxilius and Ifferimus: for this is the Inscription of this present Synod, Thanks be given to God the Father, Son and Holy Ghost. Patrick, Auxilius and Ifferimus to the Priests, Deacons and whole Clergy Health. It is better we should premonish those who are negligent, then blame things past for Salomon says, It is better to reprove, then be angry. The renown of our Definition is here under written, and begins thus, If any captive, &c. Of these two Bishops Auxilius and Ifferimus mention has been made before.

6. Another Holy Bishop and Disciple of s. Patrick challenges once more a commemoration in this History, to wit, s. Alban, in whose life extant in Bishop Fisher we read, That when he heard that s. Patrick had converted to our Lord Engus King of Munster (Mamunensium) and was with him in his Royal City Cassel, he came to salute them. Now the King and s. Patrick much rejoiced at the arrivall of s. Alban, whose joy to see them also was great. There the Holy man reverently entertained his Master s. Patrick, for he was very humble. After this King Engus and s. Patrick ordain'd that the Archiepiscopall See of all Munster should for ever be placed in the City and chann of s. Alban.

7. And as touching the Conversion of King Engus this passage also is extant in the same learned Author, a little before. The glorious Bishop s. Patrick having given the Faith of Christ in the Regions of Lenster, presented his way to the limits of Munster. And the King of Munster, named Engus, hearing of the Holy Bishops coming, with great joy met him, having an earnest desire to believe and be baptised. He conducted therefore s. Patrick with much reverence and joy to his Royal City call'd Cassel: and there the King having been instructed, believed and received Baptism.

8. It is probable that s. Patrick abode at this time severall years in Ireland: For three years after this he consecrated s. Benignus Archbishop of Armagh. And then quite devesling himself of all solicitude for others, he returned into Brittain to his much desired solitude of Glaffenbury, where he likewise ended his dayes.

9. As for his Successour s. Benignus, he also after seven years spent in care of his Province, thirsting after solitude, and willing to see again his most beloved Master, came to Glaffenbury, desirous to receive from him a most perfect Rule of Monasticall Profession. This he did, saith Malmshurienfis, by the admonition of an Angel. And being come thither he demanded of s. Patrick what place he should make choice of to live in: with God alone, divided from human society.

10. The Answer given him by s. Patrick, who

Synod. Hib. vi.  
Inscriptio.Ap. Fisher.  
Primord.  
fi. 66.

lib. f. 85.

A. D. 453.

A. D. 450.

Malmshur.  
Antiq. Glaff.



A. D. 460.

Adam de-  
monum in  
Antiquis.  
Glaston-toun.  
Monachus.

encourag'd him to persist in his present pur-  
pose, is thus recorded by Adam of Doner-  
ham: Benignus, saith he, discovered to S. Patrick  
the motives of his journey: who exhorted him to  
pursue happily his well begun purpose, saying, Ove,  
my beloved Brother, taking only your staff with  
you. And when you shall be arriv'd at the place  
appointed by God for your repose, whosoever  
having fix'd your staff in the ground, you shall  
see it flourish and grow green, there know that  
you must make your abode. Thus both of them  
being comforted in our Lord with mutual dis-  
courses, Saint Benignus being accompanied only  
with a youth nam'd Pincius, began his journey  
through waddy and marsh places. But often as  
he was arriv'd in an Island where he saw a soli-  
tary place, which he judg'd fit for his habita-  
tion, he presently fix'd his staff in the ground,  
which without delay wonderfully grew green,  
and brought forth fresh leaves. There therefore  
Saint Benignus resolv'd to abide to his death in  
the service of God alone. And to this day the  
same Tree, the witness and sign of his sanctity,  
remains flourishing with green boughs, near  
the Oratory of the blessed man, &c.

1. The same Author further proceeds  
to declare how by another miracle God tes-  
tified that the Holy mans watchings, fasting  
and prayers with other austerities were ac-  
ceptable to him. Although, saith he, that soli-  
tary place separated from worldly conversation was  
very opportune and proper for attending to God  
and Divine things: Yet one inconvenience it had,  
that there was no water near: So that young Pin-  
cius was compell'd every day to fetch water al-  
most three miles off. whence it came to pass that  
partly through weariness, but principally through  
suggestions of malignant spirits he grew disheart-  
ned, which the Holy man perceiving oftentimes en-  
deavour'd to comfort and encourage him. At last  
taking compassion of his labours, he prostrating  
himself on the ground, humbly and heartily  
besought our Lord to open for his servant a spring  
of water, which might sufficiently supply his ne-  
cessities. After which he was assist'd by an An-  
gellical vision he gave his staff to young Pincius,  
commanding him to go to a certain place full of  
reeds, and there striking the ground with his staff,  
he should without doubt find water, so earnestly  
desir'd by them. The child obey'd, went to the  
place, and in the name of the blessed Trinity he  
struck the ground three times, making three holes  
in it with the end of the staff: which he had no  
 sooner done, but immediately a fountain gush'd  
forth: from whence to this day a brook, and that  
no small one, is supplied, which is both good for  
fishing, and healthfull likewise for many in-  
firmities. The same Narration is likewise to  
be found in John the Monk, and the summ of  
it in Capgrave: who calls the Island in which  
S. Benignus liv'd, by the name of Ferramere.

2. Bishop Fisher in confirmation of this  
relation made by our British Historians, tou-  
ching S. Benignus his coming into Brittany,  
collects likewise from ancient Irish Writers  
that the same Holy Bishop four years before

his death relinquish'd his Archiepiscopall See  
of Armagh, and retired himself. So that he is  
to be suppos'd to have ended his life about  
the year of Christ four hundred fifty five.  
Six hundred and thirty years after, his Sa-  
cred Body was translated to Glastonbury, by the  
direction and care of Thurstan then Abbot:  
The ceremonies and solemnity of which  
Translation are to be read in the Antiquities  
of that famous Monastery.

## XIX. CHAP.

1. 2. Of Many Irish Saints in Cornwall.  
4. 5. Of S. Piran: and S. Cadocus  
there.

1. THE Example of S. Patrick and S. Be-  
nignus was imitated by many other  
Irish Saints, which to enjoy a perfect vacan-  
cy from worldly affairs retired into Britta-  
ny to consecrate themselves to God in a life  
of Austerity and Contemplation. And in  
Brittany the Province whither they most fre-  
quently betook themselves was Cornwall. In-  
somuch as Camden had just ground to say,  
That the people of Cornwall have always born such  
a veneration to the Irish Saints, which retir'd  
thither, that almost all the towns in that Province  
have been consecrated to their memory. There is  
S. Justus, dedicated to an Irish Religious wo-  
man of that name to the Church whereof  
King Ethelstan in the year nine hundred thir-  
ty six gave the Priviledge of sanctuary. There  
is the town of S. Iles, so call'd from S. Ila a  
woman of singular sanctity, which came  
thither from Ireland. There is S. Colomb, na-  
med not from S. Columbanus, as some Histo-  
rians erroneously imagin, but from an Irish  
S. Colomba, as the same Author assures us.  
There is S. Mervin, S. Erben, S. Eual, S. Wenn,  
S. Eudor and many other places, all which  
took their names from Irish Saints.

2. But one speciall Irish Saint is there ve-  
nerated, to whom in a more particular man-  
ner a place is here due. That is S. Piran, call'd  
by the Irish, S. Kieran. Concerning whom B.  
Fisher out of an ancient Author thus writes,  
that he hearing that in Rome Christian Reli-  
gion was most truly taught and faithfully practi-  
sed, forsook Ireland and travelled thither. Where  
being arriv'd he was instructed in Christian Faith  
and baptised. And there he remain'd twenty  
years, reading Divine Scriptures, many books of  
which he gathered together, and learning Eccle-  
siastical Rules with all diligence. He adds fur-  
ther, that at Rome he was ordain'd Bishop, and  
sent into Ireland thirty years before S. Patrick:  
for which reason some Irish Writers call him  
(Sanctorum Primogenitum) the first-born of all  
their Saints. But it is scarce credible that  
four Bishops (as they pretend) should  
have been sent into that Island before the  
days of S. Patrick, who yet is acknow-  
ledged the Prime and only Apostle of that

Country,

A. D. 460.

Antiquis.  
Glaston-jay.

XIX. Ch.

Camden, in  
De Britannia.P. 11. in Pri-  
mary d. c. 16.  
f. 718.Capgrave, in  
S. Benignus.



Country, and in the Roman Martyrology is said to be the first which preached Christ in Ireland.

3. More probably the Author of *S. Piran's* life in Capgrave affirms that he was one of the first twelve Bishops consecrated by *S. Patrick* to propagate the Faith which he first preached there. And after that by his labours the Gospel had made good progress, by *S. Patrick's* example *S. Piran* and many others inflam'd with the Divine Love, forsook all worldly things, and lead an Eremitical life, among whom was *S. Brendan*, &c.

4. But omitting others, let us see what the same Author writes concerning the Motives inducing *S. Piran* to retire himself in his old age into *Brittany*; *S. Piran*, saith he, calling together his Disciples and the rest of the people thus spake to them, My Brethren and beloved children, It is the Divine Will that I should forsake Ireland and go into *Cornwall* in *Brittany*, there to expect the end of my days. I cannot resist the Will of God &c. Having thus discours'd unto them, he sail'd into *Cornwall*, where he built a mansion for himself, and many miracles were plac'd to work by him among the people. At last infirmity of body having seized on him of which he languish'd, calling his Brethren together, and copiously instructing them in things which concern the Kingdom of God, he commanded his grave to be made ready, which being done he went down into it on the third of the month of May, and there rendred up his soul to God, which with great glory was receiv'd into heaven. His sacred Body reposes in *Cornwall* toward the Northern (Severn) Sea, fifteen miles from *Perruck-Hill* (Padstow) five and twenty from *Monkshole*.

5. The Memory of this holy man yet remains in the same place, which *Camden* in his perambulation thus declares; A more spacious region hence runs Eastward, the coast whereof winds our shroud: where nothing occurs in the way, which has any note of antiquity, but only a chapel dedicated to *S. Piran*, seated in a sandy place: who was a Holy man which came from Ireland, and if we may believe the Legend, fed ten Irish Kings and their armies with his three cows, rais'd to life dead pigs and dead men: and in that place devoted himself of his mortality.

6. Wee might adjoyn here the Gifts of other Holy men, who began to be known about this time, as *S. Cadoc*, surnamed *Sophia*, Abbot and Martyr: likewise *S. Gildas*, not the Historian, though he also liv'd at the same times, and *S. David* Bishop of *Menevia*, who was born in the year of Grace four hundred sixty two. But because their principall actions were perform'd many years after in the following Age, wee will refer them thither.

## XX. CHAP.

2. *Ecce* Proofs that the story of *S. Ursula* belongs to this time: And Disproofs of all others pretensions.

During the reign of the infamous British King *Vortigern*, whilst the minds of the Britains effeminated with vice yielded almost without resistance to the tyranny of their neighbours, and call'd in for more barbarous enemies from a remote country to be Tyrants of their own: God rais'd another British army to blot out the shame and cowardice of the former: an army of Virgins conducted by a Royal and Saintly Virgin, the glorious *S. Ursula*. For that to this time their Martyrdom is to be refer'd, and not to any former age, many circumstances in their story, which cannot suit with former times, doe demonstrate strongly.

1. For those Authors which assign this story the year of Grace two hundred thirty eight are manifestly disproved, because the name of *Hunnus*, who were their murderers, was not in those days known in *Italy* or *Germany*: besides they mention a certain Pope named *Cyril*, of whom there is no memory in the rank of Roman Bishops, saith *Baronius*. Adde to this that no reason can be alledged why such numbers should then either fly, or be sent out of their country.

2. Other Writers therefore more probably affirm that *S. Ursula* and her companions suffer'd when the Tyrant *Maximus* in the year of Christ three hundred eighty three lead with him into *Gauls* a great army of British soldiers, which he seated in *Armorica*: to whom these virgins are suppos'd to be destin'd for wives. This opinion is iustified by *Baronius* from *Galsfrid* and *Polydor Virgil*, to whose authority may be added that of the *Breviary* of *Sarum* in the Lessons of that Feast.

3. But the short time of *Maximus* his reign after his passing over into *Gauls*, and his continuall employment in warr, could not permit him to attend to the settling Colonies of inhabitants in *Armorica*, whither himself never went: for as *Zosimus* writes, he presently march'd to the banks of the *Rhene*. Moreover the French Historians refer the erecting a Principality of Britains in *Armorica* to a much later date, when *Mercurius* was King of the *Francks*, which was in the year of Grace four hundred forty eight. Likewise *Dionysius* Prince of *Cornwall*, who was Father to *S. Ursula*, is acknowledg'd by our best Historians to have liv'd long after the Emperor *Gratianus* his time, who was slain by *Maximus*: so that *S. Ursula* could not be alive, much

## XX. CH.

A. D. 455.

Thron. Colo-  
nien, Hancgr.  
Abb. in Cata-  
loy. Episcop.  
Tongren.

Galsfrid Mo-  
naster. Polyd-  
Virgil. l. 3.  
la. Trist. m.  
Hist. Franc.  
Baron.  
A. D. 383.  
Marc. l. 15.  
m.

Zosimus. l.  
Paul. A. milin



A.D. 433.

Guafid. Vi-  
trib. chon.  
par. 16.  
Wenw. ad  
4. D. 434.  
Sabel. En-  
nod. 3. l. 1.  
Sigou. 4. 21.  
Sigebr. ad  
1. D. 413.  
Jerm. Heim.  
a vii. l. 1. p.  
fola.

1. du. Apoll.  
pauget. de  
vito.

Gr. 2. Tuum  
hiff. Franc. l. 1.  
c. 16.

Procop. bel.  
Fadul. l. 1.  
A. D. 411.  
Hid. Paug.  
cu. 7.

leſſe marriageable in thoſe dayes. Neither is there any mention among *Hiſtorians* of *Huns* ſo early infeſting *Germany*, or exerciſing *Piracy* on the *River Rhene* on the *Weſtern Ocean*.

5. Thoſe *Hiſtorians* therefore have beſt orderd their calculations who aſſign the *Martyrdom* of theſe glorious *Virgins* to the preſent Age when *Attila* King of the *Huns*, truly ſurnam'd *Gods ſcourge*, waſted *Italy* and the *Weſtern Regions*. To demonſtrate which, if we conſult the *Writers* of thoſe times, we ſhall find that the *Armies* of *Attila* conſiſting of a mixture of many barbarous *Nations*, to the number of ſeven hundred thouſand ſoldiers, overran and deſtroj'd a great part of *Germany* and *Gaul*, and this both by *ſea* and land. For this we have the *Teſtimonies* of *Writers* either then alive, or within few years after. Thus *Sidonius Apollinaris* elegantly deſcribes in verſe this horrible invaſion of *Gaul* by vaſt armies of thoſe barbarous *Nations*, in a *Panegyrick* to *Avirius*, choſen *Emperor* in *Gaul*, written by him. And *Gregory Biſhop* of *Tours* relates their waſting of *Germany*, the burning of the *City* of *Metz*, their maſſacring of *Prieſts* before the ho'y *Altars*, &c. And in the life of *S. Lupus* we read how that holy Biſhop was lead away captive by *Attila* from the *City* of *Troyes* to the *Rhene*.

6. Now whereas in the *Goff* of theſe *Holy Virgin-Martyrs* frequent mention is made of the Tyrant *Maximus*: for which cauſe principally *Baronius* and other *Writers* doe aſſign their *Martyrdom* to the time when *Maximus* who ſlew the *Emperor Gratianus*, went out of *Brittany* into *Gaul* attended with a numerous *Britiſh Army*: We ſhall in the *Roman* ſtory find another Tyrant *Maximus* alſo, deſcended from the ſtock of the other *Maximus* ſlain by the firſt *Theodoſius*, as *Procopius* relates: which younger *Maximus* in theſe times invaded the *Empire* after the death of *Valentinian*: and of whom *Sidonius* makes mention at the ſame time that he deſcribes the waſting of *Aremurus*, whither theſe *Holy Virgins* intended their voyage. And moreover the ſame *Author* in the ſame *Panegyrick* mentions the *Piracy* exerciſ'd by theſe barbarous people on the *Britiſh ſea*, where he again repeats the name of the ſame *Maximus*, who appointed *Avirius* his *General* to reſiſt them. All theſe circumſtances, and occurrents meeting at this time ſtrongly argue that now it was that *S. Yſula* and her holy *Companions* ſo gloriouſly began and finiſh'd their voyage.

7. This will yet more clearly appear if we conſider the preſent ſtate of *Brittany*. For now *Forſigern* having call'd in the *Saxons* to aid him againſt the *Piſts*, *Hengiſt* and his Brother *Hurſa* at firſt arriving with ſmall but warlike *Troops*, ſerv'd the *Brittains* ſucceſſfully againſt their *Enemies*: But afterward deſpiſing their friends for their vices and

cowardlines, they ſent for more numerous forces, and together with them *Hengiſt* cauſ'd his beautifull daughter *Rowena* to be brought: with whoſe allurements the fooliſh *King Forſigern* being enſnared, demanded her for his wife, and bought her of her Father with the price of the whole *Province* of *Kent*. After which the *Saxons* making peace with the *Piſts* and *Scotts*, turn'd their arms onely againſt their *Benefactors*. At firſt they began complaints about pay and want of provisions, threatening unleſs they might be ſatiſfied, to lay the whole *Iſland* waſt. Which threats they preſently after with all inhumanity executed, and in a dire manner took revenge of all the crimes committed by the *Brittains* againſt God and his Religion, which they profeſſed.

8. During theſe troubles and miſeries tragically deſcribed by *Huntingdon*, a world of *Brittains* of both ſexes forſook their country, upon which a malediction from God did ſo viſibly lye, and fled into ſtrange Regions, whilſt others ſubmitted themſelves to perpetual ſlavery under the *Saxons*. And before him *Gildas* affirms the ſame, ſaying expreſſly, *Then very many paſſ'd over ſea into foreign countries with grievous howling and lamentation, and in their voyage by ſea they ſigh'd with mournful voyces repeated theſe ſad words of the Pſalmiſt, Then haſt, O Lord, given us up as deep to be devoured, and haſt diſperſed us among the Nations.* This ſeems to be a deſcription moſt proper to the condition of the weaker ſex: Which no doubt by the provident care of their parents and friends was in the firſt place ſecured from the violence of their barbarous *Enemies*. And thoſe words, *Then haſt diſperſed us among the Nations*, doe moſt ſuitly ſuit to theſe *Virgin-Martyrs*, whoſe ſacred Relicks have been diſperſ'd among all the *Nations* of *Chriſtendom*.

## XXI. CHAP.

1. *S. Yſula and her Companions, Brittainis: not Irish-Scotts, as a late Author dreames.*
2. *S. Yſula and her Companions, Brittainis: not Irish-Scotts, as a late Author dreames.*
3. *S. Yſula and her Companions, Brittainis: not Irish-Scotts, as a late Author dreames.*
4. *S. Yſula and her Companions, Brittainis: not Irish-Scotts, as a late Author dreames.*

HAVING thus ſetled the time of the *Martyrdom* of *S. Yſula* and her devout companions, we will now proceed to a *Narration* touching the country out of which they iſſued, their *Names*, as many as are recorded, and other particulars relating to their voyage.

1. There is ſo generall a conſent of *Eccleſiaſtical Writers* conſtantly affirming *S. Yſula* and her companions to have been without all controverſy *Brittainis*, that a late *Irish Author*, calling himſelf *Candidus Eblaninus*, who upon the authority only of *Petrus de*

Natalibus,



A. D. 455.

Natalis, challenges her for an Irish woman, has, thereby expos'd to the world his disingenuous ignorance only, without hope of gaining belief from any. He fancies that they were sent over sea to the new British inhabitants of Armorica, presently after the Elder Maximus his expedition. But how could Ireland at that time afford such an Army of Christian Virgins, when S. Patrick had not yet enter'd it as an Apostolic Missioner, but only a child carried thither Captive by Pyrrus?

Martyrol.  
Gallican. 21.  
c. 12.

3. But perhaps, saith he, they were Irish Scots newly seated in the Northern parts of Britanny: among whom S. Daria the Mother of S. Psula according to the Gallican Martyrology is said to have lived. Indeed it is possible that to avoyd the violence and fury of the Saxons now wasting Britanny, S. Daria might at this time seek refuge among the Irish-Scots: But that the inhabitants of Armorica, call'd by Sidenius Apollinarius, Britanni seated along the River of Loire, neglecting their neighbours and kindred, the Britanni on the other side of the Sea, should send so far as Scotland to their old and never reconcil'd Enemies, for wives, or that a country so unfortified should be able to spare so great a multitude of Virgins, this is rather a sickmans dream, than the assertion of a sober man.

Phil. Ap. 1.  
c. 17.

4. In the next place touching the number and quality of the Virgins companions of S. Psula, the constant opinion is that they were eleven thousand. This is the number extant in the ancient Prayers of the Church, so we read in the Book call'd *Hortulorum animarum*, fram'd according to the old custom of the Roman Church: and thus we read in the *Hymns of the blessed Virgin* according to the use of Sarum. The Church of Cologne likewise (saith Hermannus Reier) the faithful Guardian of the relics of S. Psula and her companions, hath without any contradiction accustomed to praise God, and celebrate their memory with these following Antiphons. The publication of Divine praise hath continually sound in the Quire of the Saints, where the God of Gods is glorified in Zion. Alleluia. Among whom eleven thousand Virgins which follow the Lamb without spot, do joyfully praise him with celestial Hymns for ever Alleluia. These by Divine ordinance coming from the West, have here shed their blood for the name of Christ, because by no persecution they could be withdrawn from his Confession. Let us therefore with all creatures bless the Lord of heaven who has adorn'd and dignified this place with so precious a Martyrdom.

Hym. Dec.  
in vi. S. Ps.  
fide.

5. The cause of the departure of such multitudes of Virgins, accompanied, no doubt, by many more of both sexes, is thus declared by Trithemius: though he mistake in assigning the time of the Elder Maximus. His words are these: The number of soldiers which under their Captain Conan were sent out of Britanny into Armorica was thirty thousand fighting men, and a hundred thousand plebeians to till

Trithem.  
comp. l. i.  
c. 37.

the ground: All these by the command of Maximus were transported out of Britanny into Armorica (then scarce inhabited,) of these, many were unmarried: and those which had wives, left them at home. Now Conan and those with him being Christians would by no means take to wives the daughters of idolatrous Pagans. Neither indeed would they have married Gaulish women though they had been Christians, so great an aversion they had from them. At that time there was in Britanny on the other side of the Sea opposite to Armorica, a certain Prince named Dismarus, who succeeded his Brother Caradoc in that Principality: to whom likewise the Emperor Maximus at his departure had committed the care of the whole Island, as being a very prudent man. He had a daughter named Psula, the most beautiful amongst all the Virgins of Britanny, and withall very devout to our Lord. Conan therefore the ninth Prince of Armorica, who passionately loved this Lady, by his Messengers and letters to Dismarus Prince of Cornwall, begged earnestly of him to send her to be his wife, and with her a certain number of Virgins signified in his letters, to be married to his soldiers, according to their qualities, that is, Noble Virgins for persons of quality, and plebeians for inferior soldiers. Dismarus therefore desirous to comply with the desires of Conan, gathered out of all the Provinces of Britanny eleven thousand maids of Noble blood: and of an inferior rank three score thousand women, partly maids and partly such as had been married. All these he made to be assembled at London, and from all the coasts of Britanny commanded ships to be brought, sufficient to transport so great multitudes. Thus writes Trithemius.

6. Psalms will inform us how this small Army was ordered, and distributed into ranks under their Leaders, reciting likewise the names of the principall Ladies: for thus he writes, of the eleven thousand Virgins the Queen and Captain General was S. Psula, daughter of Dismarus a King of the Britanni, and espous'd to Conan Prince of Armorica, or lesser Britanny. All these Virgins, together with innumerable more attending them, were cramm'd with Martyrdom at Colen, &c. Now over the whole Army there were join'd to S. Psula four other Virgins having a general command, whose names were, Pinnosa, Cordula, Eleutheria and Florentia. Under these she appointed eleven others, each of which was to govern a thousand: and the names of those eleven we will in the next Chapter set down besides those of particular Virgins.

Psalm. 118.

7. Most of those names, and many other besides are to be found in the Martyrologes of Canisius, and of England: as likewise in the Offices of a world of particular Churches, which celebrate their memory as shall be shew'd hereafter. And it must be ascrib'd to a miraculous Providence, or Revelation that they have not utterly perished. And thus having premis'd these generall observations touching this blessed Army of Saints, we will now prosecute their Voyage.

Mat. Angl.  
21. Novemb.



## XXII. CHAP.

1. 2. &c. The story of the Martyrdom of S. *Vifula* and the eleven thousand Virgins.  
10. 11. S. *Cordula* out of fear hides herself, but next day returns, and is Martyred.

THE History of the Martyrdom of these glorious Virgins, though for the substance of it attested by a world of particular Churches through all the Regions of Christendom, yet has been so corrupted by the prodigious fictions of vain Writers even in more ancient times, that some doe question whether ever there were any such persons at all, and doubt not but the Legend of their Martyrdom is false. The rather, because the Writers of that age, of the age immediately following, *Gildas* and *S. Bede*, doe not in their Histories make any expresse mention of them.

1. But as for *Gildas*, his design to bewaile the generall destruction of the British state, and to declare the horrible crimes overspreading the Nation, which provok'd Almighty God to give them up to the fury of a barbarous people, which though ignorant of Gods Law, yet was less stain'd with vices against the Law of Nature and reason than the other: This considered, no wonder if trying himself to his present subject, he did not in so short yet comprehensive a narration involve occurrences hapning abroad. Yet as hath been declared, he has expetitions which seem intended to describe in a generall way this particular matter, deferring to be the sole argument of the Pen of a ready Writer.

and in Ephe-  
mer. id. in  
Martyrdom. 11.  
O.S. 1.

3. And as for *S. Bede*, it is no wonder if his History, intended only to relate the affaires of the Saxons, does not recount such particular occurrences of the Britains. Notwithstanding in other Treatises he twice expressly mentions the celebration of the Memory of eleven thousand Virgin Martyrs suffering for their Faith and Chastity at Colen: to wit, in his Martyrology and in his Epitaph. So that his authority and testimony alone, living so neer these times, and being so well vers'd in Ecclesiastical Antiquities, does render the truth of their story, in grosse unquestionable.

4. The particular Narration of which shall here be nakedly set down according to the consent of most of our Writers. For as for the pretended Revelations of *S. Elizabeth*, wherein we are told of an unheard of Pope *Cyrinus*, of James a Patriarch of Antioch, of seven Bishops and eleven Kings, all these Britains, and accompanying *S. Vifula* in her voyage, as likewise of their wandering and sporting three years upon the sea, &c. These

things, though formerly thrust into the Lessons of the Roman Breviary, yet upon serious examination and correction of it by three Popes, are now cast out as impertinent and uncertain Tales; we following so great in authority, will likewise neglect them.

5. The plain and simple Narration of their Gests therefore is this. *S. Vifula* and her eleven thousand chaste companions chosen out of all the Princesses of Brittany, together with a great but uncertain number of attendants, partly to avoid the fury of Barbarous Saxons wasting their countrey, and partly to goe to their design'd Husbands expecting them in *Armerica*, in the year of our Lord four hundred fifty three saild out of their port in Brittany, and pursuing their voyage Westward and toward the South, by contrary winds and Tempests were not only stopp'd in their course, but driven backward, and forced to shelter themselves at the entrance of the Rhine into the Sea.

6. At this time infinite numbers of Huns, Gepids, *Asians* and other barbarous Nations of the North, both by land and Sea vexed Germany and Gaul, as the Writers of that age unanimously testify. And by Gods speciall Providence, who intended to match these Holy Virgins to a spouse incomparably better, then their parents had design'd them to, in the same Nation where they took harbour a great Navy of those savage Princes lay floating, so that there was no possibility for them to escape.

7. They are therefore seiz'd upon by these Princes, among whom were mingled great numbers of the old Enemies of Brittany, the *Picts*, for the chief Captains of this fleet are said to have been *Gannus a Hunn*, and *Melga a Pict*. Being thus become Captives, they are in boats conveyed up the Rhine as far as Colen, where their generall forces were encamped, and as some Writers affirm, had besieg'd that City.

8. When they were arriv'd thither, and encompass'd with innumerable multitudes of Savages having Christian Religion, and brutish in their sensuall lusts, both their Faith and chastity are at once assaulted, and no means either by allurement or threatnings are left unattempted to expugnate their chaste breasts. In this extremity *S. Vifula* with flaming words exhorts her companions to contemn death, to sacrifice their chaste soules and bodies to their celestiall bridegrome, and willingly to follow him who now calls them to receive eternall crowns of glory. She tells them that in this conflict, though their enemies be never so many, strong and cruell, yet that themselves were unconquerable, unless they would willingly yeild up the victory, &c.

9. With this Exhortation the minds of these holy Virgins become so full of courage that they think their Executioners delay their death too long. Insomuch as among so

vast



A. D. 453.

A. D. 453.

XXIII. CH

## XXIII. CHAP.

1. 2. 3. &c. *The Names of these Holy Virgins: Their Sacred Relicks dispersed all the world over. Names of Churches where they are Venerated.*

1. **T**HE fame of this Tragedy in which was display'd the extremity of savage cruelty in men, and miraculous courage in Virgins, was no sooner spread abroad in the world, but that all countreys and Churches became suitours to be enrich'd with a portion of their sacred Relicks, which have been spread through Germany, Gaule, Italy, Britanny yea Asia, Affrick, and of late India it self: So exactly was fulfill'd the Canicle of S. Virgula and her Associates mention'd by Gildas, *Thou, O God, hast given us as sheep to be devoured, and hast dispers'd us among the Nations.*

2. Not above ten years after this glorious Martyrdom, that is, about the year of Grace four hundred sixty three (saith Hermannus Fleien one of the Causes of Calen) Salinus, nam'd by others Aquilinus, Arch-Bishop of that City (as we find in our ancient Records) out of reverence to the Memory of these holy Virgins, enclosed with walls the sacred place of their Martyrdom, in which was erected a Church consecrated to their cheif Captain S. Virgula, which remains to this day: by the access of which place the City of Calen was so much enlarg'd. He also took out of the ground, as carefully as he could, their sacred bones, which he reverently again buried in chests beneath the stone.

3. Neither did Britanny long delay to testify her veneration to these her blessed countrey women. A witness whereof is a well known Town call'd Maidenhead. For thus writes Camden: *The Thames, saith he, winds back to a little town formerly call'd Southlington, but afterward Maidenhead, from the Superstition reverence there given to the head of I know not what holy Virgin, one of the cleaven thousand British Martyrs, which under the conduct of S. Virgula returning from Rome into their countrey, were martyrd by Attila, call'd the Scourge of God, near Calen in Germany.* Thus he censures the piety of a world of devout Emperours, Kings, Princes, Bishops and Doctors of Gods Church in all ages.

4. A volume might be written if we should heap up all testimonies which a world of Churches have given of their veneration to these Holy Martyrs. Therefore we will only here sett down a Catalogue of such of their Names as have escaped oblivion: And thereto adjoyn the Churches where many of them are venerated, in regard their Holy Relicks repose there.

S. S. Virgula

vast a multitude of tender maids nor one single person was found which either out of hope or fear yielded to the wills of the barbarous soldiers. They all willingly offer their necks and breasts to the enemies swords, which with unheard of cruelty are employ'd to exterminate from the earth so many immaculate soules: not one of which by a miraculous care of Almighty God suffered any violation in their bodies.

10. Onely one there was among them, which though she did not yield to the barbarous Enemies, yet out of a naturall fear of death, sought by hiding her self to delay it. Her name was Cordula. Yet she the next morning came to the place where her companions bodies lay mangled, and condemning her former cowardlines, willingly offered her self to her persecutours, professing publicly her Faith and chastity: And thus though she came late to receive her Crown with her companions, yet her courage seem'd now greater, in that she expos'd her self single to the fury of an innumerable multitude of savage enemies. Her memory is thus particularly celebrated in the Roman Martyrologe, on the day following the Martyrdom of S. Virgula and the rest: *At Calen on the tenth of the Calends of November is solemniz'd the memory of S. Cordula: who being one of the companions of S. Virgula, after she had in a fight so far their cruel massacre hid her self: afterwards repenting, she voluntarily came forth out of her hiding place, and last of them all receiv'd the crown of Martyrdom.*

11. Such a sacrifice as this had never before, nor hath been since offered to Almighty God by his Church. We read of a S. Agnes, a S. Catherine, a S. Lucia and a few other miraculous Examples of courage and chastity in tender Virgins: but they were single persons, neither is it usuall with God to shew the power of his Grace in some particular favour of his, to exalt the Faith and confound Paganism. There have likewise been recorded illustrious Examples of multitudes of men which have freely without reluctance suffered Martyrdom, as the Thibizan Legion, &c. But such courage in men, especially soldiers who daily look death in the face, is not to be esteem'd very extraordinary. Whereas here we find a far more numerous Army, consisting of young, timorous, tender Virgins, to whom ordinarily the sight of an Enemies look is insupportable, offering themselves freely to innumerable swords: Among them all not one single soule is found which yields to their flatteries or fury: and but one which delays her suffering the space onely of a single night, after which, she, as it were animated with the united spirits of all her Companions, next day solicites the united fury of innumerable Enemies against her self alone, and gloriously triumphing over the rage of men and Hell too, is joyfully receiv'd among her blessed Companions.

Martyrdom  
12. 11th.Camden. in  
Archeol.



A.D. 455.

A.D. 455.

5. S. *Prisula* for orders sake divided that innocent Army into certain Squadrons. First then she gave a generall authority over all under her to these Virgins, S. *Cordula*, S. *Klauderia*, S. *Florencia* and S. *Paulina*. Next she assign'd the care & inspection of a thousand to each of these following, S. *Benedicta*, S. *Benigna*, S. *Coriphina*, S. *Celinda*, S. *Clementia*, S. *Columba*, S. *Lata*, S. *Lucia*, S. *Odilia*, S. *Sapientia* and S. *Sibylla*. After which these particular Virgins names are recorded: S. *Agnes*, S. *Artemisia*, S. *Arrephila*, S. *Babara*, S. *Baldina*, S. *Candida*, S. *Caradania*, S. *Christina*, S. *Columbina*, S. *Corina*, S. *Corra*, S. *Didara*, S. *Flora*, S. *Florina*, S. *Florintina*, S. *Grata*, S. *Hannora*, S. *Honorata*, S. *Hilfa*, S. *Langada*, S. *Margareta*, S. *Margaria*, S. *Olive*, S. *Pampheta*, S. *Pancriscia*, S. *Pavia*, S. *Paulina*, S. *Pharmina*, S. *Pisus*, S. *Sambura*, S. *Saulfa*, S. *Semibaria*, S. *Terentia*, S. *Valeria*.

Martyrdom  
of S. Prisula, 24  
Oct.

6. The Body of S. *Prisula* her self is still preserv'd at *Colen*; but her Head was translated to *Paris* where the illustrious College of *Arden* acknowledges her their *Patroness*. At S. *Dezian* in France there is a commemoration of *Pancriscia*, *Lucinda*, *Semibaria*, *Florina* and *Valeria*, companions of S. *Prisula*, whose *relics* repose there. At *Huy* in Germany is celebrated the Translation of S. *Odilia*, famous for frequent miracles. In Flanders the Monastery of *Marien* possesses some part of the Body of S. *Cordula*. The Monastery of *And* belonging to the *Præmonstratenses* enjoy the *relics* of S. *Terentia*, S. *Margareta*, S. *Baldina*, S. *Sambura* and S. *Margaria*, translated thither when *Arnouldus* was Arch-Bishop of *Colen*. The Monastery of S. *Marin* in *Parva* glories in the Bodies of S. *Hannora* & *Florina*, and some part of the *relics* of S. *Prisula*. The Monastery of S. *Amund* in *Parva* preserves the *relics* of three of these Virgins, whose names are unknown. At *Andara* in *Arduenna* repose the Bodies of S. *Grata*, S. *Hilfa* and S. *Arrephila*. A Hospital in *Tornay* possesses S. *Langada*. At *Abras* the *relics* of S. *Arta* and S. *Saulfa* are said to repose in the Cathedral Church. Four of these Holy Virgins are celebrated at the Monastery of S. *Servus* in S. *Amur*. At the Church of S. *Salomon* the *relics* of S. *Pavia* and S. *Caradania* are venerated. The *Norbertini* at *Picquie* possess the Bodies of S. *Corina*, S. *Pharmina*, S. *Babara*, S. *Margareta*, another S.

*Margareta*, S. *Benedicta*, S. *Cordula*, S. *Sambura*, S. *Didara*, S. *Pampheta* and S. *Christina*. The Canons of *Tingry* venerate the Heads of S. *Prisula* and S. *Olive*. The Nunnies of *Mays* venerate the *relics* of S. *Paulina*, S. *Florintina* and eight other Holy Virgins companions of S. *Prisula*. In the town of *Athen* in the Diocese of *Perche* is celebrated the memory of S. *Corra*; which holy Virgin in our Martyrology is said to have been withdrawn from the slaughter by a certain noble *Martin*, in whose house she was awhile conceal'd: but being discover'd had her neck broken. But the *Belgick Writers* say that she in compassion was by a certain Noble man privately taken from the rest, and conveyed to his house: Where his Lady conceiving a furious jealousy against her, with the help of her *Maid* murdered her, and hid her body in the stable: into which the Lord's horses at his return would by no means enter: And hereby was discovered his Ladies crime. The Nunnies of *Saint Belin* honour the Body of S. *Hannora*, translated thither above three hundred years since.

7. In Spain likewise at *Valerium* in *Catalonia* rests the Body of S. *Columbina*: And at *Dertosa* are venerated the *relics* of S. *Candida*. Moreover at *Monte* & *Castell*, in all the Religious Houses of the *Islands* through all *Portugal* some parts of the Bodies of these Virgin-Martyrs are reverently report'd: and the Feast of S. *Prisula* and her companions is after a particular manner solemniz'd over all that Kingdom. Lastly a Father of the same Society named P. *Gomez*, carried with him into the *East Indies* a Sacred Head of one of these Virgins: by whose intercession the ship and passengers were freed from an otherwise unavoidable danger.

8. We will conclude this Narration with a passage of the learned *Thomas Beza* who treating of the Martyrdom of S. *Prisula* and her companions, writes thus, How great a measure of Christian fortitude hath been implanted in the hearts of the women of that Northern Island since the time that S. *Klauderius* Bishop of *Rene* sent into *Brittany* S. *Tugarius* and S. *Damianus* Romans; may be evidently seen from this one example: For from all antiquity of the Church through the whole world cannot be produced an Example equalling the virtue and courage of these Holy Virgin-Martyrs.

M. J. J. J.  
S. n. 17.S. J. J. J.  
Beza, l. 12.  
c. 1.



THE  
CHVRCH-HISTORY  
OF  
BRITTANY  
UNDER  
BRITISH KINGS  
THE  
TENTH BOOK.

I. CHAPTER.

*1. Of the Saxons, Angli and Iutes.  
2. Their naturall disposition: and em-  
ployments.  
3. Their Religion, Debts, &c.  
4. Their Chastity.*

**T**HE Narration of the *Goff* and glorious *Martyrdom* of *S. Pifide* and the eleven thou- sand *British Virgins* hath obli- ged us to transgreffe a little the order of time in this *History*. For by that occasion we have inserted some particular occurrents touching the actions and cruelty of the *Saxons* in *Brittany*, whereas their first entrance into it, and the occasion thereof hath not yet been declared: Which therefore now are to be related in their order.

1. But in preparation hereto, enquiry is to be made who these *Saxons* were, whence they came, and with what *Affairs*, how they were qualified both in regard of their naturall disposition, and also their *Civil po-*

*lity and Religion*. In consequence whereof we will consider the present miserable con- dition of *Brittany*, and the speciall *crimes* ge- nerally reigning in it, which according to the judgment of prudent men then alive, provoked *Almighty God* to root out the in- habitants, and in their room to place a strange, barbarous and inhuman people.

1. There came into *Brittany* (saith *S. Bede*) great numbers of three the most robust and courageous Nations of Germany, to wit, the *Saxons*, *English* (*Angli*) and *Iutes*. At the first the *Saxons* were most numerous. For though in following ages *Brittany* took the name of *England* (*Anglia*) from the *Angli*, so that the appellation of *Saxons* was quite oblite- rated: Yet after their first invasion and pos- session of the *Island*, it receiv'd a new name from the *Saxons*, and to distinguish it from its originall countrey of *Saxony*, it was call'd (*Transmarina Saxonia*) *Saxony beyond sea*, as appears in the Epistles of *S. Bonifacius* the Apostle of Germany, and else where.

2. The *Saxons* were a Nation derived from the *Saxa* a powerfull people in *Asia*, which disburthening themselves by sending out colonies abroad, a great part of them

*Bed. l. i. c. 15*

*Histor. Ebor. l. i.*



K. VORTI-  
GERN.

A.D. 43.

12. 622.

Spanians.  
Capitulum  
Tribulum  
Pulvis.

Which  
Month.

Symmach. l. 2.  
6 p. 46.

## 202 The Church-History of Brittany

K. VORTI-  
GERN.

A. D. 44.

settled themselves on the Coast of Germany  
toward the Northern Sea, from the Rhene as far  
as the City Denia, now call'd Denmark, saith  
Rishward an ancient and Truely Writer,  
Grand-child to Rishward a Saxon King in the  
year nine hundred and fifty. So that their  
Territory comprehended anciently, besides  
the now Dutchy of Saxony, the country of  
Holstia, and some other adjoining Pro-  
vinces.

4. The Angles, with the same Authors,  
came out of a Region call'd Anglia, situated  
between the Saxons and the Jutes (Guts) Their  
Capital City in the Saxon tongue is call'd Ele-  
sint, and by the Danes, Haby. Therefore Brit-  
tany is now call'd England, from these Conque-  
rers: and from thence came their first Captains  
Hengist and Horsa. So that the ancient pre-  
cise seat of these our Englishmen the Angles  
is a small Province in Denmark at this time  
also call'd Angl.

5. The Jutes (call'd by Rishward, Gots)  
whence soever they receiv'd their appella-  
tion, were anciently seated on the Nor-  
thern coast of the German Sea, call'd  
by the Danes to this day Island. They were  
probably derived from the Gots, placed by  
Ptolemy in Scandia, and their seat is still call'd  
Guthland. Yet these are not to be confound'd  
the same Gots or Gutes which with their victo-  
ries anciently measured all Europe: for their  
habitation was near the Baltic Sea, beyond  
the River Elbe or Danubius, as the Roman Hi-  
storian doe unanimously affirm. Now in  
what speciall Provinces of Germany these  
Jutes seated themselves, it does not by any  
marks appear: for we doe not find any men-  
tion of any Principality of the Jutes in this  
Island, as we doe of the Saxons and Angles.  
So that perhaps they were mingled up and  
down, as accessories to the other two.  
Though in the opinion of some they were  
Jutes which possessed themselves of the  
Kingdom of the South Saxons and the Isle of  
Wight.

6. As touching the disposition of these  
three Nations, which are all comprehended  
under the Title of Saxons, especially by Ex-  
tern Writers, we have already declared from  
Zosimus and others, that they were esteemed  
the most valiant, of the most robust bodies  
and most agile, of all the Germans, terrible for  
their sudden and violent incursions, &c. There-  
fore Ptolemy doe the same treating of them  
saith, That the Jutes were in his such men  
of tall stature, of invincible courage, of new ha-  
bits, wearing their long haire broad over their  
shoulders and arms: but especially they admir'd the  
undauntedness of their courage. They were cloth'd  
in short coats, and arm'd with long lances,  
and their posture was to lean upon their shields,  
having great daggers behind upon their reins.  
Moreover so impatient they were of any  
scorn or dishonour, that when Symmachus  
being Consul at Rome had prepared great  
numbers of them to fight as Gladiators for

the entertainment and delight of the peo-  
ple, the night before they were to be produ-  
ced into the Theatre, twenty nine of them  
without any ropes strangled themselves.

7. Their principal exercise and skill was  
in Fencing by sea: for which purpose they  
contested themselves with small flat boares,  
(*Aggerones*) so agile and manageable that  
they did so torment the coasts of Gaul, of  
Spain and Britany, that the Romans were  
oblig'd to appoint for their guards in op-  
portune places all along those shores fol-  
diers and officers which they entituled (Comi-  
tes littoris Saxonici per Britanniam, Galliam,  
&c.) Counts of the Saxon coast through Brita-  
ny, Gaul, &c.

8. Concerning their Religion, Adam  
Bromwich thus describes it: In a Temple of  
their, call'd in their Native Language *Wofla*,  
ador'd with gold throughout, the people adore  
the statues of three Gods: The most powerfull of  
them, call'd *Thun*, is placed in a Chappell in the  
middle, and on each side are set the statues of  
*Woden* and *Frigea*. The significations of which  
Names is this: *Thun*, say they, presides in the  
air, and sends thunder, lightning, showers and  
warm seasons: so that he governs the fruits of the  
Earth. *Thun Woden*, which signifies valiant, dis-  
poses of wars, and administers courage to them  
against their Enemies. And the third *Frigea* is  
the God which begets peace and pleasure on men,  
whose statue is set with a huge Priapus. But  
Woden they carve in arms, as the Romans did  
Mars: And *Thun* with a scepter, answering to  
Jupiter.

9. From these three Deities they gave  
names to three days in the Week: For from  
*Woden*, whom others interpret to be Mercury,  
*Wednesday* took its appellation: From *Thun*,  
*Thursday*: and from *Frigea*, or *Frea* suppos'd  
to be the Wife of *Woden*, *Friday*. *Tuesday* had  
its name from *Tiw*, the founder of the  
German Nations, who thence are nam'd *Tuisch*,  
or Dutch. The month of April they call'd  
*Easter Month*, whence still remains the same  
Name for the solemnity of our Lords Resur-  
rection, usually falling on that Month. Tacitus  
adds that generally the Nations worshipp'd  
*Mercur*, as their common mother the Earth,  
for the same name is still in use with us,  
wheras the Germans now call it *Ardon*. To  
*Woden* they usually offered human sacrifices,  
chosen from among their captives.

10. Yet among all these abominations,  
there were in those ancient Saxons some  
qualities very commendable, especially their  
Chastity. This was of old observ'd by Tacitus,  
who saith, Their Marriages are severe, and cha-  
stity exactly observ'd among them. For they are  
almost the only Barbarians who content them-  
selves with single wives, unless a few of their  
Nobles, who not for lust, but honour are sought  
to and even woo'd by several women, &c. Their  
wives are confin'd to their houses, free from the  
sights of impure spectacles, and provocations of in-  
temperate Feasts, &c. And afterward Salvian

gives

Tacit. de  
mor. Ger.

Tacit. de  
rib. Germ.



K. VONTI  
GRAM.

A.D. 448.

idem.

idem. Epist.  
10

gives this character of some barbarous Nations in his time, *The Alani*, saith he, are an unchaste Nation but not perfidious: *The Franks* are liars, yet given to hospitality: *The Saxons* are savage in their cruelty, but to be honoured for their Chastity. And S. Bonifacius in times succeeding writes thus, In old Saxony where is no knowledge of Christ, if either a maid or wife be guilty of adultery, they force her to strangle her self, and then burn her body: Or else after they have cut her garments to the waist, the chaste Matrons whip her out of their confusion, and there fresh women meet her with whips, or prick her with knives, and thus is she used till they have kill'd her.

11. Upon this foundation of Chastity the Saxon Churches among us continued stable for many ages. Hence were derived such numberless swarms of *Virgins* and men consecrated to God in a Religious Profession, despising and trampling under foot all carnall pleasures and pleasures. In no other Nation or Church were afforded such frequent Examples of *Virgins* voluntarily and by vow abstaining from lawfull matrimonial delectation. Of *Virgins* willingly exposing their lives to preserve their purity, yea maiming and disfiguring themselves to appease those who otherwise would have violated their Chastity. But now alas, it is scarce a Remembrance of Gods Church, to forswear living in such hatred of the flesh, a Remembrance becoming the grand iniquitous Nation of *Reformers*, *Unites*.

## II. CHAP.

1. The horrible crimes of the British Kings were associated.

2. The shameful depredation of the British Church: and generally through all

3. The British people punish'd by Barbarous Nations: to the benefit of Gods Church.

1. *UCH* and so qualified were the Saxons, and when they were call'd in to fight for the cowardly Britons: but defin'd by *Almagrey* God to root them from the Earth and possess their Provinces. In the next place therefore let us take a view of the same Britains in that age, that it may appear that God did not forsake them till they had fill'd up the measure of their sins by all manner of crimes and impieties. And heretofore a more convincing witness cannot be found or desired than our British Historian *Gildas*, who liv'd in that age, and seems to have had his pen directed by God on purpose to write, like a se-

cond *Jeremiah*, the miseries of his countrey, the heavy judgments inflicted on it, and the more heavy crimes which exacted from heaven those judgments.

2. The whole Nation generally is by him acknowledg'd guilty of all manner of vices, join'd with extreme ingratitude to God. For whereas after the incursions of the *Picts* and *Scots* there succeeded such wonderful plenty of all things, as no former age could parallel, the Britains turn'd this mercy into wantonness, abounding more then ever in all manner of uncleanness and luxury: which filthiness was attended with a hatred of truth and the professors of it: Inasmuch as if any one in conversation shew'd any sign of a Christian life, presently the general hatred of the Britains pursued and persecuted such an one as a subverter of his country.

3. After this contempt of Divine benignity, God sought to reclaim them by his scourges of pestilence and famine, by which such multitudes perish'd, as the living were not able to bury the dead. Yet with this severity they were nothing amended, for as *Salomon* saith, *The soul is staggered, and feeles it not, God call'd to mourning and beldness and mourning of sackcloth: When behold killing of calves and rams; behold working but eating and blasphemously saying, Let us eat and drink, for to morrow we shall dye.*

4. Besides these enormous sins, the same *Author* describes a strange savage nature in the Britains of those times, saying, *Princes were annointed, but not by our Lord for these were made choice of to reign, who were most eminent for their cruelty: And presently after they were murdered by those who had annointed them: and in their places others more fierce and savage were elected.*

5. From this testimony of *Gildas* it appears that even in those ancient times of the British Government the solemn Ceremony of annointing Kings in Britany was in use. And this is confirm'd by *S. Gregory* who liv'd in the following age, who discoursing on that passage in the first Book of Kings, *Samuel took a cruse of oyle, and pour'd it on his head, saych, The same thing is express'd by this Psalm which now in the Holy Church is materially exhibited: For what secret Prince is rais'd to the supreme height of Regall Dignity, receives the Sacrament of Psalm.* And the manner of administering this Psalm in those ancient times is still extant in the Book call'd *Ordo Romanus*. True it is that our learned *Selden* will scarce allow this custom in Britany to have been of so great antiquity: and therefore interprets that passage in *Gildas*, not literally, but metaphorically. However certain it is that the succeeding Saxon Kings were annointed with Holy Oyle, as all Writers testify of the famous King *Alfred*. But to return to *Gildas*.

6. To shew the universall depravedness of the British Nation, and an utter despaire of

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A.D. 448.

amendment, he further charges the Ecclesiasticks of those times, which should have been the correctours of others, to have been yet more corrupted than the Laity: For thus he writes, *These enormous sins were not only committed by secular men, but Bishops, Priests, and the whole Church. Those who ought to have been examples of piety to the people, were most of them defiled with vice and all manner of enormities: monachism, concubinage, many against one another, even their own families and parishes, neither did they in their judgments discern between good and evil: To wit according to the expression of the Psalmist, Conversion was poured forth on the Priests of the Clergy, who made the people's wanderers out of the way.*

So desperate were the disorders of the Ecclesiasticks of that age that besides the sharp invectives which *Goldast* makes against them in his *historical Discourses of the Degeneration of Brittany*, which he especially imparts to their crimes, he compiled another *Treatise* purposely to reprove them, call'd *The Corruption of the Clergy*, which begins thus, *Whomsoever has thought, but many of them negligent: It has Clergy-men, but great numbers of them notorious oppressors, despisers of Nature, call'd almost Infidels, but who are rather unchristianish than infidel in doing the duties of their flock, having no regard to the spiritual good of the people, but seeking only to fill their own bellies: They neglect the duties of the Church, but they care to them only for their jobs: If they teach the people, yet by the ill example of their vicious lives they render their teaching fruitless. They condemn sacrifice, and more rarely approach to the Altar with pure hearts. They have no other consolation to reprove the people for their sins, being more guilty themselves.*

8. Such a Character *Goldast* gives of the Clergy in his times, which he enlarges by an addition in his *General way of all sorts of kinds of vices* with which he charges them, particularly most horrible and open *Immorality* publicly purchasing with money Ecclesiastical Cures and Bishopricks of the then ruling Tyrants: Which having done they were notwithstanding ordained by other Bishops, by which means Tyrants like *Ards* were placed in *St. Peter's* chair, and impious persons like *Richard*, were Successors of the holy *Mary Magdalene* &c.

9. Thus doth *Goldast* expatiate to his own age and to posterity likewise, the depraved condition of those times: Which *Romulus* having rectified, elegantly and justly adds these words, *Now we may perceive and own with our hands feel the just and equal judgement of God upon the nation, why the inhabitants thereof for their crimes were deliver'd over to the sword, and the barbarous nations which punish'd them, were for a reward call'd to embracing of the Christian Faith.*

10. Neither was *Brittany* alone thus punished: But almost all the Provinces of Europe were overrun and desolated by innu-

merable Armies of Barbarous people from the Northern parts: By which means though the Church of God was then miserably afflicted, so that our Lord may seem to have cast off all care of his flock: yet if we reflect on the future effects and consequences of this divine judgement, we shall find that the Catholic Church did indeed receive thereby a great increase both in numbers of Professors and scale of Christian Professions. For though those barbarous Nations for a while persecuted the Truth: yet ere long our Lord subdued their minds thereto: and then those strong natural passions of theirs were employ'd in advancing Gods Church: Inasmuch as the Apostles time and Primitive age could scarce afford such *miraculous examples of Christian zeal, magnanimity and contempt of the world*, as these barbarous people once converted, manifested to the world: so healthfull is the favour of God toward his people.

## III. CHAP.

III. Ca.

1. *Of the Sins invited by publick confusion, as Ministers against the State &c.*

2. *Of the Sins invited by a Sinner's Preaching.*

3. *Of the Sins invited by a Sinner's Preaching.*

4. *Of the Sins invited by a Sinner's Preaching.*

HAVING shew'd how unworthily the Bretons had made themselves of the Divine mission, and how far flourish the Nation, *Ards*, and now were to punish such impieties, we will consequently declare briefly the occasion, order and manner how those barbarous Nations first entered this Island, invited by the Bretons themselves to assistance, but shortly became the Tyrants and oppressors.

Many differences arose the cowardly Bretons of King *Perigrin*, as if he weary of the execution of War against the *Picts* and *Ards*, chose rather with his money to hire mercenary Strangers, than to train up his own Subjects to resist them, and therefore invited the Saxons to fight for the Bretons. But *Ards* shews that this was done by the common advice of the Nation, saying, *A Meeting was assembled in which it was consulted from whence they should seek assistance and defense for the opposing and repelling these so frequent and cruel incursions of the Northern Nations into Brittany. And it was thought best by all, as well as by King Perigrin, to demand aid of the Saxons, a Nation seated beyond the Sea. Which resolution of theirs was doubtless ordered by the Divine Providence, so the end that*

miscellaneous



which should come against the island Brit-  
tain, at the succeeding event of things did more  
truly declare.

5. When therefore reflecting on the  
madness of this consultation thus exclaims,  
O the profound blindness of the Brittain mind!  
O the desperate stupidity of these senses! These  
Saxons in whose number they trembled even when  
they were alone, are now by the foolish Princes  
of Rome invited to live as it were in their own  
houses: a counsel they gave to their  
King Pharo. But how senseless soever this  
counsel was, it was approved by the Brittain,  
both Maximilianus, and thereupon Embas-  
sadors were sent into Germany, men of the  
highest repute, and such as might with verisimilitude  
represent their country.

6. When then an ancient Saxon Writer  
thus describes the order of this Embas-  
sage: I have hardly proclaiming the prosperous  
victories of the Saxons, the Brittain sent an  
humble Embassy to beg their assistance: and the  
Ambassadors being publicly admitted, thus spoke,  
O noble Saxons, our miserable countrymen the  
Brittain married and were consumed with the  
poisonous influence of their enemies, having  
lost of the glorious victories gained by you,  
have sent us to implore your aid: the  
consequence of which they are ready to offer to  
you a permanent peace and abiding with all  
things. We have hitherto lived happily under  
the protection of the Romans: and after the Ro-  
mans are gone we have no better than you selves,  
as our enemies may have reason. Therefore we  
beg of you to have our selves under the wings of  
your arms. And if by your assistance we can  
only be freed from the rage of our ancient En-  
emies, we will be ready to submit our selves to any  
terms which you shall propose.

7. It may be thus Historians in favour of  
the Brittain, contrary hath here part into the  
Saxon Ambassadors mouth a more hum-  
ble request than they ever pronounced, for  
they were sent to hire the Saxons by pro-  
mising a large reward, not by submitting  
themselves to them. However the suc-  
cess of this treaty he thus declares, The  
Saxon King, saith he, gave thus short answer  
to the Brittain demands: Be assured, O Brit-  
tain, that we Saxons will be faithful friends to  
you, ready always to assist you in all your neces-  
sities, and to do you all friendly kindness. With  
which answer the Ambassadors were much  
rejoiced, and presently returned to make their  
countrymen more joyful with so desired a mes-  
sage.

8. This Message was sent and return'd in  
the year of our Lord four hundred forty  
eight, and in compliance with it the year  
following an army of Saxons under their  
Chief Conductours Hengist and Horsa landed  
in Brittain. Whose coming our Historian  
Gildas in his airy stile thus celebrates, re-  
counting withall a Prophecy concerning it  
among the Saxons: Then, saith he, a dove  
of white plumage out of the barbarous yammer

den came hither in three ships with full sails  
and an enormous noise, encouraged by a Prophecy  
certainly believ'd by them, that for the space of  
three hundred years they should possess the coun-  
try toward which they directed the prow of  
their ships: and that half of that time they  
should often times lay it waste. They first follow'd  
their terrible naves, by order of the unhappy  
Tyrant (Portigern) on the Eastern part of the  
Island, with a pretence indeed to defend the  
country, but with an intention really to sub-  
due it.

9. From whence soever this Prophecy came,  
there seems to be in it some shadow of  
truth: For three hundred years the Saxons  
possess'd the Island under the Title of  
Saxony beyond-sea: but afterward the Nation  
of the Angles gave their own name to it.  
And again after one hundred and fifty  
years, the half of that time, by the coming  
of S. Augustin the Monk they became Chri-  
stians, and being more civiliz'd began to  
surcease their rude and barbarous beha-  
viour.

10. And whereas the said Author adds  
that the Saxons aborded in the Eastern part  
of the Island, he intends thereby the Isle of  
Thanet in Kent, where Hengist and Horsa first  
took land: and where more happily after  
about one hundred and fifty yeares Divine  
Truth by the ministry of S. Augustin first  
visited this Island. The place of their landing,  
saith Ethelwerd, was anciently call'd Hwipnes-  
fret: And was afterward nam'd Wipped-fret,  
from Wipped a Saxon-commander there slain.

11. The good service which the Saxons  
after their first arrivall perform'd to King  
Portigern is thus declared by Matthew of  
Westminster, in the year of Grace four hundred  
and fifty, saith he, the Saxons together with the  
Picts invaded Brittain out of the Northern parts  
with a mighty army, wasting the Provinces  
through which they pass'd. Which being told to  
Portigern, he gather'd his soldiers together, and  
march'd beyond the River of Humber, then they  
came to a battell where was little need that the  
Brittain should fight, for the Saxons then  
presently combatted with such courage, that the  
Romans, hitherto accustomed to Victory,  
immediately turn'd their backs and fled. Por-  
tigern therefore having by their valour obtain'd  
the Victory, increas'd his liberality to them, and  
gave to Hengist their captain great possessions in  
Londsey (a region of Lincolnshire) sufficient to  
maintain him and his soldiers.

12. Huntingdon writes that this battall  
was fought at Stensford in the Southern parts  
of Lincolnshire, for so far the Picts and Scots  
had march'd without opposition: adding  
that they fought with darts and lances, but  
the Saxons with battell-axes and long  
swords: the weight and force of which  
weapons they being not able to bear, fought  
to save themselves by flight.

13. As touching the land given by Por-  
tigern to Hengist in the same province where

Ethelwerd

Matthew  
A.D. 458.

Huntingdon



K. VORTIGERN.

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## The Church-History of Brittainy

K. VORTIGERN.

A.D. 491.  
Gauls, in  
Britain.

the battell was fought: One *Amale*, faith  
Catholick, relate it otherwise: for they declare  
that *Henry* the Saxon having subdued the *Picts*,  
besides large possessions conferred him in other  
places, requested *Portigern* to bestow on him in  
that Province so much ground as he could en-  
compass with an oxen hide. Which having de-  
manded, he cut it into things extremely thin, with  
which he compassed a great territory: in the  
middle of which he built a Castle, which by the  
name (For it is call'd *Cheng-Castle*) perpetu-  
ates the memory hereof: and as *Carthage* reman-  
ned many ages a witness of *Dido's* fraud, who  
by the same sleight obtain'd the seat where  
she built that City. So does this Castle still  
put us in mind of the simplicity of the *Br-  
tains*, and cunning of the Saxons.

IV. CHAP.

IV. CHAP.

1. *Henry* sends for more forces: and his  
daughter.
2. The King *Portigern's* unlawful marriage  
with her: He gives Kent to the Saxons.
3. The Saxons join with the *Picts*.
4. The Britains desert *Portigern*: and  
join to his son *Porfimer*.

Henry  
A.D. 491.

**B**UT the ambition of *Henry* was not  
satisfied with such a gift: his intention  
was to be master of the whole Island without  
obligation to any. In order to the effecting  
of which intention, being a subtle man,  
such *Mathew* of *Wolmuth*, he presuming  
on the King's friendship and esteem, thus address'd  
himself to him, My lord the King, you see how  
our enemies dispute you on all sides. If you  
deaf, therefore we will send into our Country  
with order to recruit our numbers with new re-  
cruits. The King approving his design, com-  
mended him to do so without delay, that so he might  
be freed from the fear of his enemies. Hearing  
it next morning Messengers into Germany, they  
shortly returned bringing with them sixteen  
chose laden with soldiers.

Mathew  
A.D. 491.

It had been happy for Brittainy if *Henry*  
had been strengthened by the accession  
of these soldiers only. But they brought with  
them a fair lady the daughter of *Henry*,  
whose beauty and flatteries so inveigled  
King *Portigern*, that to please her he betrayed  
both his faith and Kingdom too.

3. *Malimburgen* thus briefly relates this  
story: We have received from our ancestors, faith  
he, that at this second voyage of the Saxons they  
conducted into Brittainy a Virgin, the daughter  
of *Henry* (called *Rivena*) for beauty a miracle  
of nature, admird by all that look'd on her. *Hen-  
ry* commanded a magnificent feast to be provided  
for the entertainment of his soldiers newly ar-  
rived, to which the King was invited. He gave  
order likewise to his daughter to perform the Of-

fice of Cup-bearer to the King, no purpose that he  
might feed his eyes with her beauty. Which de-  
sign had the full which *Henry* desired and ex-  
pected. For the King was much a slave to beauty,  
and perfectly wounded with the gracefulness of  
the maids looks, and elegance of her gestures:  
marvelling in his mind a hope to enjoy her. So  
that without any delay he demanded her of her  
father for his wife. *Henry* though inwardly  
more willing to bestow her than the King was to  
receive her, yet made show of all necessities,  
alleging that such a marriage was too mean for so  
great a Prince. But at last after much importu-  
nity he consented: and for a dowry or dower  
to his daughter, he reserved in gift the whole  
Province of Kent. And this was suitable to  
the practice of the German Nation ob-  
served by *Tacitus*, among whom, faith he,  
it is the custom for the Husband to give a por-  
tion and dowry to purchase his wife, and not the  
wife to the husband.

A.D. 491.

Tacit. de  
Mord. Ger-  
man.

4. Other Historians add that this Feast  
and marriage was celebrated at *Cheng-castle*  
in *Londonium*: and that the Virgin was in-  
fected by her father to drink a health to  
*Portigern* after the German manner. However  
certain it is that besides the infinite dam-  
mage to the Island by alienating so conside-  
rable a member as Kent, and its importance  
to the same for putting in new forces, this  
marriage was in a high degree criminal both  
because the King had already a lawful wife  
living, and likewise for that being a Chris-  
tian he joy'd himself to a Pagan marriage.

5. Presently after this unhappy marriage,  
in consequence which the King repudiated  
his former wife, imposed the leading over-  
sees of a Pictish and her glorious Companions  
in *Perjury* and *Idolatry*: whole *British*  
conscience related in the protestant Book, was  
sufficient to challenge the State which the  
King lost and injustice had cast upon the  
Nation.

A.D. 491.

6. *Henry* having thus procured his daugh-  
ter to the King, who in recompence constitu-  
ted his country to *Henry*, the Saxon began  
to conceive thoughts of ambition more vast  
then before, and knowing that generally  
the *British* of Brittain highly disapproved  
their King's marriage, for which and other  
vices his subjects much diminished their af-  
fections and duty to him, he began to con-  
temn them, and sought occasions of quar-  
rels with them.

7. The *Archdeacon* of *Winton* thus  
describes the first breach between the Saxons  
and Britains: *Henry*, faith he, and his army  
seeking an occasion of war against the Britains,  
ordain'd by God as a punishment of their crimes,  
boldly required of his son-in-law King *Portigern*  
to supply them more plentifully with provisions:  
threatning that otherwise they would renounce  
the league between them, and lay waste the whole  
Island. Which threatnings were precisely atten-  
ded with dismal effects. For the Saxons entering  
into a new league with the *Picts*, gathered an

Histori-  
cal.  
A.D. 491.

indomitably



innumerable army which without any resistance  
swept the whole country. Thus a flame kindled  
by the hands of those Pagans, consuming the Brit-  
tains, and a just vengeance of the crimes of that  
Nation, which crimes were the best pardonable,  
because the people which committed them pro-  
fessed themselves to be the people of the true God.  
This flame spread like that which the Chal-  
deans kindled about Jerusalem, which utterly  
consumed all the walls and buildings of that  
City.

It was no wonder that the Saxons met  
not with any resistance from the Britains,  
because by occasion of the King's late marriage  
with an infidel Lady, his divorce from his  
lawful Queen, and delivering up so confi-  
dable a part of his Kingdom to Strangers, high  
dissentions arose among his subjects against  
him. Whereupon by common consent per-  
sons were deputed to goe to him and be-  
seach him to take pity of his country now  
ready to sink into ruine. Or if he had no care  
of his Kingdom and subjects, yet that he  
should not neglect the Church of God and his  
Soul in danger to be destroy'd by heathen  
idolatry. Which if it should arrive by his  
fault, and that the Diabolical worship of  
idols should prevail against Gods true Reli-  
gion, so horrid a crime would be punish'd  
both by his own and his peoples eternal  
torment.

But such remonstrances as these having  
made little or no impression in the mind of  
this infidel King: The Bishops and other  
clergy stood repeatd with more ear-  
nestness the like admonitions to him: Which  
being all producing no effect, King Vortigern  
was deposed generally by his subjects, and the  
throne by unanimous consent rais'd to the  
throne of the Britons, faith Florilegus.

There is not any of our Antient Hi-  
storians whom that Vortigern was deposed, but  
only deposed by his subjects, a Prince given  
up to his pleasures, and therefore incapable  
to resist the ambitious designs of Hengist,  
against whom they were resolv'd to joyn  
all their forces for the expelling him out of  
the Kingdom. Therefore Malmshurst re-  
lates this change in a more moderate stile,  
saying, Vortigern was an earnest inventor of the  
war against the Saxons, whose ambition and bold-  
ness he was resolv'd to endure no longer. And for  
this reason most of the Britains follow'd him. And  
from hence we may take notice of the sedi-  
tious and truly Calvinistical spirit of a late Hi-  
storian, Ralph Barker, who thus expresses this  
passage of the Story: That expostulation and  
complaint which with great vehemence the Bri-  
tains us'd to their King Vortigern for his marriage  
with the daughter of Hengist a Pagan, was a great  
argument of their perfect Faith in Christ. For  
which all of his the Nobles were so incens'd, that  
having depriv'd Vortigern of his Regall autho-  
rity, they created his son Vortimer King.

But in what manner soever this change  
was effected, it can not be doubted but that

it wrought great partialities and divisions in  
the kingdom. For Vortigern having the space  
of sixteen years enjoy'd the quiet possession  
of it, could not want many adherents, who  
would disapprove the exalting of his Son  
without his consent. So that the Saxons re-  
ceived great advantage by such disorders,  
which much facilitated the progresse of  
their ambitious designs.

## V. CHAP.

1. *Of Vortimer fights doubtfully with  
the Saxons: in which battell Horsa, &c.  
are killed.*

7. *Of the Death of Vortimer: his virtues,  
&c.*

10. *A Battell between the Britains and  
Saxons, in which the Britains are over-  
come.*

Vortimer being thus exalted either to  
an association with his Father in the  
Throne, or to the Office of General of the Bri-  
tain forces, hastned to give a proof of the  
wisdom of his country men in their Ele-  
ction of him: For as Malmshurst writes,  
judging it unsafe and dangerous any longer to dis-  
semble the taking notice of the ambitious designs  
of the Saxons, and how by craft they had almost  
ruin'd the Kingdom, he bent his mind earnestly  
how to drive them out of the Nation, vehemently  
urging his Father to attempt the same. By his  
instigation therefore an army was rais'd &c. This  
faith he, hapned in the seventh year after the  
first entrance of the Saxons into Britanny.

Great preparations there were on both  
sides, and at last they came to a battell, which  
was fought, faith Ethelwerd, in the feild of  
Epselstrop, now call'd Alesford, a town in  
Kent wall'd by the River Medway. On the  
Britains side were three Chief Captains, who  
lead each a third part of the Army: Ambro-  
sius Aurelianus lead the first division: Por-  
timer the second, and Catigern a younger  
Brether of Vortimer lead the third. The Saxon  
army was conducted by the two Brethren,  
Hengist and Horsa.

The order and successe of this battell is  
thus describ'd by Huntingdon, in the seventh  
year after the arrivall of the Saxons in Britanny,  
a battell was fought at Alesford. At the be-  
ginning whereof Horsa set upon the army of Ca-  
tigern with such Vigour, that it was dispers'd like  
dust before the wind, and Catigern the Kings son  
was slain. But his Brother Vortimer a Prince of ad-  
mirable courage, falling in side ways into Horsa's  
squadrons routed them, and kill'd Horsa, the  
most valorous of the Saxons, the remainder of his  
forces fled to Hengist, who then was fighting with  
invincible courage against Ambrosius. By this  
means the whole weight of the combat lay upon

Hengist.



D. A. 457

Henry who being assailed and brought into great straits by the accession of Pictish forces, after he had a good while sustained the impression of the whole British army, was at last overcome, and compelled to fly, which he had never done before. For this victory cost the Britons very dear, for great numbers of them were slain.

4. With this account given by Hastingdon agrees likewise Matthew of Westminster. And Wigornius expressly affirms that Henry, after the death of his Brother Morda, obtained the Victory. And with him Ethelred seems to agree.

Hastingdon  
in a note.

5. Morda's body was buried in a place not much distant from that of the battell, which to this day continues a Monument of his Memory, being from him called *Mordaford*. As for Canys the Son of Pictorum, his body is supposed to have been buried at *Calgaford*, by the Saxons call'd *Calgaford*, by Henry of Huntingdon *Calgaford*, and by the Britons *Calgaford*, because the cause was over come there. In which victory there still remain four great Stones standing upright, over which others are crosswise layd, after the manner of *Agincourt* in France, which from Canys are vulgarly and impudently call'd *Kent-very-bone*. Thus writes Camden.

A. D. 457.

6. Henry being dead, the Saxons treated Henry in the Title of King of Kent, with the Honor of Westminster. And the same year he is reported to have fought three battels against the Britons. For being unable to resist the valour of Pictorum, he was forced to retire himself into the Isle of Thanet: where likewise he was daily assailed by the British men. At last the Saxons hearing their wives and children in that Island, returned into Germany, to call in new and greater forces.

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7. The year after Henry's return into Germany, died the glorious King Pictorum, in the fourth year after he was obtained to a participation of the regall authority. Some Pictors affirm that he dyed a natural death, by a disease. Others say he dyed by poison administered to him by the hand of his late Minister-in-law *Reveria*: to which effect there writes *Agilnoth* (with whom agree *Goffrey of Monmouth*, *Matthew Westminster*, *Richard White*, &c.) The Devil among the powers of Pictorum suggested to the mind of his Step-mother to cause poison to be given him by one of his servants. Which he having drunk, and perceiving that death approach'd, he divided his treasures among his soldiers, exhorting them to fight courageously for their country. Moreover he commanded a Pyramid of brass to be made, and placed in the Haven where the Saxons usually landed: Upon which Pyramid his body was to be layd, in the end that the Enemies seeing the Monument of so great and valorous a Prince, might be frighted back into their own country.

Hastingdon  
A. D. 457.

8. But it is more probable that it was only his statue which he intended should be so

placed on the Pyramid. For being a Christian Prince, he was, no doubt, buried after the Christian manner with decent solemnity. Moreover the same *Agilnoth* acknowledges that he was buried in the City of the Trinobantes, now called London. And with him, saith Henry Huntingdon, was buried the flower and glory of the British Nation.

9. Richard Pictorum's courage, he is celebrated by ancient Writers for his Bravery and other Valorous qualities. Which formerly cited by *Richard White*, affirms that in his war against the Saxons he lost in his design the Image of our Lady in Church, to which devotion of his we may impute his Victories. In like manner a few years after, the famous King *Arthur* was more prosperously beat against the same Enemies the Image of our blessed Lady. *Agilnoth* likewise relates that the same King Pictorum, that he refused the Churches destroyed by the Saxons, and possessed thereof by them from his subjects.

10. The same year after Pictorum's death Henry return'd out of Germany with greater forces, and took a famous possession of his Kingdom of Kent: and for the better establishment of his family therein he joy'd in his regall power his son *Elsia*. To oppose him therein the Britons invaded the country with a great army, the frontiers of which invasion is thus related by Henry of Huntingdon: Henry and his son *Elsia* having received auxiliary forces from their own country, and being more confident of victory by reason of the death of the famous Prince (Pictorum), prepared themselves for great dangers. The Britons were consist of four great battles commanded by four valiant Captains. But when the conflict was begun, they found themselves overmatch'd for the Saxons, whose numbers were much more increased than formerly. The day that came last was a day of bloody fights, who with their swords and battle-axes did terribly cleave of limbs the bodies of the Britons. Yet did they not give ground till they saw their four Captains slain. But after that they were so awfully terrified that they fled from the field of battell as far as London: and from that time never had the courage to bring an army into Kent again. In that Henry and his son *Elsia* quietly possid that Kingdom, having their Palace fixed at Canterbury. Thus began the new Kingdom of Kent in the eighth year after the coming of the Saxons into Brittain.

A. D. 457.

Hastingdon  
in a note.Hastingdon  
in a note.Hastingdon  
in a note.Hastingdon  
in a note.



## VI. CHAP.

1. 1. *Hengist persecutes Christians.*  
 1. 4. *Ec. The Martyrdom of Voadinus Arch-bishop of London.*

**I**T is not probable that when *Vortimer* was rais'd to the throne of Britanny, this was done by the deposition of his *Father Vortigern*: for we find that when *Vortimer* was dead, his *Father* afterward continued *King* for some years: and for a while gave proofs of his courage in endeavouring to repress the ambition and violence of his *Father in-law Hengist*: though afterward he return'd to his former slothfull licentious manner of living.

Now during the wars between the Britains and Saxons in the third year of *Vortimer's* reign, our Ecclesiastical monuments doe record extreme cruelty exercis'd by *Hengist* in all places where his armies came, principally in *Kent*, against *Priests* and *Holy Virgins* especially, great numbers of which he caus'd to be massacred: *Altars* he profaned every where and demolish'd Churches.

But among the Victims of this barbarous *Princes* cruelty there onely remains the memory of one illustrious *Sub-p*, *Voadinus Arch-bishop* of *London* who dyed a glorious *Martyr* in this tempest. The names of all the rest are onely written in heaven.

Now concerning *Saint Voadinus* we read thus in our ancient English *Martyrology*: On the third of July, at *London* is the commemoration of *Saint Voadinus Martyr*, *Arch-bishop* of *London*; who being a man of great *Sanctity* reprov'd *Vortigern King* of *Britanny* for repudiating his lawfull wife, and marrying an infidel. For which cause *Hengist King* of *Kent*, the father of *Vortigern's* second illegitimate wife, inflam'd with fury, commanded the said *Holy Bishop*, together with many other *Priests* and religious men to be slain. Whence may appear that all good men did execrate the *Kings* last and adulterous marriage.

Chamber in the life of *Vortigern* (as *Richard White* relates) affirms that *Saint Voadinus* his admonition to *King Vortigern*, had two heads: The first was his unlawfull disposall of part of the patrimony and crown of the Kingdom without the consent of the *Clergy*, *Nobility* and people. The other was his marrying a *Pagan* wife, his own being yet alive; against whom he could alledge no cause which might justify a divorce. This double repre-

hension did *Hengist* revenge by the death of the holy *Bishop*. Now though both these grounds of reprehension were very iust, yet it was the latter, proceeding from a reverence to the Sacrament of the Church viated by the new *Bride*, which principally regarded a *Bishop* to censure, and which for so doing, and suffering for his duty, gave him a sufficient title to *Martyrdom*.

*Gildas* and *Saint Beda*, though they mention not by name this *Martyrdom* of *Saint Voadinus*, yet deliver generall expressions of the cruell persecution rais'd by *Hengist* especially against Ecclesiastical persons, that they afford sufficient grounds to render it unquestionable. For *Gildas* declares that great numbers of *Bishops* and *Priests* were massacred by that *Saxon King*. And *Saint Beda* relates the same in these words: The impious *King* after his victory, (almighty God the iust Judge so disposing,) layd wast the Cities and provinces adjoining, and without any resistance continued the flame from the Eastern to the Western sea, covering the whole surface of the miserable Island with ruine. Both publick and private buildings were demolish'd: And every where the *Prelates* of the Church together with the people, without any regard to their dignity, were consum'd with sword and fire: neither were there any who took care to bury their bodies after they were so cruelly slain.

*Gildas in Edd. Beda l. 1. c. 15.*

## VII. CHAP.

## VII. CH.

1. 2. *Ec. Hengist at a Feast perfidiously murders the British Nobles.*  
 3. *Stone-henge, a Monument of this.*  
 6. 7. *Vortigern being a Prisoner, redeems himself with surrendering severall Provinces to the Saxons.*

**F**OR two or three years wee read nothing memorable perform'd between the Britains and Saxons: but the year of *Grace* four hundred sixty one is noted with an act of most horrible perfidious cruelty done by *Hengist*. For he having a resolution by any means to enlarge his bounds in *Britanny*, and finding that by exercise of war the *British* courages encreased, turn'd his thoughts to invent some stratagem by which without any hazard he might compass his end.

For this purpose insinuating himselfe into the minds of *Vortigern* and the *British Nobility*, as if he were desirous

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A. D. 461.

of amity and peace which if they would grant he would turn his arms against the *Picts* and *Scots*; and drive them quite out of the *Island*. He quickly obtain'd belief from the easy nature of *Fortigern*, as if his intentions were sincere. Whereupon a Meeting is ordain'd between the *Brittains* and *Saxons*, with this caution, that each *King* should be attended with only three hundred, and those unarm'd: at which Meeting they were to treat of the conditions of peace.

3. The place appointed for this fatal Assembly was a plain neer *Sarbadunum* (or *Old Salisbury*) a City seated in the Province of the *Belga*, in which still remains a monument of a dismal Tragedy. For these being met on both sides, a great Feast was prepared for the *Brittains*, at which the articles of agreement were to be ratified by mutuall promises and oaths.

4. But toward the end of the Feast, when they were dissolv'd in wine, *Hengist* on a sudden call'd aloud, *To arms*: which was the watchword agreed on among the *Saxons*. Whereupon they immediately drew out short swords which they had conceal'd under their cloathes, and quickly slew their unarmed guests the *Brittains*. Yet in that Tragedy one memorable example of courage was perform'd by a *British Noble man*, if *Geoffrey of Monmouth* may be believed. For *Eidel* the valiant Governor (Consul) of *Glocester* (*Claudiocestrie*) snatching up a stake by chance lying near, slew seventy of the *Saxons* with it.

5. A Monument, not long after rais'd by the *Brittains*, continues to this day the memory of this most barbarous and perfidious Tragedy. This is that which is vulgarly call'd *Stone-henge* on *Salisbury* plains, where in a space of ground compass'd with a ditch, are placed as in a threefold crown, stones of an incredible vastness, some of them twenty eight feet in height, and seven in breadth, over many of which other great stones are placed a crosse. The report is, saith *Camden*, that *Ambrosius Aurelianus*, or his brother *Piber Pendragon* by the help and art of *Merlin* the famous Magician, rais'd this Monument in memory of the *Brittains* treacherously slain by the *Saxons* at a conference. Though others deliver that this was a magnificent Sepulcher rais'd to *Ambrosius Aurelianus* himself slain near this place: from whom likewise the town of *Ambresbury*, not far distant, took its name.

6. In this slaughter the *Saxons* took *Fortigern* prisoner, and the year following, saith *Marbaw* of *Westminster*, threatening him with death they bound him in chains; and for his life requir'd of him to deliver up severall of his *Cisties* and munitions. Who quickly granted whatsoever they demanded, so he might scape with his life. This being confirm'd by oath, they gave him his liberty:

and first of all they seiz'd on the City of *London*: then *Torch* and *Lincoln*, likewise *Winchester*: all which Provinces they wasted, killing the miserable *Brittains* like sheep. They destroyed to the ground all Churches and buildings belonging to Ecclesiasticall persons: they kill'd the Priests near the Altars: they burnt with fire all Books of Holy Scripture: and heaped earth on the sepulchers of Martyrs. Such religious men as could scape their fury repaired to deserts, woods and rocks, carrying with them the Relicks of Saints. *Fortigern* therefore seeing so horrible destruction, retir'd into the parts of *Wales* (*Cambria*) and there inclin'd himself in a town call'd *Genarium*.

7. But the three Provinces with which *Fortigern* redeem'd his life, are thus better sett down by *Mamleburiensis*. Of old time, saith he, the Eastern and Southern *Saxons*, and the Eastern *Angli* were subjects to the King of *Kent*. For those Provinces *Hengist* who first reign'd in *Kent* obtain'd of *Fortigern* King of the *Brittains*, not by open war but treachery. These Provinces contrin *Essex*, *Suffex*, *Surrey*, *Northfolk* and *Suffolk*, inhabited by the people which in the Romans time were call'd *Trinobantes*, *Regni* and *Iscni*.

## VIII. CHAP.

VIII. Ca.

1. 2. *Of the Birth of the glorious Saint David: His Child-hood &c. Prophecies of his Sanctity by S. Patrick, and Gildas Badonicus.*

1. THE same year in which Brittainy was thus dismembered, God recompenc'd that losse to the British Church by the Birth of Saint David, afterward Bishop of *Menevia*, one of the greatest lights that ever that Church enjoyed, both in regard of the Sanctity of his life, the vigour of his authority, and zeale in repressing Heresy, and exalting Ecclesiasticall Discipline.

2. His nativity was attended and prevented by severall wonders denoting the eminency of his future Sanctity. For Saint Patrick a little before his going into Ireland, being in the Province of the *Dinera* (or North-West wales, in a valley call'd *Rosina*) meditating on his Mission thither, had a revelation by an Angel, that after thirty yers a child should be born in that countrey, which should give a great luster thereto. To which Prophecy regard was had in this Collect of the ancient Church of *Sarum* repeated

anniversary

life. Me-  
mors.Camden, in  
salis.Marbaw, ad  
A. D. 462.Mamleburiensis  
Pomf. l. 2.

A. D. 461.

6. approved in  
S. David.



A.D. 464.

first in Pri  
mord. 1. 769

IX. CH.

## IX. CHAP.

1. 2. *Vortigern fortifies himself in Wales.*
3. 4. *St. Ambrosius sent for to be General.*
7. *His terrible battell against Hengist.*

1. **W**HILE Vortigern lack'd ingloriously among the steep inaccessible Mountains of the country now call'd Cambria and Wales, busy in building a Castle for his greater security, the middle Provinces of Britanny being left without any Defender, were expos'd to the fury of the Saxons.

2. The Castle built by Vortigern was call'd *Genarion*; and afterward *Caer-Guortigern*. It is plac'd, saith Camden, in a vast solitude, fearful for the horror of mountains, and narrow turnings of the passages to it. To that place, Vortigern, the plague of his country, withdrew himself, to seek a refuge for his own person. And there, saith Richard White, he spent his time in consulting *sooth-sayers*, and especially the *Magician Merlin*.

3. Hereupon the Britains being deserted by their King, were compell'd to seek one abroad. And therefore, saith Matthew of Westminster, they directed messengers into lesser Britanny beyond sea to *Aurelius Ambrosius* and his brother *Uther-pendragon*, who for fears of Vortigern were retir'd thither, beseeching them with all speed to quit that country, and repair into their own, to the end that expelling both the Saxons and their hated King Vortigern, they might receive the crown of Britanny.

anniversarily on *S. David's Feast*, O God, who by an Angel didst preserve the Nativty of thy blessed Confessor, *Saint David*, thirty years before he was born; Grant unto us, that celebrating his Memory, we may by his intercession attain to joye everlasting.

The manner of his birth is thus consequently related by the Author of his Life in *Cassan*. Thirty years being finish'd after the joyful condition, saith he, the King of the region call'd *Cornwall* travelling in *Demetia*, met by the way a Religious Virgin nam'd *Anna*, of great beauty, which he lustily after, by violence deflow'd her. Hereby she conceiv'd a son, and twelve before nor after ever had knowledge of any man; but persevering in chastity both of mind and body, and sustaining her self only with bread and water from the time of her Conception, she lead a most holy life. The King who was father to *S. David*, is by our ancient Writers call'd *Xanthus*; and his Mother *Anna* is by some named *Melania*.

The wonderful Sanctity of this holy Child, the fruit of his holy Mother fasting, chastity and prayer, was by a new divine Oracle a little before his birth, foretold: For when *Anna* returning from the pulpit teaching a great congregation, on a sudden he fell down and unable to speak. But afterwards broke forth into these words, relating *Caerion* of *Demetia*, A holy woman call'd *Anna* now present in this Church, is now with Child, and shall shortly be brought to bed of a son full replenish'd with Grace. It was with regard to him that I was hinder'd from preaching by a divine Power restraining my tongue. This child shall be of so eminent sanctity that none in this our parts shall be comparable to him. In his infancy the Angel is him, who will from his infancy by degrees increase in sanctity and grace. An Angel Gods messenger hath reveal'd this to me.

4. He was baptiz'd, saith *Pitt* from *Giraldus Cambrensis*, by *Relwem* Bishop of *Menavia*, in a place call'd *Penlan* which Bishop by Divine Providence arriv'd there the same houre. And during his childhood, he was educated in a place call'd *Old Bath*, by the *Cambrians*, *Benmonach*, and by the *Britons*, *Menmona*. He grew every day more replenish'd with Grace, and being of a perspicuous wit, he made progress in the study of learning far beyond all other children of his age. This is that *S. David*, afterwards the most holy Bishop of *Menavia*, (call'd from him *S. David*) for his learning, Sanctity and miracles so celebrated in all future ages by the British Churches. His admirable Goss shall in their due place be declared hereafter.

5. But whereas in this forecited passage out of *Giraldus Cambrensis* he is say'd to have been baptiz'd by an Irish Bishop call'd *Relwem* Bishop of *Menavia*, it is certain there is an error in the Copy. For *S. David* himself was the first



K. VOR-  
GIRN.

K. Anno  
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A. D. 463.

They therefore being now of ripe age professed their journey, attended with ships and armed followers.

4. Concerning this Ambrosius, sometimes call'd Aurelius, sometimes Aurelianus and his extraction, Gildas and from him 4. Bede speak briefly and in generall terms, that he was a modest prince, and who drove off the Romans that had remained there after so great a tempest of wars and changes, in which his parents, who had been the Royal Purple, were slain. Now though in their two ancient Authors the name of his parents be not extant, it may be probably affirm'd that he was the son of Constantine, who fifty years before had pretended to the Roman Empire, and in the attempt was slain in Gaul. For that Constantine, besides his Son Constant also slain, had other children, appears by the expression of Bede, who calls the said Constant, surnamed also Julianus, the Elder Son of Constantine.

Augm. l. 3.  
c. 11.

5. That he was born and bred up in Britain seems to appear, because, as severall Writers affirm, in the competition for the Crown when Vortigern was chosen, Ambrosius being a pretender, was compell'd to quit both his right and the country, and to retire himself into lesser Britain. For whence notwithstanding, during the reign of the generous King Vortigern, he return'd, and assisted him courageously against the Saxons, as hath been related: and, it seems, after his death retir'd again to his former refuge.

Mon. V. 1. 1.  
c. 11.

6. The return of these two Princes was more formidable to Vortigern, than any thing he could apprehend from the Saxons: who therefore fortified himself more carefully in his new Castle. I will not here trouble the reader with any large description of this prodigious union of two dragons, one red and the other white, which issuing out of a lake whilst Vortigern sat on the bank, began a terrible combat in which at last the white was conquerour. By which two Dragons, according to Merlin's interpretation, were meant the Britons and Saxons: and the success of their fight was the flight and destruction of the Britons. These seem to be inventions of the old Poets easily composed after the event, and foolishly collected by Geoffrey of Monmouth, to signalize the expiring of the British Kingdom.

Huntingd.  
l. 2.

7. Having being inform'd of the coming of Aurelius Ambrosius with considerable forces in aid of the Britons, endeavoured to come to a battell with him, before the uniting of their Armies: but was not able to effect his intention. So that a main battell was fought by the two Nations in Kent near the ancient famous part of Rich burrow: which is thus describ'd by Henry of Huntingdon: A while after that auxiliary forces were come, King Hengist and his son Esau gathered an invincible army, in the five-seventh year

after the coming of the Saxons into Britanny, which was the year of Christ four hundred sixty five. On the other side the Britons uniting all their forces oppos'd them with an Army gallantly ranged into twelve bodies. The fight continued long, and with little advantage. But at last Hengist having slain the chiefest leaders, and cut down their ensignes, forc'd the Britons to fly. He himself likewise lost great numbers of his soldiers and principal officers, and particularly a certain great Prince of his Nation call'd Wippa: in whose memory the place of the battell was call'd Wippa-felde. So that this Victory was much bewail'd by the Saxons themselves: and therefore after that time neither did he take the confidence to enter into the Britains borders, nor the Britains into Kent.

A. D. 463.

X. CHAP.

X. Can

- 1. King Vortigern consumed by fire.
- 2. Aurelius Ambrosius, King: his Character.
- 3. 4. 7. Death of S. Patrick and place of his buriall.

THE year following, who free from an excommunic was against the Saxons: which gave Aurelius Ambrosius an opportunity to convert his arms against the principal Enemies of all the matters of Britanny, the unhappy King Vortigern. Therefore he march'd to the Castle of Exeter, which he beleagu'd but found him so strongly fortified there, that by no means or cunning he could expugn it. At last by fire, whether call'd by Ambrosius, or coming from heaven, is uncertain, both the King and his Castle were consumed: so that Hengist, his body never appear'd.

A. D. 464.

2. Vortigern being thus removed, the whole power and authority of the Kingdom was devolv'd on Ambrosius, not after a tumultuary manner, or by the fustious suffrages of the Army: but by an unanimous election of the Clergy, Nobility and Commons of the Nation. For which purpose, saith S. Bede, a Council or Assembly was call'd in Canis, about the Mountains of Ebor in the Province of the Mercians, or Northwales, in which he was exalted to the Royal Dignity: This he says was done in the year four hundred sixty five, following the account of Matthew of Westminster: but other Historians, as Star, Speed, &c. more probably place this Election the year following, after the death of Vortigern.

Spelman.  
l. 2. c. 11.

3. How happy an exchange the Britains made of their King, will appear from this Character given to Aurelius Ambrosius by Matthew of Westminster, far unlike that which all writers ascribe to Vortigern: Ambrosius, saith he, as soon as he was placed on the throne

M. V. 1.  
A. D. 464.



A.D. 471.

of Britain employed himself to the utmost of his power in repairing Churches which had been ruined. He was a Prince magnanimous in his gifts, just in the working of God, modest, overflows with piety, a valiant soldier on foot, yet more valiant on horse-back, and very skilful in conducting an army. For which virtues and endowments his name was spread through far distant regions.

Being so worthy a Prince, it is not altogether unlikely that this is the same Ambrosius mention'd by Eusebius in the life of Constantine, who writes thus. Odoacer King of the Goths having subdued Italy wrote kind and familiar letters to St. Severin, desiring him to ask of him what favour he pleas'd. This he did in consideration that the same holy Bishop had foretold him that he should reign there. The Holy man accompanied with so kind an offer, request'd him to free from banishment a certain person well deserving, who had been thereto condemn'd by the said King. Which passage being read by Severin, he thus saith. As concerning this Ambrosius, my opinion is that he is the same who arriv'd first into Britain, with great numbers of Britons, and in full degree assist'd the fleeing of that Island from the oppression of the barbarous Saxons. Thus writes the learned Cardinal, though he erroneously places the beginning of Odoacer's reign in Italy.

Several years pass'd, after the Election of Ambrosius, either in peace, or not confidently was between the Britons and Saxons. The circumstances of which time is thus described by St. Bede: The Britons, under the conduct of Ambrosius Aurelianus a modest Prince, and also that of the Roman race had remain'd after the slaughter made by the Saxons, in which his person who had worn the Royal Purple were slain, providing at last that Palladium Britain to render a grove them an overthrow: And from that time was the Britons, and now the Saxons were the better in small encounters, till at last the force of strangers arriving the Saxons got possession of the whole Island.

During this little disturbed time it was that St. Patrick, many years before return'd from Ireland, dy'd in his solitary retreat at Glendalough, as already hath been declared before the proper time, because we would not too unnecessarily lay down the story of that glorious Apostolical saint. Concerning whom thus was said in the antiquities of Glendalough: In those days after the death of Ambrosius, Ambrosius Aurelianus reigned over the Britons, and the Saxons grew strong, multiplying exceedingly. Then it was that St. Patrick the Apostle of Ireland, and first Abbot in the Isle of Wales, after he had sufficiently instructed the forlorn Brethren in Regular Disciplines, and competently enrich'd that Monastery with possessions procured from Kings and Princes, at last join'd by nature in the thirty ninth year after his return to the said Island: And was buried in the old Church on the right hand of the Altar by

direction of an Angel, a great flame likewise in the sight of all breaking forth in the same place.

7. The Irish Writers eagerly contend against this and other British testimonies concerning St. Patrick's being buried in Britain: confidently assuming that his Body reposes in the Church of Downpatrick in Ireland: Whose assertion likewise seems to be confirm'd by St. Bernard, who in the life of St. Malachias a Holy Irish Bishop writes that St. Patrick's body rests in the See of Armagh: accompanied with those of St. Columbanus and St. Bridget. But this controversy may be commodiously enough compos'd, as many of the like nature have been, by replying, that some considerable Relics of his Sacred Body have been request'd by the Irish from the Britons and deposited at Down: Which Relics have after by mistake been reputed his entire Body: a world of examples of the like error being extant in Ecclesiastical History.

## XL CHAP.

## XI. CHAP.

1. Hengist's victory.
2. J. C. Ella a Saxon invades Essex: where he crosses the Kingdom of the South-Saxons.
6. 7. C. King Ambrosius marches Northward against Hengist: His plow war: and Victory.
10. 11. C. Hengist a Prisoner: sentenced to death by the cruel sentence of a Bishop.
12. Hengist's son Hesa succeeds in the Kingdom of Kent.

1. **A**FTER some years cessation, or at least slight incursions occasionally exercis'd between the Britons and Saxons, in the year four hundred seventy three Hengist obtain'd an important Victory against the Britons, for thus we read in Ethelwerd a Noble Saxon Writer: The space of eight years being compleas (after the Battell at Wippeddett) Hengist together with his son Hesa took up arms against the Britons once more: whose army they decamp'd, and caried away immense spoyle. This Victory is not expressly mention'd by any other Historians: but may be conceiv'd to be in general words intended by Bede and St. Bede in this expression, From that time sometimes the Britons, and sometimes their Enemies had the Victory, till the year wherein the Mountain of Bath (Mons Badonicus) was besieg'd: which was ten years after this combat.

2. In the year of Christ four hundred seventy seven, Hengist perceiving that with his present forces he could make no progres

A.D. 473.

Ethelwerd. l. ii.

Bede l. i. c. 16.

A. D. 477.

against



K. A. AM-  
BROSINS.

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K. A. AM-  
BROSINS.

A. D. 487.

against so valiant a Captain as Ambrosius, nor yet maintain the Province lately given him by Postigern for his redemption, since for new and greater supplies out of Germany. Whereupon a famous Saxon Captain called Aila, with his three sons Cymen, Hloving and Gifo, attended with a numerous army and strong fleet took sea, and by Hengist's directions bended their course to the southern shore of England.

Hengist's Li.

4. The order and success of this expedition is thus described by Henry of Huntingdon. The great Saxon Commander Aila with his sons and navy, furnished with a strong and well ordered army landed in Dorset at a place called Cymen-shore (from the name of Aila's eldest Son). And while the Saxons were landing from their ships, the Britons saw'd a loud cry, at which a world of people repaired to them from the plainer adjacent. And straight a combat began. The Saxons men of high stature and courage receive a storm of arrows, and the Britons must immediately fly upon their enemies, for were easily slain by the Saxons who kept themselves together in close bodies. Then the Britons which still came in to aid their countrymen, were suddenly discouraged by the noise they heard of the defeat of the former. They were all therefore put to flight as far as the next Wood called Andredesflete. And the Saxons possess'd themselves of the banks of English being toward the sea, every day by little and little enlarging their limits, till the ninth year after their coming.

Id. Id.  
A. D. 487.

4. In which ninth year, which Aila and his sons boldly entered further into the country. The Princes and Nobles of the Britons met in arms together at a place call'd Marneduburn, and fought against the Saxons. The victory was doubtful: for on both sides the Armies were much impaired and weaken'd: so that each of them retired back to their own quarters.

5. Mathew of Westminster adds that Aila with his Sons were forced to forsake the field. So that perceiving that he had not strength enough to make good his present conquests, much less to enlarge them, he sent two Germans for new supplies: till the coming of which he lay still upon the defensive. But after their arrival he courageously continued his progress in gaining more territories, till he established a new Kingdom of the South-Saxons in those parts.

A. D. 487.

6. While King Ambrosius employ'd his forces to repulse the Saxons in these Southern regions, Hengist having well furnished his Kingdom of Kent, took a journey into the Northern Provinces: where joining himself with the Picts and Scots, he took many Cities and towns, before the Britons could oppose him: and for the security of his new conquests he built many Castles and strong holds: and wheresoever he came, he demolish'd all Churches. Of which King Ambrosius being informed, he with great courage, as in God's cause, march'd after

him: And, faith Richard White, while he pass'd on his journey, beholding the ruins of walls, the lamentable ruins of Churches, and miseries of the poor people, he could not refrain his tears: Whereupon by Poet he is promised. Almighty God, that if he would, give him the Victory over the impious Saxons: he should reform and rebuild all the Churches destroyed.

7. How his great Vow was approved by God the success demonstrates, thus related by Mathew of Westminster. In the year of Christ four hundred eighty seven, Ambrosius having gathered a great Army of Britons, resolved to provoke the Saxons to a combat. Marching therefore with his army to the North, he found Hengist with his forces beyond Humber. Hengist inform'd of his approaching, boldly went to meet him, with an intention to set upon his army unawares, in a field call'd Marnsbury through which Ambrosius was to pass, whom he hoped to find unprovided. But the British King had notice of his design, which he had before march'd in the same field. At last the two Armies meeting in good military order, a fierce battle was begun, and much blood shed on both sides. But at last through perceiving his army to grow ground, and that the Britons began to prevail, he presently fled to a town call'd Carboron, now Canterbury. But considering the weakness of the town to resist, he left his only safety consisted in the strength and power of his followers. Ambrosius pursued him, and by the way pass'd by the forest of the Saxons so found. Then having obtained the Victory, he with great Spoils and Prisoners got back to the end of Britain.

8. As for Hengist, he fortified his camp as well as he could, near the said town: And after a few days, faith Camden, he was forc'd to come to a battle before his camp, which was fatal to him and his: for the greater part of his army was cut in pieces, and himself being taken prisoner, was beheld by the Britons.

9. The battle, faith Hloving, was fought in the banks of the River Dun. And the name how Hengist was taken prisoner was this. The valiant King Dula or Consul of Gloucestre (Gloucestria) had an earnest desire to see with Hengist. Therefore with the forces under his command purposely passing through the Enemies' quarters, he at last found him: and laying hold on the fore part of his helmet, with main force he drew him in among his own troops flying. God at last hath fulfill'd my desire: In a he who hath given me the Victory. Presently after this the Saxons fled, every one his own way: whom Ambrosius pursuing, manfully slew. Of the sons of Hengist with the greatest numbers, fled to York: But Aila and two or three went back themselves to another City call'd Melud. After this Victory Ambrosius took the City Caer-euan, which he entered triumphantly, staying there only three days.

10. The same Author consequently relates the manner how Hengist was sentenced and executed after the fight. After

A. D. 487.

R. Vm. 17.

N. W. 17.  
A. D. 487.

A. D. 488.  
Camden's  
Britann.

Heng.  
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tho,



Kilmer  
S. 11.

A.D. 488.  
1140

who, faith he, Ambrosius calling his Captains together, commanded them to decree what should become of Hengist. Wherupon Eldad Bishop of Gloucestre, who was also brother of Aldel, imposed silence on them all: and grasping his sword for rage, he thus said, Though all here profess had a desire to see him free, I my self would not him in power. Why doe you delay, O effeminate Britons? Did not Samuël a Prophet having taken the King of Amalek prisoner in a battle, cut him in pieces, and limbe after another, saying, As thou hast made many Mothers children, so will I make thy mother children this day? Doe you therefore deale in the same manner with this barbarous King, who is another Agag, and has despoil'd a world of British Mothers of their children. When he had thus sayd, Eldad drew his sword, and leading him out of the City cut off his head, sending his soul into hell.

12. If this relation be true, Eldad shew'd himself an unmercifull man, and one who forgot the duty of a Christian Bishop, who ought rather to have mitigated the rigour of other mens sentences, then to pronounce so cruell a iudgment, whilst others, who were soldiers too, held their peace. He therefore little deserves the commendation given him by. *Poet* for his piety and prudence, which he ill express'd when grasping his sword for rage, he extorted a Captive Kings death from an Assembly of soldiers. The Book of *British Orations* for which the same Author likewise reckons him among the ancient British Writers, probably proceeding from the same spirit, deserved rather to be forgotten, then recorded as in honour of our Ancestors.

13. After this to signall a Victory Ambrosius mindfull of his vow, call'd together workmen, Masons and Carpenters, and took care to repair the Temples of God which had been destroyed: and placing in them Priests and other Clergy-men, he reduc'd the Divine service to the former order. And wheresoever he found any idols or Temples of false Gods, he defac'd them utterly out of the memory of men. He was studious to inferre justice and peace especially to Ecclesiastical persons: and confer'd on them liberrall revenues, enjoining them all to pray for the Kingdom and State of Gods Church.

14. Hengist being thus dead, his Son Aesc succeeded him in the Kingdom of Kent. He is call'd Oise by S. Beda, who adds that from him the succeeding Kings of Kent were call'd Oskings. As for his other Son Ossa, in the former narration of *Florilegius* said to have fled to York, nothing can be found of him among the *Ancient Writers*. So that small credit is to be given to what *Modern Historians* relate concerning him, that King Ambrosius bestow'd on him the Province of Gallway in Scotland: since in those days that Province was not in the disposall of the Britains.

XII. CHAP.

1. S. S. Brigit comes out of Ireland into Brittany, for Relicks: and returns.

1. THE same year in which Hengist was slain the Holy Virgin S. Brigit came out of Ireland into Brittany, as we find recorded in the *Antiquities of Glasfenbury*, and her business was to obtain some Relicks of her most dear and honour'd Patron S. Patrick: for she had been his Disciple, and a great admirer of his sanctity, which she zealously imitated. Being in Brittany, she pass'd some years in a certain small Island near Glasfenbury, where there was an Oratory consecrated to the honour of S. Mary Magdalen: The Island was called Bekery, or the Little Island. Afterward, having left behind her scripp, chain, bell, and other vestments of her own weaving, which for the memory of her Sanctity are there expos'd, she return'd into Ireland, where not long after she rested in our Lord, and was buried in the City of Down.

2. This is that famous Virgin for her Sanctity and miracles venerated by Gods Church on the first day of February: On which day we read in the *Martyrologes of Rome*; S. Beda and Add these words, This day is celebrated the Memory of S. Brigid a Virgin, who in testimony of her virginity having touch'd the Wood of an Altar, it became presently green. Her death is frequently assign'd by writers to the eighteenth year of the following Century. But truer Chronology, faith Bishop Fisher, makes her to our live S. Patrick, only thirty years,

XIII. CHAP.

1.2. S. S. Sophia a British Martyr, and Bishop of Beneventum.

1. IN our English Martyrologe on the four and twentieth of January there is a commemoration of a British Saint and Martyr call'd S. Sophia: whose death is assign'd to the four hundred and ninetyeth year of our Lord.

2. This S. Sophia was the Son of Guilelm Prince of the Ordovices, or Northwales. He undertook a Monasticall Profession in a Monastery built by himself in the same Province. It is written of him that he had such devotion to our Lords Passion, that he made three pilgrimages to Ierusalem to visit the marks and footsteps of it. He had likewise a great Veneration to Rome, and those

A.D. 490.

XII. Ch.

A.D. 488.

Antiquit.  
Glasfen.

Martyrolog.  
Rom. &c.  
1. Febr.

Fisher. Pro-  
word. 824.  
& 901.

XIII. Ch.

A.D. 498.  
Martyrolog.  
Anglic.  
24. Januar.

place,



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places which had been consecrated by the blood and Martyrdom of the two Princes of the Apostles.

3. At his being there *S. Felix*, or his Predecessour *S. Simplicius* sat in the Apostles Chair: By whom he was consecrated Bishop of *Beneventum*. Which see he governed with prudence and Sanctity, till at last he was slain by an impious Pagan whilst he was at the holy *Altar* celebrating the Mystery of our Redemption.

4. This *Saint Sophia*, was by another name call'd *Cadoc*, being the same who gave advice to *Saint Ithurn* to forsake a secular life, as hath been already declared. And he is to be distinguish'd from another *Saint Cadoc*, who was an *Abbot*: concerning whom we shall treat in the year of Grace five hundred.

## XIV. CHAP.

1. 2. &c. Of *Saint Keyna* daughter of *Bragann* Prince of *Brecknock*: And of her Brothers and Sisters.  
4 &c. The Gifts of *S. Keyna*.

1. NO less famous at the same time was the Holy British Virgin *Saint Keyna*, whose death in our Martyrology is likewise placed in the same year four hundred and Ninety. Inasmuch she was for her Birth, being the Daughter of *Bragann* Prince of that Province in *Wales* which from him was afterward called *Brecknockshire*: but more illustrious for her zeal to preserve her Chastity, for which reason she was call'd in the British language *Keyn-vayre*, that is, *Keyna the Virgin*.

2. This Prince *Bragann*, or *Brarhanus*, the Father of *Saint Keyna* is said to have had twelve sons and twelve daughters by his Lady call'd *Marcella* daughter of *Theodoric* son of *Tethphal* Prince of *Garthmadrin*, the same region call'd afterward *Brecknock*. Their first born Son was *Saint Canoe*, of whom we shall speak ere long. And their eldest daughter was *Glada* who was mother of *Cadoc* by *Saint Gwily* a Holy King of the Southern Britons. The second daughter was *Melania* the Mother of the Holy Arch-Bishop *Saint David*. Thus writes *Cappgrave*, neither doth he mention any other of their children besides *S. Keyna*.

3. But in *Giraldus Cambrensis* another daughter is commemorated call'd *Saint Almedha*, of whom more will be said presently. And *David Powel* makes mention of a fifth named *Tydvall*, who was the wife of *Congen* the Son of *Cadel* Prince of *Powysland*; and mother of *Brochmael* surnamed *Scithroc*, who slew *Ethelred* King of the Northumbrians.

4. Concerning the Holy Virgin *Saint Keyna* we find this Narration in the Author of her life extant in *Cappgrave*: she was of Royal blood being daughter of *Bragann* Prince of *Brecknockshire*. When she came to ripe years, many Noble persons sought her in marriage. But she utterly refused that state, having consecrated her virginity to our Lord by a perpetual vow. For which cause she was afterward by the Britains called *Keyn-vayre*, that is, *Keyna the Virgin*.

5. At length she determined to forsake her country, and find out some desert place where she might attend to Contemplation: Therefore directing her journey beyond *Severn*, and there meeting with certain woody places, she made her request to the Prince of that country that she might be permitted to serve God in that solitude. His answer was that he was very willing to grant her request: but that the place did so swarm with serpents, that neither men nor beasts could inhabit it. But she constantly replied, that her firm trust was in the name and assistance of Almighty God, to drive all that poisonous brood out of that region.

6. Heropes the place was granted to the Holy Virgin: who presently prostrating herself in fervent prayer to God, obtained of him to change all the serpents and vipers there into stones. And to this day the stones in that region do resemble the windings of serpents through all the fields and villages, as if they had been framed so by the hand of the engraver.

7. Our learned *Camden* in his diligent search after Antiquities seems to have visited this country, being a part of *Somersetshire*, though he is willing to disparage the miracle: His words are, On the western bank of *Avon* is seen the town of *Cannham*. Some are of opinion that it was named so from *Keyna* a most holy British Virgin who according to the credulous persuasion of former ages is believed to have turn'd serpents into stones: because such like miracles of sporting nature are there sometimes found in the Quarries. I myself saw a stone brought from thence representing a serpent rolled up into a spire: The head of it stuck out in the outward surface, and the end of the tale terminated in the Center.

8. But let us prosecute the life of this Holy Virgin. Many years being spent by her in this solitary place, and the fame of her Sanctity every where divulged, and many Oratories built by her, her Nephew *Saint Cadoc* performing a pilgrimage to the Mount of *Saint Michael*, met there with his blessed Aunt *Saint Keyna*: as whose sight he was replenish'd with great joy. And being desirous to bring her back to her own country, the inhabitants of that region would not permit him. But afterward by the admonition of an Angel the holy Mayd returned to the place of her Nativity: Where on the top of a



hillock seated at the foot of a high mountain she made a little habitation for her self: and by her prayers to God obtained a spring there to flow out of the earth: which by the merits of the Holy Virgin afforded health to divers infirmities.

9. But when the time of her consummation approached, one night she by the revelation of the holy Ghost saw in a vision, as it were a fiery pillar, the base whereof was fixed on her bed: Now her bed was the pavement strew'd over with a few branches of trees. And in this vision two Angels appear'd to her. One of which approaching respectfully to her, seem'd to take off the sack cloth with which she was covered, and instead thereof to put on her a smock of fine linnen, and over that a tunic of purple, and last of all a mantell all woven with gold. Which having done, he thus said to her. Prepare yourself to come with us, that we may lead you into your heavenly Fathers Kingdom. Hereupon she wept with excess of joy and endeavouring to follow the Angels she awak'd, and found her body inflamed with a fever, so that she perceiv'd her end was near.

10. Therefore sending for her Nephew Saint Cadoc, she said to him: This is the place above all others beloved by mee: Here my memory shall be perpetuated. This place I will often visit in spirit if it may be permitted mee: And I am assured it shall be permitted mee, because our Lord has granted mee this place as a certain inheritance. The time will come when this place shall be inhabited by a sinful people, which notwithstanding I will violently run out of this state. My Tomb shall be a long time unknown: till the coming of other people whom by my prayers I shall bring hither: them will I protect and defend, and in this place shall the name of our Lord be blessed for ever.

11. After this, her soule being ready to depart out of her body, she saw standing before her a troop of heavenly Angels, ready joyfully to receive her soule, and to transport it without any fear or danger from her spirituall Enemies. Which having told to those who stood by, her blessed soule was freed from the prison of her body on the eighth day before the Ides of October. In her dissolution her face smiled, and was all of a rosy colour: and so sweet a fragrance proceeded from her sacred Virgin-body, that those who were present thought themselves in the joy of Paradise. S. Cadoc buried her in her own Oratory, where for many years she had lead a most holy mortified life, very acceptable to God,



## X V. CHAP.

1. 2. Of S. Almedba sister to S. Keyna: and strange things hapning on her solemnity.
3. Of her Brother Saint Canoe: and his wreatsh.
4. Of Saint Eliane King of Breckneck: and Martyr.

1. **T**O the Gests of this Holy Virgin Saint Keyna we will here adjoyn what remains in ancient Monuments concerning her sister Saint Almedba, her Brother Saint Canoe. There are, saith Giraldus Cambrensis, dispersed through severall provinces of Cambria many Churches illustrated by the names of the Children of Braganus. Of these there is one seated on the top of a certain hill in the region of Brecknock, not far distant from the principall Castle of Aberbadni: which is called the Church of Saint Almedba: who rejecting the marriage of an Earthly Prince, and espousing her self to the Eternall King consummated her life by a triumphant Martyrdom. The day of her solemnity is every year celebrated in the same place the first of August: Wherein great numbers of devout people from far distant parts use to assemble, and by the merits of that Holy Virgin receive their desired health from divers infirmities.

2. One speciall thing usually hapning on the solemnity of this Blessed Virgin, seems to mee very remarkable. For you may oftentimes see there young men and maids sometimes in the Church, sometimes in the Church-yard, and sometimes whilst they are dancing in an even ground encompassing it, to fall down on a sudden to the ground: at first they lie quiet, as if they were rapt in an Extasy: but presently after they will leap up, as if possid with a frenzy, and both with their hands and feet before the people they will represent whatsoever servile works they unlawfully performed upon Feast-days of the Church. One will walk as if he was holding the plow, another as if he were driving the Oxen with a gad, and both of them in the mean time singing some rude tune, as if to ease their toyle. One will att the trade of a shoemaker, another of a tanner, a third of one that were spinning. Here you may see a mayd busily weaving, and expressing all the postures usual in that work. After all which being brought with Offrings unto the Altar, you would be astonish'd to see how suddenly they will return to their senses again. Hereby, through Gods mercy, who rejoices rather in the conversion then destruction of sinners, it is certain that very many have been corrected and induced to observe the Holy Feasts with great devotion.

3. As touching their Brother Saint Canoe, the fame of his sanctity was most eminent among the Britons. His name is consign'd in our English Martyrologe on the eleaventh of

Girald. Cambrensis. lib. 1. c. 12.

Martyrolog. Angl. 11. Febr.



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February : where likewise he is sayd to have flourish'd in all vertues about the year of Christ four hundred ninety two. To him most probably is to be refer'd that which is reported of the *Wreath* (*Treues*) of *S. Canane* (for so he calls him :) which the inhabitants of that country esteem to be a precious Relick and of wonderful vertue : inasmuch as when any one is to give a testimony by Oath, if that *Wreath* be plac'd in sight, he dares not presume to commit perjury.

Martyr.  
Aug. 19. 498.

4. Our Martyrologe also among other Saints of this time commemorates the death and Martyrdom of a King of *South-Saxons* called *Clutane* or *Clutane*, on the nineteenth day of *August*, in the year of Grace four hundred ninety two. Concerning whom we read in *Cappreus* that he was a Prince very observant of peace and justice among his Subjects: and that in the end he became a Martyr, adorn'd with a celestial crown for his vertues and merits, and particularly his Chastity and purity from carnal delinquencies. For he was murdered by treason of a certain impious wretch, whose name is perished with him But to return to the publick affairs of these times between the Britains and Saxons.

4p. Capp.  
in Clutane.

XVI. Ch.

## XVI. CHAP.

1. 2. 3. The division of the Kingdom of the South-Saxons.
4. Of the City *Anderida*.
5. Two Metropolitans constituted.

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1. IN the year of Grace four hundred ninety one is plac'd by our best Historians the beginning of the Kingdom of the South-Saxons: which as it began on a sudden and more timely then the rest, so was it likewise the first that fayled, and the last which embraced the Christian Faith. The manner how this New Kingdom was erected is thus described by *Henry* of Huntingdon:

Huntingdon.

2. Then began, saith he, the Kingdom of *Suffex*, which Ella a long time held, and adorned with great power. He had received great recruits out of Germany, so that being confident of his forces, he in the third year after the death of *Hengist*, the Roman Emperor *Augustus* then reigning, layd siege to the strong City of *Andredocaster*. Whereupon the Britains were gathered together in infinite numbers to raise this siege, and both day and night vexed the besiegers with ambushes and incursions. But they nothing discouraged, gave continual assaults on the City, and in every assault the Britains sett on their backs, throwing arrows and darts upon them. So that they were forc'd to give over the assault, and turn their forces against them. But the Britains being more nimble, quickly

ran into the woods : and when the Saxons returned to the walls, they follow'd them at their backs.

3. By this means the Saxons were a long time extremely harass'd, and great slaughters were made of them : Till at last they were compell'd to divide their Army into two parts, that whilst one was employ'd in expugning the City, the other part might be in a readiness to fight with the Britons from without. Then indeed the besieged being weaken'd with famine, could no longer resist the Saxons, by whom they were all consum'd with the sword, so that not one escap'd. And moreover in revenge of the great losses sustain'd by the Saxons during this Siege, they demolish'd the City utterly, so that it was never built again. Only the marks of the place where a most Noble City had been seated, might be seen by passengers.

4. The City here call'd *Andredocaster* was by the Romans call'd *Anderida*. *Guido Panciroli* discoursing on the officers subordinate to the Count of the Saxon-shore in Brittany makes mention of a Provost of a company of soldiers call'd *Abulei* at *Anderida*, no doubt plac'd in this City near the Sea, to defend the Coasts from the Saxon Pirates. But when the Romans who maintain'd these garrisons, had quitt'd the Island, the shores were left unguarded, and so expos'd to the invasions of the Germans. There now only remains a great forest, call'd by the Saxons *Andredswald*, and by the Britains *Crid Andred*, which continues the name of *Anderida*, anciently seated near it, saith *Comden*.

5. About this time King *Ambrosius* is said to have come to the Mount of *Ambri* near *Caer-carer* ( Now call'd *Salisbury* ) where *Hengist* had treacherously slaughtered so many Princes : for whom he intended to raise a famous Monument. There also he is sayd to have constituted two Metropolitans, *Saint Sampson* at *Torck*, and *Saint Dubricius* at *Caer-leu*.

Martyr.  
Aug. 19. 498.Cappreus in  
Clutane.

## XVII. CHAP.

XVII. Ch.

1. 2. 3. A Victory of the Britains at the Hill *Badonicum* : where that hill was seated.
4. 5. Prince *Arthur* was in this Battell: he confides in the protection of our B. Lady.

1. THE second year after the erection of this New Kingdom of the South-Saxons, was illustrious for a great Victory obtain'd by the Britains against

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subl. 1. 1. 1.

the Saxons at the Hill call'd Badonicum. Concerning which *Saint Beda* thus writes: The Britains conducted by their famous King *Ambrosius* take courage, and provoking the Victorious Saxons to combat, by the Divine favour obtained a Victory over them. After which sometimes the Britains, sometimes the Saxons got the upper hand, till the year forty four after their arrival in Britain, in which the Saxons were besieg'd on the Mountain call'd Badonicum, and a great slaughter made of them. This passage *Saint Beda* transcribes out of our British Historian *Gildas*, who in the end of it adds these words, *This was the year of our Nativity.*

Gildas de-  
id.

Popul. 1. 1.

2. This Mountain is by *Polydore Virgil* interpreted to be *Blackmore*, through which the River *Tese* (*Arthesis*) runs, between *Torkshire* and the Bishoprick of *Durham*: Where the Saxons were assembled, expelling great supplies out of Germany: But being encompass'd by the Britains, by whom also the Sea-coasts were strongly guarded, the Saxons press'd with want of provisions were forced to come to a battell, in which they were with great slaughter put to flight.

Huntingd. 1.

Camden in  
Somersetshire.

3. *Henry* of *Huntingdon* acknowledges ingenuously that he was utterly ignorant where this Mountain *Badonicum* was seated. But *Camden* with very great probability makes the territory of the ancient City of *Bath* in *Somersetshire* the scene of this battell and victory, which City saith he is by *Ptolemy* call'd (*TATA OREAN*) *Hot Waters*, by *Antoninus* (*Aqua Solis*) *Waters of the Sun*, by the Britains *Cair-Baden*, by *Stephanus Badon*, in Latin *Bathonia*, and at this day by us *Bathe*. This City about the forty fourth year after the coming of the Saxons was by them besieg'd. But the British Prince *Arthur* coming upon them, they were forced to retire to the Mountain *Badonicum*, where after a long and desperate fight they were overcome, and great numbers of them slain. The scene is to be that Mountain which is now call'd *Bannestown*, at the foot whereof is seated a little village call'd *Bathesme*, where to this day are seen rampires, and trenches the Marks of a Camp.

Malmshurien-  
1. 1.

4. We are not yet so to ascribe this victory to *Arthur*, as to exclude *Ambrosius* from his share, to whom *Saint Beda* principally ascribes it. For *Ambrosius* was the Conductour in chief of the British Army, under whom *Arthur* his Nephew, being Son to his Brother *Uther*, penitentes, was a Captain & principall Officer. For thus writes *Malmshurien* of the present British affairs, King *Portimer* being lately taken away, the strength of the Britains wither'd away, and their hopes were diminish'd. And they had assuredly fall'n to ruins had not *Ambrosius* succeeded, who alone remain'd of the Roman stock, and after *Portimer* was Monark of the Kingdom. He by the assistance of the warlike Prince *Arthur* repress'd the haughty Saxons swelling with pride of their conquests.

11. 11.

5. Thus it is that *Arthur*, saith the same Au-

thor, concerning whom the Britains to this day report and write so many trifling fables. A Prince surely worthy to be magnified by true History, and not to be made the subject of idle dreamers: since he alone by his admirable courage sustain'd his declining country, and incited the minds of the Britains broken with many calamities, to resume new courage.

6. One particular concerning this Prince, is related by the same Historian, and most pertinent to the design of our History. In the siege of the Mountain *Badonicum*, Prince *Arthur*, consulting in the protection of our Blessed Lady, whose Image he carried fix'd in his arms put to flight and slew no fewer then nine hundred Saxons. And that it was his custom afterwards to make use of these spiritual arms is confirmed by other ancient Writers; For *Henry* of *Huntingdon* testifies that in a combat near the Castle *Guinnian* the same Prince carried the image of the Blessed *Mary Virgin*—mother of our Lord on his shoulders: and that whole day, by the power of our Lord *Iesus Christ* and his holy Mother *Mary*, the Saxons were put to flight, and great numbers of them peris'd. *Florus* likewise says that Prince *Arthur* shew'd, in which was painted the Image of our Lady, whom he often call'd to mind, was named *Pridwen*. Lastly the same Writer adds, that in a certain battell *Arthur* drawing forth his sword *Caliburn*, invoked the name of the Blessed *Virgin* and with great violence piercing into the midst of the Enemies troops, at one blow slew whomsoever he touch'd with it: Neither did he give over till he had slain eight hundred and forty of his enemies with his sword alone.

D. A. 491.

11. 11.

Huntingd. 1.

11. 11. 11.

11. 11.

## XVIII. CHAP.

XVIII. C.

1. The Apparition of *S. Michael* on Mount *Garganus*.
2. 3. Of *S. Richard* the first converted Saxon: His voyage into Italy: where he is made Bishop of *Andria*. His Gifts: He was present at the Consecration of the Church built to *S. Michael*.

1. About this time there was a wonderful Apparition of the glorious Archangel *S. Michael* on the Mountain *Garganus* in *Calabria*, the Memory whereof is celebrated annually by the Catholic Church on the eighth of May. The commemoration whereof challenges a place in this History, because a Holy Bishop born in Britain was present at the consecration of a Church built by occasion of the said Apparition. The name of this saint was *Richard*, Bishop of *Andria* a City of the same Region.

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2. His name shews him not to have been a Brittain, though born in this Island, For he was descended of Saxon parents, having



A. D. 493.

been the first of that Nation recorded in our Ecclesiastical Monuments to have been gained to Christ, not long after their entrance into Brittany, before, an open hostility broke forth between the Nations.

Office Bishop  
and in 1581  
A. D. 1581.

3. Concerning him we read thus in the Ecclesiastical office of his Solemnity in the Church of Andria: Richard, by Narian an Englishman, was born in that Island of Ithusa in the year of Grace four hundred fifty five, at which time S. Leo the first governed the Church, and Marcellian the Roman Emperour, when Aetilla infested Italy. He is here improperly call'd an Englishman: for though the Angles were at that time in Brittany, and probably S. Richard was descended of a family of that particular Nation, yet many yeares past before the Island received from them the appellation of England.

Ibid.

4. The said office further prosecutes the Narrative of the piety and innocence expressed by this Saint even in his tender years: how averse he was from wantonness and luxury incident to that age, wholly giving himself to reading of Holy Scripture, conversing with men of learning and virtue, &c. inasmuch as he gained not only fervent love from his parents, but veneration from his companions and strangers.

5. But because the following wars, and especially the idolatrous rage of his countrymen the Aetians, furious enemies of the Religion to which our Lord had call'd him, were a hindrance to his free progress in piety,

Ibid.

there we further read how he was miraculously visited to forsake his country, and to depart into Italy: For thus it follows in the said office, *When the blessed S. Richard was religiously nurtured in his devoutness and prayers to God, there appear'd to him in sleep the glorious Apostle S. Peter, commanding him in the name of Almighty God to take a journey into Andria, and there to preach the word of God to the Andrians: That he should not apprehend the length of the way, or the threatening of Infidels, because our Lord would be present to assist him. Having said this, the Apostle vanish'd. And S. Richard being awak'd from sleep immediately rose, and casting himself before a Crucifix gave humble thanks to God and devotion for this Vision: he then following to forsake his brethren, who were profane of power and enormous, and taking leave of his dearest friends, began his journey without standing there any longer to detain him. Being arriv'd at Rome, he address'd himself to the Holy Pope Gelasius, and declar'd what commands had been in a Vision impart'd to him by the Holy Apostle S. Peter: whereupon beseeching him that such his permission and blessing, he might go to Andria, there to fulfill the missionary charge of him. Gelasius hearing this did greatly rejoice, and observing the venerable aspect of S. Richard, together with his gravity, ordain'd him Bishop of the Church of Andria, and commanded him that whithersoever he went, he should preach the Gospel of Christ: and this done, kiss-*

ing the holy man, he gave him his benediction.

6. Through the whole course of his journey S. Richard accordingly preach'd the word of God, and by many miracles and cures wrought on the sick converted many to the Faith and worship of the true God: till at length he arriv'd at Andria. There before the gate of the City he saw a blind man, and a woman lame and contracted together, both which begg'd an Alms of him. Whereupon he began to expound to them the word of God, even and perceiving the blind man to be devoutly attentive to his speeches, he said to him: If thou wilt believe in Iesus Christ and be baptis'd, thou shalt receive thy sight. Who answer'd, I believe in Iesus Christ whom thou preachest, and I beg that I may be baptis'd. Affirm as thou hast said, the Holy man with his hands making the sign of the Crosse upon the blind mans eyes, he immediately recover'd his sight, and casting away the slaves which had help'd him in walking, he gave due thanks to God and to S. Richard, by whom he had been enlighten'd. As for the woman, when she saw this miracle, she likewise was converted: and S. Richard seeing her Faith, took her by the hand, whereupon she presently rose up straight, and walking cry'd with a loud voice, There is onely one most high God, who by his good servants hath made men whole. At these exclamations of the woman the greatest part of the City met together, and attending to the Holy Bishops preaching were in a short time converted, God working many other miracles by him: and having broken down all their Idols, were baptis'd by him.

7. Not long after this there follow'd the forelayd Apparition of S. Michael to the people of Siponto, who commanded them to erect a Chapel there in his name: This they signified to their Bishop Laurentius, and he to Pope Gelasius, desiring his advice, what was to be done. His answer was, that such being the will of the blessed Arc'angel, a Church should forthwith be built. And that this should be executed by the Holy Bishops, Laurentius of Siponto, Sabinius of Canusium, Pelagius of Salapia, Roger of Canus, and Richard of Andria.

8. Then follows a Narrative how the two Holy Bishops Roger of Canus, and Richard of Andria performed their journey to Siponto on foot with daily fasting, toylsome labour, and incommodity from the burning heat of the Sun. Which incommodity on their prayers was miraculously remedied by the flying of a mighty Eagle over their heads, which shadow'd them during all their journey to Siponto. At their arrivall they executed what had been enjoyn'd them, as we read in the publick office of the Church. To conclude, no more doe we find recorded of this Holy Bishop, but his holy and happy death, commemorated in our Martyrology on the Ninth of April.

Martyrology  
April 9.



## XIX. CHAP.

1. 2. 3. *The coming of Cerdic the Saxon, founder of the West-Saxon Kingdom.*

IN the year of Grace four hundred ninety four a third Noble German call'd Cerdic arriv'd in Britanny. For having heard how by the valour of the Saxons two Kingdoms had been there erected, he resolv'd to pretend likewise for a share in the spoiles; being a man of high spirits, and noble descent, as having proceeded from the stock of Woden, one of the German Gods.

Hunting.

His coming is thus describ'd by Henry of Huntingdon: In the forty seventh year after the first coming of the Angles, Cerdic and his son Centric, attended with five ships, arriv'd in Britanny, and landed at a place afterward call'd Cerdic shore. The same day great multitudes of the Britains meeting, fought with them. The Saxons having ranged their forces in order stood immovable before their ships. The Britains boldly set on them, and then retired, but were not pursued by the enemy, who resolv'd not to quit their place. Thus was continued the fight, the Britains sometimes charging, and then retreating, till the night darknes sever'd them. After which the Britains having experience of the fierceness of these new-come strangers, departed: so that neither side could boast of a Victory. Yet this advantage the Saxons had, that they took possession of their enemies shore, and by little and little enlarg'd their conquests along the sea coast.

Their landing was in the Province of the Ictus, comprehending Suffolke and Norfolk: yet there they settled not. But marching through the Island, they came into the Western parts, where in time they erected the new powerfull Kingdom of the West-Saxons.

## XX. CHAP.

1. 2. 3. *Viter Pendragon a Son of K. Vortigern comes with forces into Britanny: And continues the murder of K. Ambrosius. But is slain by K. Viter.*

THE Britains though they had seen their Island thus dismembred, and on all sides oppress'd by barbarous enemies, yet sustained a greater damage by civill dissensions, rais'd by a Son of the late King Vortigern call'd Viter, who in the end treacherously depriv'd them of their Noble King Ambrosius.

2. This Viter after the death of his Father Vortigern seeing the minds of the Britains, out of hatred to his Father, inclin'd to Ambrosius, fled into Germany: where he remained severall years endeavouring to gather forces sufficient to place himself in the throne of his Ancestors. At length in the year four hundred ninety six he came, saith Florilegus, with a powerfull and well furnish'd Army, and landed in the Northern parts of the Island, intending to revenge his own and his fathers injuries upon Ambrosius. Who upon news hereof gathered likewise an Army, and march'd speedily to meet him. Shortly they came to a battell: in which Viter was overcom and forc'd to fly.

3. His refuge was into the country of the Scots, where again recruiting his army, he return'd to try his fortune once more against the Britains. But hearing that Ambrosius lay sick in the City of Winchester, he thought it best to work his revenge by treason, rather then open force. Therefore by gifts and promises he hired a certain Saxon, call'd Eopa, to fain himself a Physician and a Britain, and by that means to attempt the murder. Who under this feigned shew, and with a pretence of great piety and affection to the King being admitted, mingled poison in a potion administred to him, of which Ambrosius presently dyed in the one and thirtieth year of his reign.

4. But Viter did not long enjoy the fruit of his Treason: For Viter-pendragon the Brother of Ambrosius, who during his Sicknes was Generall of the British forces, marching against Viter, in a battell slew him and all his Captains that came along with him, over whom he obtain'd a signall Victory.

5. The year following, saith Florilegus, Viter the Brother of the late King Ambrosius came with host to Winchester, and calling an Assembly of the people and Clergy of the Kingdom, took on him the Crown of Britanny, which was said to have been set on his head by the Holy Bishop Dubritius. And calling to mind how the year before a Comet had appear'd of a wonderful magnitude, darting forth many one beam, at the end whereof was seen a globe of fire shaped like a dragon, one of whose mouth proceeded two beames, one reaching to Gaule, and the other shooting towards Ireland, which ended in seven lesser beames: For this reason he commanded two Dragons to be made of gold like to that which had appear'd: One of them he gave in oblation to the Church of Winchester: the other he carried with him, placing it in every combat in his Busyness. And from that time he was call'd in the British language Viter-pendragon. And hence it is that to this day our Kings in their warlike expeditions carry the like Busyness.

6. But Viter had no sooner put on his crown, but he was forc'd to exchange it for a Head-piece: for as the same Author relates, Ecca the Successor of Hengist and his

A. D. 494.

A. D. 496.

A. D. 497.

A. D. 508.  
Hunting. M.

Id. ibid.

fin



K. VTHER.  
PENDRAG.

A. D. 508.

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K. VTHER.  
PENDRAG.

A. D. 508.

6. Otha attended with a mighty army of Saxons invaded the Northern Provinces of Britany, and destroyed all the Monasteries between Albany and York. At last when they attempted the siege of a City call'd Alclud, Vther-pendragon came upon them with all the strength of the country, and entered battell against them. The Saxons manfully resisted, and in the end compell'd the Britains to fly as far as to a mountain call'd Daner, which they sett upon, as a place of refuge, being so distant, that they scarce knew what they did. But as last they rested upon a prudent exploit, which was to fire cannonously upon the enemies by night. This design they executed prosperously, for the Saxons being thus unexpectedly invaded, scarce rendered any combat at all, but were secretly routed: and Otha and Eika were taken prisoners, whom the King carried with him to London, where he caus'd them to be kept safe.

7. That which follows in Florilegium touching King Vthers love to Ierna wife to Gortu duke of Cornwall, on whom he is sayd to have begott Arthur, with many other Fables repugnant to all order of time, are not worth their describing. In the narration of the life of Arthur we shall follow William of Malmesbury, a far more authentick Guide then Geoffrey of Monmouth. By him we are informed that Arthur at this time was of a full ripe age, and by his assistance King Ambrosius had repress'd the Saxons.

when he came to years of understanding, chose rather to imitate his Fathers devotion, then enjoying his Principality to be exposed to the perturbations and vicissitudes of the world.

4. He had for his Master and directour in the way of Piety a learned and holy man, famous in that age, call'd Tachai, who liv'd a solitary life in all austerity among the mountains in Southwales, till he was invited by Caradoc Prince of that Province to live coenobically, and to institute young men in learning and piety, at a City call'd Penta Silurum in the Province of Monmouth: Which Region, (saith Camden, from that City Penta was by the Britains call'd Guens: And as wee read in the life of Tachai, a British Saint, it was an Academy, dedicated to the studies of literature, over which was President the said Tachai, invited from his solitude to that employment by King Caradoc the Son of Iuirium. This Office Tachai executed with great commendation, and there built a Church.

5. Under so worthy a Master s. Cadoc made wonderfull progresse in vertue and piety: and himself became a Guide in a spirituall life and Father of Monks. For which purpose he also built a Monastery, which was call'd Llanarvan, from an admirable accident in the building of it, in which (saith Harpsfield) he employ'd wild Harts, which became familiar, obedient and serviceable to him.

6. Thus both the Father and Son contemning the world, liv'd in it to God only, and dyed happily. And as touching the death of s. Gwilem the Father, wee read thus in Cyprian: When the end of his dayes approach'd, he sent to s. Dubricius who had been Bishop of Landaff, (but now had translated the Bishoprick to another place) and to his Son Cadoc, desiring the charity of a visit from them. Who came and comforted him: and after he had receiv'd the Holy Communion for a Patrician and defence of his soule, he departed to our Lord the seventh day before the Calends of April. He was honourably buried: and as his sepulcher Angels were often seen. Next persons of all infirmities coming thither, and imploring his intercession, were healed, and glorified God in his Saints. The day of his consummation is celebrated in our Martyrology on the twenty ninth of March.

7. Concerning his Son s. Cadoc, it is further related thus, That he daily sustain'd a hundred Ecclesiastical persons, as many Widows, and as many other poor people, besides strangers which frequently visited him. For though he was an Abbot, and had many Monks under his Government, yet he reserved a portion of his Fathers Principality, so he charitably distributed to such a bad need. Now we are not to iudge that hereby this s. Abbot did transgresse a Monastical Profession, which forbids Propriety in temporall goods: for in the distribution of them he only executed a pious Provision, as he did in other Goods of his Monastery.

XXI. CHAP.

XXI. CHAP.

- 1. Of s. Gwilem, a British Prince and Hermit: and of his Son s. Cadoc, and his Tutor s. Tachai.
- 2. Of s. Dogmael: and s. Bernach, British Saints.
- 3. Of s. Fiacar, an Irish Saint in Cornwall.

THE year of Grace five hundred is in our Ecclesiastical monuments mark'd with the death of s. Cadoc, not the Martyr (saith Cyprian), but the holy Abbot, Son of Gwilem Prince of the Southern Britains, and of Gladen, or Gwladus a daughter of Breghon who gave the name to the Province of Brecknock, of whom we have already treated.

1. His Father Gwilem by divine vocation, growing weary of the world, built a Church, saith Cyprian, where he began to live in great abstinence and purity of conversation. His cloathing was sack-cloth, his diet barley bread mingled with ashes, and his drink water. He usually fasted at midnight, and to abate carnall desires, cast himself into cold water. He received nothing from any, but sustained himself with the labour of his hands.

2. This retirement of his Father begun during the child hood of s. Cadoc: who

Camden in Monmouth.

Harpsfield in his Hist. Brit.

Cyprian in s. Gwilem.

Martyrol. Angl. 19. Mart. ibid.

s. He



A.D. 501.

Harpsfeld  
(99)Harpsfeld  
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B. 14. 1m.

B.

XXIII. C.

## XXIII. CHAP.

1. *Esia King of Kent, escapes out of prison.*
2. *New forces arrive from Germany to Cer-  
dic, at Portsmouth.*
3. *The Scottish Kingdom of Albania cre-  
ated.*

**E**scaped the son of Harpsfeld who had been taken prisoner by Fibber-pendrag, was confined at London: Who yet shortly after escap'd out of prison, and return'd to his kingdom of Kent: Where being not like his Father, of a stirring spirit, he contented himself with what his Father had conquer'd, enjoying quietly the fruits of his labours.

1. As for *Cerdic* who landed in North-  
folk, after some years stay in those parts, he in the year five hundred sought a more com-  
modious Seat in the Western parts of Brit-  
any. And being with his present forces un-  
able to establish a kingdom there, he sent into

Germany for new supplies: so the year fol-  
lowing there arriv'd a German captain call'd  
*Pert*, with his two sons *Bleda* and *Magla* in  
two great ships furnish'd with souldiers,  
who landed at a haven from him call'd *Pert-  
mouth*, though *Ptolemy* affirms that the an-  
cient Name of it, was (*Alpula pupa*) the Great  
haven or port. Thus writes *Mathew of Westmin-  
ster*. And *Henry of Huntingdon* adds, that this  
happ'd in the seventh year after *Cerdic* his  
first coming. Moreover that upon his landing, a  
great clamour fill'd the whole Province: Inso-  
much as the British Governour and the whole  
multitude with great boldness, but without order  
set upon the Saxons, and were presently dispers'd  
by them.

3. This year likewise whilst the Saxons  
dayly made a progresse in the Southern and  
more fertile Provinces of Britanny, the Scots  
in the North layd a foundation of their New  
kingdom at the foot of the Mountain *Gram-  
pius*, which was call'd the Kingdom of *Al-  
bany*. For so we read in the *Annals of Tygerma-  
ch*: a Writer, cited by *Bishop Fisher*, where it is  
sayd, that *Fergus the Son of Eric*, with a Nation  
call'd *Dalraids* (or *Dalreudini*) possess'd them-  
selves of a part of Britanny. And *Camden* like-  
wise writes, That *Fergus the Son of Eric* of the  
seed of *Chonare* was the first who took on him the  
Title of King of Albany from *Brun Alban* to  
the Irish Sea. And the following Kings of the  
Seed of *Fergus* in *Alpin* the Son of *Eochal* reign'd  
in *Brun Alban*. This Nation, saith *S. Bede*,  
were call'd *Dalreudini*, from *Reuda*, under  
whose conduct they first came out of Ireland.

## XXIV. CHAP.

1. 2. *Of S. Petros: His Gifts: And of  
S. Coemgen.*
3. *Translation of the Relicks of S. Petros  
Of S. Meven.*

**A**S from Ireland many Holy men  
sought a retreat for their devotions  
in Britanny: so there were not wanting  
some who from the same motives were in-  
duced, especially in these tumultuous times,  
to retire out of Britanny into Ireland. Among  
which *Bishop Fisher* exemplifies in *S. Petros*,  
who being a stranger born in Britanny lived  
in Ireland, where there was recommended  
to his care and instruction a youth of seven  
years old call'd *Coemgen* or *Kegnum*, to be by  
him educated in learning and piety. Which  
*Coemgen* was afterward Abbot of *Glindolac*.

2. *S. Petros* was by Nation a Cambrian (not  
a Cimbric, as by mistake is set down in the  
Gallican Martyrologe.) He was born of Princely  
parentage in Wales: and saith the authour of  
his life in Capgrave, from his infancy he did  
so well imitate the Faith and vertues of *Saint  
Peter the Prince of the Apostles*, that his name

A.D. 501.

A.D. 501.  
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XXIV. C.

Fisher in  
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A. D. 505

may seem to have been given him by Divine inspiration, as if God had destin'd him also to be a Rock (Petra) upon which Truth would build the Church of Brittany. When the Prince his Father was dead, the Nobles of the Country wish the consent of the whole people were desirous he should succeed in the Royalty. But he neglecting worldly pomp, assum'd with him sixty companions and with them entered into a Monastery, there undertaking a Monastical Profession. After some years spent there, he went into Ireland, where for the space of twenty years he addicted himself to the studies of literature and the holy Scriptures (There and then it was that the foresaid S. Coadjutor was recommended by his parents to be instructed by him.)

ap. V. fo.  
f. 564.

3. Having in this space, Gaith Zeland, heap'd a great treasure of learning under the most perfect Teachers of that Island, he return'd into Brittany, and in the Province of Cornuall, or Cornwall intended to employ for the benefit of others also that treasure. And to shew that he had not all this while forgotten, much lesse deserted his Religious profession, he built there a Monastery, not many miles distant from the Severn shore near a town in those days call'd Laderic, and Laffinac, and afterwards from his name Petrosflow, at this day more contractedly Padflow.

ap. V. fo.  
f. 564.

4. At this time the Saxons under Cordic had possess'd themselves of that Province: And hence it is that the Narration of his gesks follows thus in Capgrave: Asson as S. Petros with his Disciples had left their ship and were landed there, certain Reapers then at work spoke rudely and bitterly to them: and among other contumelious speeches requir'd them that their condempn'd S. Petros should for the asswaging of their thirst cause a spring of fresh water to issue out of a rock there adjoining. Thus they said either in derision of them being strangers, or for a tryall whether their sanctity was answerable to their Profession. Hereupon S. Petros, who never refused those that ask'd any thing in his power, address'd his prayers to our Mercifull Lord, and with his staffe smiting the rock, immediately there gush'd forth a spring of clear sweet water, which flows there to this day.

5. These barbarous Pagans, utterly ignorant of Christian Religion, were astonish'd at this Miracle. And when the Holy servant of God ask'd them whether there were in that Province any one who profess'd the Christian Faith, they directed him to a certain Holy man call'd Samson, concerning whom they acquainted him, that he lead a solitary life, and exercis'd himself in corporal labours, fasting, watching and prayers: and that he sustain'd life with no other thing but a small portion daily of barley bread. This it that Samson who first succeeded S. David in the See of Meven, and afterward was Bishop of Dol in Lesser Brittain: concerning whom we shall treat in due place.

ap. V. fo.  
f. 564.

6. After thirty years abode in this solitude, in which he is said to have instructed Creden, Medan and Darchan three of his principal Disci-

ples illustrious for their learning and piety, he left his Monastery of Laderic, and undertook a foreign pilgrimage, visiting Rome, and after that Hierusalem: From whence he is said to have proceeded as far as India, and to have spent seven years in the exercises of a contemplative life in a certain unknown Island of the Eastern Ocean. From which tedious voyage he at last return'd home: and with twelve companions retir'd himself into a dry and barren solitude. The Prince of that part of Cornwall was called Tendar, a man of a fierce and savage nature.

7. His death in our Ecclesiastical monuments is refer'd to the year of Grace five hundred sixty four: And he was buried in the place now call'd Petrosflow or Padflow. In which town anciently was placed an Episcopall See: which was afterward translated to another town call'd Bodmin. The reason whereof seems to have been because the Body of S. Petros which had first been simply and meanly buried at Padflow, was afterward transfer'd and honourably repos'd at Bodmin. To which purpose we find this passage in Marbore of Westminister, The Bishops of Cornwall had their See at S. Petros's of Bodmin (apud Sanctum Petrum de Bodmini) for so the words are to be corrected, saith Bishop Fisher. And the same place was meant by Harpsfield thus writing: The Monument of S. Petros is in the City Bodmenna, the most noted town of Merchandise (Emporium) of Cornwall.

8. But the Relicks of S. Petros did not always rest at Bodmin: for from thence they were stoln, convey'd over sea into Lesser Brittain, and reverently plac'd in the Monastery of S. Meven: but in the time of King Henry the second restor'd. Thus writes Roger Hoveden: Martin a Canon Regular of the Church of Bodmin by stealth took away the Body of S. Petros, and fled with it into Brittain to the Abbey of S. Meven. Which chiefe having been discovered, Roger Priour of that Cathedral Church with the more ancient Canons of the Chapter address'd themselves to King Henry the Father, (for at that time he had made his son likewise King:) And from him they obtained a strict command to the Abbe and Convent of S. Meven that without delay they should restore to Roger Priour of Bodmin the said Body of S. Petros: Which if they refus'd, the King gave order to Roland of Dinant the Governour of Brittain to take away the sacred Body by force, and give it to the said Roger. Asson as the Abbe and Monks of S. Meven heard of these things, to prevent any damage to their Church, they restor'd the said Body entire and without any diminution to the foresaid Priour swearing withall upon the Holy Gospels and upon the Relicks of certain Saints there, that it was the very same Body, unchanged and uncompar'd.

9. The reason why the Convent of S. Meven in Lesser Brittain were so desirous of the Relicks of S. Petros, was because S. Meven himself the Patron of that Monastery was

born



A. D. 508.

born in our Britanny, as many other Saints besides from hence had fled thither, and were with great veneration honour'd in the territory of S. Mala. Where likewise Iudicael Prince of the Armorici (or Lesser Britanny) who was descended from our Britanny, built the said Monastery.

## XXV. CHAP.

XXV. CH.

1. *The battell between the Saxons and Britains: and death of King Vther-pendragon, or Natanleod.*

A. D. 508.

Eub. v. l. i.

M. V. 108.

A. D. 508.

THE five hundred and eighth year of our Lord was fatal to the Britains by the death of their valiant King, slain in a battell against the West-Saxons. For thus writes the Noble Historian Ethelwerd, In the seventh year after their arrivall, Cerdic and his son Cenric slew Natan-leod King of the Britains, and with him five thousand of his soldiers.

2. Matthew of Westminster relates the same somewhat more expressly, and withall signifies who this Natan-leod was: for thus he writes, In the year of Grace five hundred and eight Cerdic and Kenric provok'd the Britains to a battell. At that time Vther King of the Britains was sick in such extremity that he could not turn himself from one side to another in his bed. Wherefore he ordain'd Nathanlioth to be General of the Brittain Army. Hence we may observe that Natanleod whom Ethelwerd calls King of the Britains (and Henry of Huntingdon the great King (maximum Regem) is by Matthew of Westminster stiled a General only, in the present exigency sett over the Army.

3. In this uncertainty it seems most reasonable to prefer the authority of Ethelwerd, a more ancient Historian, who liv'd near these times, before that of Matthew of Westminster, grounded probably on the partiality of former Brittain Writers, who were loath that posterity should know that their valiant King was slain by the Saxons, and therefore make him to overlive this battell eight years, and then to have dyed by poyson.

4. The Conjecture therefore of the learned Bishop Vther deserves to be subscrib'd unto, who conceives this Natanleod to be no other then Vther-pendragon: For thus he frames his discourse upon this subject: If in clearing the perplex'd accounts of these ancient times, it may be permitted us to give our conjecture, since this Natanleod is by Fabius, Ethelwerd, Florentius of Worcester and all the Saxon Annals stiled a King, it deserves to be considered whether any other can be meant here besides the then King of the Britains Vther: whose proper Brittain name

was Natanleod, but afterward for his valiant exploits obtain'd the surname Vther, which in the Brittain tongue signifies terrible or admirable. In like manner in the Annotations added to Nennius we read concerning his Son and Successor Arthur that he was call'd Mab-Vther, which signifies the son of the terrible Prince, because from his childhood he was fierce and cruel. And the name Arthur being out of the Brittain language interpreted imports a terrible Beare, or, an iron mall, the which breaketh the Lyons lawes.

5. And herewith well agrees the narration given by Henry of Huntingdon of this great battell: which he thus describes: I am now to relate the battell fought by Natanleod (so he calls Natanleod) the greatest King of the Britains against Cerdic and Cinric his son, in the sixtieth year after the first coming of the Saxons. Natanleod was a Prince of great fame, and withall of great pride: from whom that Province was call'd Natanleod, which afterward had the name of Certichs-ford. Natanleod then gather'd an Army one of all Britanny: and Cerdic with his Son to enable themselves to encounter him had in so great danger obtain'd aid from Esla King of Kent, and Ella the potent King of the South-Saxons, as likewise from Port and his Son lately arriv'd: all which forces they divided into two main bodies, one of which was lead by Cerdic, and the other by his son Cinric.

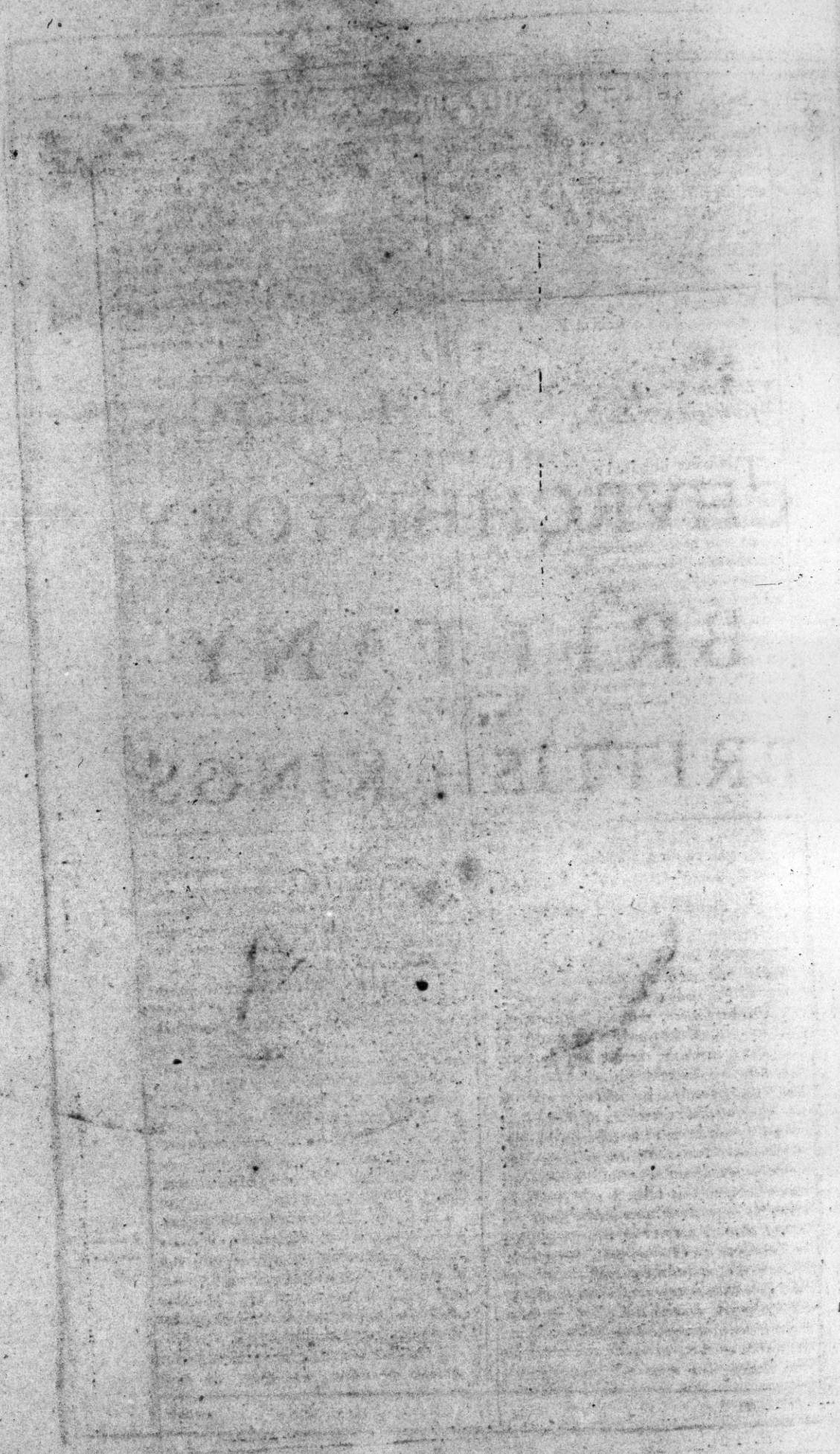
6. When the Armies were joyn'd in battell, King Natanleod perceiving that the right wing of the Enemies army conducted by Cerdic was much stronger then the other, he turn'd all his forces against it, conceiving it safest to destroy that which was strongest. He set upon them therefore with such violence, that he broke quite through them, shew'd down their Ensigns, forc'd Cerdic to fly, and made a great slaughter of his army: all which was done in a very short time. But Cinric who conducted the left wing, seeing his Fathers army routed, rushed vehemently on the backs of the Britains whilst they pursued their enemies flying. By this means the combat became furious, insomuch as King Natanleod was slain, and the Britains forc'd to fly, of whom there fell five thousand: the rest saving themselves with their swiftness. Thus the Saxons obtain'd a great victory: so that for some years they were not disturb'd by the Britains. And moreover great multitudes of valiant soldiers came out of Germany to joyn with them.

7. This famous battell, as it were by agreement, fought between the entire forces of all the Saxons and Britains for the Mastery, had utterly ruin'd the Brittain state, had Natanleod or Vther-pendragon left behind him a Successor of a courage lesse Heroicall then his Son the famous King Arthur was: whose glorious Exploits we shall successively relate. The place of this combat was in the Province of the Belga, now called Hampshire.

A. D. 508

Huntingd. l. i.









THE  
ELEAVENTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY  
UNDER  
BRITISH KINGS.

I. CHAPTER.

1. 2. &c. British fables of K. Arthur.

**B**EING to treat of the Successour of Nantaleud, or *Piber-pendragon*, such mists are raised by the *Writers* of those times, such diversity of conjectures are found in succeeding *Historians* concerning not the *Acts* only, but even the person of *King Arthur*, that I find my self unable to deliver any thing touching him which may satisfy my self, much lesse an intelligent and wary *Reader*. Now this difficulty and perplexity proceeds not for want, but excess of matter recorded of him, but recorded by *Writers* so impudently addicted to lying, and moved thereto out of a desire to perpetuate his fame, that they have almost extinguish'd his memory, and obliged posterity to consider him as a meer phantomsme, created by the brainick imaginations of ignorant *British Bards*, who endeavoured to recreate the minds of their miserable countrymen with singing the exploits of their famous

*Ancestours*, not considering that those very *Songs* cast a lasting blot upon the *Heavens*, shewing the *Brittains* of those times to have been of so mean and lost spirits, that being conducted by such *Heroes*, they were yet unable to resist their *Enemies*.

1. That there was such a *Prince* as *Arthur*, cannot reasonably be questioned, as neither that in defence of his countrey he became illustrious by many victories against the *Saxons*: But as touching his *Exploits* pretended to be perform'd by him out of *Brittany*, his conquering of *Provinces* and *Kingdoms* abroad, his *Round Table*, and faigned *Knights* belonging to it, these and the like impossible fables we leave to the dreaming *Bards*, the inventours, and their credulous believers the ignorant *Brittains*.

3. But that this *Arthur* was not successful of *Piber*, a learned *French Antiquary Malbranc* confidently enough affirms, and from a wrong transcribed passage of *Gildas*, will needs confound him with *Aurelius Ambrosius*, whose *Father*, not *Brother*, according to him was *Piber-pendragon*.

4. Notwithstanding the consent of our ancient *Historians*, and those the most

*Malbranc. in  
Morin. l. 6.  
c. 36.*



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prudent and faithfull in their Narrations puts it out of question that *Arthur* was the Son of *Ethel*, and Nephew of *Ambrosius*, and that after the death of his Father slain by the *Picts*, he succeeded his Father in the Throne of *Britany*.

5. As touching his Birth and descent, some *Writers* report that his Father *Ethel* falling in love with the Wife of *Corley* Duke of *Cornwall* call'd *Igerne*, and by flatteries and subtilty having gain'd her affection, for say they, by *Merline* Magick, that he was transform'd into the shape of her husband, of her he begot *Arthur*. But his vertues, piety and courage, wonderfully prosper'd by Almighty God, are strong proofs that his birth was not so infamous.

amig. 61. p.

6. A more sober account is given of him in the *Antiquities* of *Glastenbury* written by *John* a Monk, and *Adam* of *Domerham*, where we read this passage, *Ethel-Pendragon* the Brother of *Ambrosius* dying by poison in the tenth year after the coming of *Cerdic* the *West-Saxon*, his son *Arthur*, a youth of fifteen years began to rule over the *Brittains*. His Mothers name was *Igerne*, and he was born in a Castle of *Cornwall* call'd *Tintagel*. In which Narration we find no aspersion cast on his Birth. Though it be not very credible which follows in the same *Antiquities* that by his Mother he was descended from a Nephew of *Saint Joseph* of *Arimathea* call'd *Helani*. And whereas he is sayd to be no more then fifteen years of age when his Father dyed, that suits not with what was before related from *Malmsburyensis*, That *Ambrosius* represt'd the insolence of the *Saxons* by the courageous exploits of Warlike Prince *Arthur*. So that he could be no lesse then twenty years old at the year of *Grace* four hundred ninety three: By which account since generally our *Writers* assign twenty six years to his Reign, and agree that he dyed in the year five hundred forty two, his death will happen when he was seaventy years old.

II. CHAP.

## II. CHAP.

## 1. 2. 3. Prince Arthur fights against the Picts and kills Huel.

**A** *Arthur* was not present in the Army when his Father *Ethel* was slain: For at the same time he had employment enough to oppose the irruptions of the *Picts* in the Northern parts of *Britany*. And for this reason probably it is that in the *Annals* of the *Saxons* there is no mention of him: the design of which *Annals* being to relate the encounters between them and the *Brittains*, and their own almost uninterrupted conquests, they neglected the affairs interve-

ning between the *Brittains* and *Picts*.

2. Now at that time liv'd a King of the *Picts*, by some *Writers* call'd *Namus*, by others *Can*, happy in a fruitfull offspring, for he had four and twenty children. Of which the Eldest was call'd *Huel* or *Huel*, a Prince of invincible courage, who would by no means acknowledge any subjection to *Britany* into which faction he drew all the rest of his *Brittains*, excepting only *S. Gildas* surnam'd *Albanus*, who was one of them, and bore a particular affection to Prince *Arthur*.

3. The sayd *Huel* being of a restless spirit, made frequent inroads into *Britany*, as we read in the life of *S. Gildas*, written by *Caradoc* a considerable *Brittish* Historian: And so cruelly did he waste the Countrey that the *Brittish* King sent Prince *Arthur* with a numerous Army, who began a most furious war against the bold young man: And after many defeats given him, he never left pursuing him till at last compelling him to fight in a certain Island call'd *Mydan*, he slew him.

Caradoc. in  
vit. S. Gildas.

## III. CHAP.

III. CHAP.

## 1. 2. 3. Of S. Gildas Albanus: and his Gest.

## 7. 6. Melon a Brittain Prince seales away K. Arthurs wife.

**H**AVING upon occasion of King *Arthur*'s war against the *Picts* made mention of *S. Gildas Albanus*, it will be seasonable in this place to relate briefly his Gest, as we find them sprinkled in severall ancient Monuments. We have already signified that he is to be distinguish'd from another of that name, call'd *Gildas sapiens*, and *Gildas Historicus*, who was younger then he, though contemporary to him, of whom we shall treat hereafter. Yet their agreement in the same name, and in severall good qualities hath been the cause that in some *Writers* they are confounded together, and the titles of *sapiens* and *Historicus* have been attributed also to this elder *Saint Gildas*, who likewise by the testimony of *Piers* did write the life and Gest of *S. German* and *S. Lupin*, and also a History of the *Brittish* Kings, and other Treatises besides, which are now lost.

1. This Elder *S. Gildas*, as we read in his life conserved by *Cappuyn*, was the Son of *Can* King of *Albania*. In his childhood being of an excellent disposition, he was carefully instructed in literature, wherein he profited wonderfully. Afterward he was sent into *Gaul*, that there having greater advantages for encreasing in knowledge, he might attain to higher perfection. There he abode seven years, after which he returned into *Britany*, furnish'd not only with

Cappuyn. in  
S. Gild.

learning.



A.D. 510.

learning, but abundance of *Books* also, a rare treasure in his rude country. And the report of his eminent learning being spread abroad, many flock'd to him from all quarters, to be instructed by him.

3. But he was more diligent to enrich himself with virtue and piety, then knowledge: So that none could be found in all those regions comparable to him, in assiduous prayers, mortifications, fasting and wearing sack-cloth. He wholly abstin'd from flesh, contenting himself with barley bread and herbes, with which he mix'd afflies to abate the pleasure which his fast might take in his food: and his drink was pure water from the fountain. He would ordinarily at midnight plunge himself in the river for mortification, and spend the rest of the night in Prayer. By these austerities he became so lean, that he look'd as if he had been in a fever. Whatsoever was bestowed on him by rich men, he presently distributed to the poore.

4. Being thus qualified his Charity drew him out of his own country into Ireland, where the Gospel of Christ was not so well settled. There he spent many years in instructing that Nation. But being informed that in the more Northern parts of his own country *Gauls* were generally profess'd, and those few Christians which lived there were poison'd with many Heresies, he return'd thither. And being thoroughly furnish'd with the spiritual Armour of God, he demonstrated to the Pagans that the supposed *Deities* worship'd by them were nothing but the inventions of impious men; and to the Hereticks, that what they believ'd was contrary to Divine Truth revealed to Gods Church. By these means he brought the Pagans to destroy their idols and prophane Temples, to receive Baptism, and erect Churches to the Honour of the true God: and the Hereticks he reduced into the bosom of the Catholick Church. Now to make his preaching more effectual, our Lord gave him a plentiful Grace to heale the sick, to give sight to the blind, to cure the deaf, to cleanse the leprous and such as were possess'd by the Devil; and to make the lame to walk. &c. Thus by his preaching confirmed with frequent miracles the true Faith was spread through all those Provinces, to the unexpressible joy of St. Gildas, who ceased not to give thanks to our Lord for his infinite mercies to those poor people.

5. The Author of his life in *Copgrave* relates how after this he travelled to Rome. But such a journey not suiting with his old age, it is more probable that it was undertaken in his younger years when he lived in Gaul. Others write more reasonably that after this employment he was invited by the Holy Abbot *Saint Cadogan* to take care and preside over the studies of many young Schollars in the Academy of *Lancarvan*,

where he continued only one year, leaving there, saith *Bishop Fisher*, a Book of the four Evangelists transcrib'd by himself.

6. *Saint Gildas* having ended the year of his President-ship, when his Schollars also retired from their studies, withdrew himself into a certain Island, as the Holy Abbot *Cadogan* likewise did into another: the Islands names were *Kenech* and *Echni*. Whilst *Saint Gildas* there attended to Prayer and Mortification, certain Pirats from the Isles of *Orkney* rob'd him of his *Prenses*, and caried captive away those which attended him. For which cause in great affliction he pass'd over to *Glastonbury*.

7. At this time *Melvas* a Brittain Prince reigned in the Province of *Somerset* (in *Æstiva* regione) called by the Britains *Glad-arbas*. This *Melvas* had stolln away *Guinevera*, wife to King *Arthur*, concealing her in the Isle of *Glastonbury*, esteemed most secure, both for the fenny situation and Religion also of the place. Hereupon King *Arthur* assembled a mighty army out of *Cornwall* and *Devonshire* (*Dibuenum*) and encompass'd the Island. The two Kings being ready to a battell, the Abbot of *Glastonbury*, attended by St. Gildas and all the Clergy, came between the two Armies, and by perswasions induced *Melvas* to restore *Queen Guinevera* to her husband. Which being performed, peace ensued, and both the Kings bestowed great immunities and possessions on the Monastery.

8. After this *Saint Gildas*, with the Abbots permission, retired again to an Eremitical solitude on the bank of the River *Axus*, near *Glastonbury*, where he built a Church, consecrating it to the Blessed Trinity, and there spent his time in Prayer, Fasting and other austerities. Whose Sanctity was so exemplar, that many came from the farthest parts of *Brittany* to visit him, and take spiritual counsel from him.

9. Two years being thus devoutly employed, he fell into a sickness (saith *John of Tynmouth*) and knowing that his death approached, he called to him the Abbot of *Glastonbury*, and requested of him that his body might be buried in the Church of his Monastery. To which the Abbot readily condescended. As the Holy man dying on the fourth day before the Calends of February, many saw an Angelicall splendour about his Sacred Body, which yielded a most pleasant odour. And after a solemn recommendation of his soule with many reares of the Religion, his Sacred body was caried with great honour to the Church, and there buried in the midst of the pavement of the ancient Church, in the year of Grace five hundred and twelve.

10. What is here related, agrees to the Ancient Monuments also of *Glastonbury*, where he is stiled *Historicus neque insulans neque insacrum*, for the causes before declared. And most of these particulars of his life are confirm'd by a large Character given

A.D. 512.

v. p. 1. in *l. 1.*  
Chronolog.  
A.D. 508.

A.D. 509.

Id. ibid.

Coradec in

v. d. 3. Cado.

A.D. 510.

A.D. 511.

Ap. *Copgrave*,  
in 3. G. 14.

of



A. D. 512.

Martyr. Gal.  
19. Janu.

of him in the *Gallican Martyrologe*: Where is declar'd that being during his childhood sent into *France*, he was recommended to the instructions of *S. Illeus*, a Disciple of *S. German* of *Paris* (or rather of *Auxerre*.) And again that his voyage into *Ireland* was to root out many heresies sprung up among the late converted Christians, and to reform many vices and unlawfull customs. Also that the Heresy oppos'd by him in the most Northern parts of *Brittany* was that of *Pelagianism* especially. But whereas it is there added, that in his old age he went over into *Lesser Brittain*, and dyed there in the territory of *Ruy*, and was honourably buried in the Church of *Vannes*: this contradicts generally our *Brittish Authours*. Most probable it is, that when the Saxons infested our Western Provinces, his Sacred Relicks were translated into *Lesser Brittain*, and repos'd in the Great Church of the City of *Vannes*, where he is to this day venerated as Patron of that City.

11. There seems to be an Errour in our *English Martyrologe*, which on the same day with that of the *Gallican*, commemorates *S. Gildas* Confessor and Abbot of *Bangor* in *North-wales*: whose Character exactly agrees with the same here describ'd: and therefore probably by mistake is confounded with this *S. Gildas Albanus*. But whereas that pretended *Gildas* Abbot of *Bangor* is said to have dyed in the year of our Lord five-hundred eighty and one; which is likewise affirm'd of the younger *Gildas* the Historian, surnamed *Badonicus*; this argues a second errour and confusion. The like whereof is found in the Authour of *S. Gildas* his life, late publish'd out of ancient Manuscripts belonging to the Monastery of *Fleury* in *France*, by *Joannes à Bosco*.

12. To conclude, out of the same ancient Manuscripts we may collect the precise Territory in which *S. Gildas Albanus* was born. For as they are quoted by *Bishop Fisher*, we there read this passage, *Blessed S. Gildas was born in the most fruitful Region call'd Arecluta. His Father was named Caun, a most Noble and Catholick person. From his very childhood he desired with the whole affection of his mind to follow Christ. Now this Region Arecluta being a part of Brittain, took its name from a certain River named Clut, by which the greatest part of it is watered. By which description it appears that the Region dignified with the birth of S. Gildas is the same which is call'd Argyle (Argathelia,) and that the River Clut is that which anciently was called Glotta and Clusda, which Northward was the bound of the Brittain Provinces under the Roman Jurisdiction, beyond which lived the Caledonians, &c.*

## IV. CHAP.

1. New supplies of Saxons: their Victory over the Britains.

2. 3. Ella King of the South-Saxons dying: his Son Cissa Succeeds: the founder of Chichester, &c.

1. IN the sixth year after the battell, wherein *Nazaleod*, or *Vther*, was slain, saith *Henry* of *Huntingdon*, new supplies out of *Germany* came to the Saxons in *Brittain*, for *Stuff* and *Whitgar* Nephews of *Cerdic*, with three ships landed at *Certic-shore*. And very early in the morning the Britains ranged their armies in very good order against them. The Sun then arising cast its beames upon their armour, and reflecting thence partly from the mountains, and partly from below in the valleys, strook a great terror into the Saxons. But when they came to fight, the Britains were quickly put to flight, because God despis'd them. By this victory the Saxons gained a great extent of land, and *Cerdic* became terrible to them, inasmuch as he marched whithersoever he pleased without controule.

2. The year following *Ella* King of the South-Saxons dying, his Son *Cissa* succeeded. *Ella* whilst he lived, though his territories were narrow, yet was for his courage esteemed the most potent of all the Saxon Princes, inasmuch as according to *Huntingdon*, he held in his power all the rights of the Angles and their Princes, Nobles and Military officers had a dependance on him. But this lasted no long time, for it was shortly after transfer'd on *Cerdic* the West-Saxon, whose Kingdom though not yet begun, yet the foundations of it were layd by his last Victory.

3. *Cissa* the Son of *Ella*, being of a milder spirit, contented himself with enjoying his own little Kingdom, without extending his power abroad. He employ'd his time in exercises of peace, especially building and fortifying of Cities. In two of which he left the memory and footsteps of his own name, *Chichester* and *Cisbury* in the Province of *Suffex*. Concerning which *Camden* thus writes, *Chichester* is a large City compass'd with walls by *Cissa* the second Saxon Prince of that Province, who succeeded his Father *Ella*. From this *Cissa* it takes its name. So likewise did another town call'd *Cisbury*. Now this *Cissa* together with his Father *Ella* and Brother *Cimen*, landed in a port of that Province call'd therefore *Cimen-shore*.

A. D. 514.  
Huntingdon.

A. D. 515.

Id. ib.

Camden. in  
Suffex.



## V. CHAP.

## 1. 2. &amp;c. S. Kentigern, his Birth, &amp;c.

1. **T**HE same year in which Cerdic obtained an illustrious Victory against the Britains, was yet more signalized with the Birth of the famous British Bishop Saint Kentigern. Whose Nativity, admirable for the strangeness of it, since it is celebrated by many ancient Writers, must not here be omitted. This year is assigned thereto by Bishop Fisher in his Chronologicall Index, where his Mother is sayd to have been Thenis the daughter of Loth King of Pitt-land, and of Anna the daughter of Vther Pendragon: Whence it follows that he was Nephew to King Arthur by his Sister. It is not known who was his Father: yet some suppose Eugenius the third of that name King of the Scots.

2. John of Tinmouth an Ancient Historian cited by Capgrave thus relates his originall. A certain King in the Northern parts of Britanny, who was a Pagan, begot of his wife a very beautifull daughter. She having frequently been a hearer of Sermons preached by the servants of God, obtain'd the Grace to believe his Truth, and renounce the worshipping of Idols. And though she had not yet been purified with the Sacrament of Baptism, yet she was diligent in observing Gods commandements with an humble and devout mind, being much addicted to prayer and Almsgiving and other Duties of Ecclesiasticall Discipline, as much as the fear of incensing her Father would permit. She bore so great devotion to the fruitfull Virginity and integrity of the Blessed Virgin Mary, that mov'd with a womanish presumption she begg'd of our Lord that she might in some measure imitate her in her Conception and birth. At length as she thought she obtain'd her desire, for she found her self with child. Now it is not to be conceiv'd that this hapned without the embraces of a man: notwithstanding who that man was, or in what manner and when this was done, she oft protested, and with oaths confirmed it that she was utterly ignorant.

3. Her Father perceiving this, and not being able either by fair speeches or threatnings to wrest from her who was the Father of the Child, for she seriously protested that she had never suffred the unlawfull embraces of any man: hereupon in a great rage he determined to execute upon her the law establish'd by his ancestors, by which it was enacted that whatsoever young maid should be with child by fornication in her fathers house should be thrown down headlong from the top of a high mountain, and the person corrupting her, should loose his head.

4. In conformity therefore to this Law the young woman was placed on the highest point of a Mountain in that countrey called Dimpelder,

from thence to be thrown down and torn in peeces. She therefore with deep sighs, looking up to heaven implored the mercy and help of her Redeemer, holding up her hands and shedding many tears. After this she was cast down: but by the fall was neither bruised, nor received the least harm: but sliding down easily and slowly came safe to the bottom.

5. The Pagans who were present ascribed this deliverance to the magicall enchantments of Christians, and therefore with the Kings consent they caried her severall miles into the Sea, and there left her destitute of all human help in a small Boat made of leather and without any oares. But he who commands the winds and the Sea was her Protectour: for by his power the Boat was caried straight to a far distant haven with greater swiftness, then either rowers or sayles could have driven her. Being arrived there, the young Lady went out of the Boat, and presently after in a place called Collenros her throws of child-birth coming upon her, she without the assistance of a Midwife was safely delivered of a Son. Now the place here called Colenros is probably the same which Saint Beda calls Coludi, and Prologmy Colonia in the Province of Landon. So that Pitts, from I know not what Author, erroneously makes the place of S. Kentigern's birth to have been S. Asaph's in Flintshire formerly called Elqua. The ground of which Error seems to have been, because afterward he was Bishop and built a Monastery there, from whence he is by the Centuriators of Magdeburg called Elicius.

6. But whatsoever his Sirname was, his proper name was given him by S. Servanus: For thus it follows in Tinmouths narration: The next morning Saint Servanus came to the place, and seeing the desolate Mother with her infant, he said in his countreys language, Mochohe, Mochohe, that is, my beloved child, my beloved child, Blessed art thou who art come in the name of our Lord. He took them therefore into his care, nourish'd and baptised them, calling the Mother Thanen, and the child Kentigern, that is, Chief Lord. The child being of a forwardly disposition professed much in learning and vertue, and was beloved by S. Servanus beyond all his companions, insomuch as usually he call'd him Munghu, which signifies one dearly beloved. By which name to this day, saith Bishop Fisher, the Scots call S. Kentigern. Thus far the Nativity and Name of this Holy man. After five and twenty years, when he was consecrated Bishop of Glasco, more will be sayd of him.





A. D. 516.

VI. CHAP.

VI. CHAP.

1. King Arthur crowned.
2. 3. Of the Isle of Berdesey.
4. 5. &c. Twelve Victories gained by K. Arthur.

1. **T**HE continuall troubles caused by the Saxons through all the quarters of Brittainy, would not allow King Arthur to solemnise his Coronation till eight years after his Fathers death. Which Ceremony was magnificently perform'd in the year of Grace five hundred and sixteen in a generall Assembly of the Bishops and Nobles at the City Caer-leon. And S. Dubricius Bishop of that City set the Crown on his head.

2. After this the said Holy Bishop being very aged retired into a certain Island in Northwales call'd by Prolomy, Edri, by Pliny, Adros, by the Brittaines, Embly, and by the English, Berdesey. Which Island, saith Camden, was inhabited by so many Saints, that besides Dubricius and Merlin the Caledonian, no fewer then twenty thousand holy men were buried there, as ancient Records inform us.

3. Concerning this Island we read in the Life of Algar, saith Bishop Fisher, that it was call'd by the Brittaines the Rome of Brittainy, for the distance of it, the difficulty of the passage, likewise the Sanctity and security of it: the Sanctity since twenty thousand bodies of Saints are there venerated as Martyrs: And the security, it being on all sides compass'd with the Sea. Whence appears the esteem that the Brittaines had then of Rome; which argues that between them there was an agreement in Religion.

4. The Exploits of King Arthur after his Coronation are thus recorded by Florilegus: At that time, saith he, the Saxons invaded more of their Countrey men out of Germany: And under the Conduct of Colgrin they subdued all that part reaches of Brittainy which from Humber (au Mare Cantanensium) to the Sea of Cathanes. Whereof as soon as King Arthur was inform'd he march'd with an Army toward York, which was then held by the Saxons. Colgrin as soon as he heard of King Arthurs approach met him with a great multitude near the River Duglun (in Lancashire) and coming to a battell, Colgrin was put to flight, and was pursued by King Arthur to York. Now Baldulph the Brother of Colgrin at the same time lay with some forces toward the Sea, expecting the coming of the Saxons. He intended to make an irruption by night upon King Arthurs Army. But the King being admonish'd hereof by spies, sent Cadur Duke of Cornwall with six hundred horse and three thousand foot to intercept the Saxons: Who setting on them unexpectedly, kill'd great numbers of them, and compell'd the rest to fly.

5. Whilst King Arthur diligently pursued the siege of York, there arrived the next year in the Northern parts a famous German Captain call'd Cheldric with seven hundred boats, who landed in Albania. The Brittaines therefore were afraid to encounter such great multitudes. Whereupon King Arthur was compelled to leave the Siege of York, and retired with his army to London. Where taking counsell of his friends, he sent messengers into Lesser Brittainy to King Hoel to inform him of the calamity of this Island. Now Hoel was Nephew of King Arthur by his sister. Therefore hearing of this danger, he commanded a great Army to be gathered, and with fifteen thousand men, having a prosperous wind, he landed safely in the haven of Hamon: where with great honour and joy he was receiv'd by King Arthur.

6. With these new forces encourag'd he gain'd the next year two famous victories against the Saxons. The former, saith Huntingdon, near the River call'd Bassu: The latter in the wood of Chelidon. Both these battells were fought in Lincolnshire, near to the cheit City whereof Ninus places the wood call'd Cathcois Calidon. And Mathew of Westminster writing of this second victory, saith that the Brittaines made near Lincoln a great slaughter of the Saxons, of whom no fewer then six thousand were slain: And the remainders flying to the Forrest of Caledon were pursued by King Arthur, who commanded the trees to be heiv'd down, and layd ashwart to hinder their escape: By which means the Saxons being enclosed, and reduced to extreme famine, begg'd leave to depart the Kingdom, leaving all their spoyle behind them. By this Exploit of King Arthur the Saxons were expell'd out of the middle Provinces of Brittainy: Whereas in the Western parts they grew more powerfull, inso much as the year following Cerdicus fram'd there an establish'd Kingdom.

7. Those Historians who relate the Heroicall Gestes of King Arthur, to equall him with Hercules, mention principally twelve great Battells fought, and as many victories gain'd by him upon the Saxons: Of which these two last are accounted the sixth and seventh. It suffices as to my present design, though I be not curiously exact in adhering to that computation, and assigning the proper time and manner of each in order.

8. Another Victory, call'd by Huntingdon the eighth, though the year be not mention'd, was gain'd against those barbarous Enemies neer the Castle call'd Guinnion. In that battell King Arthur caried upon his shoulders the Image of the Blessed Virgin-Mother of God: and all that day by the vertue and power of our Lord Iesum Chyist and S. Mary his Mother the Saxons were compell'd to fly, and perish'd with a great slaughter. The succeeding exploits of this famous King shall breisly follow in their due place.

Camden. de  
Insulis Brit.  
in Berdesey.

W. Fisher. in Tri-  
mund. f. 517.

Florileg. ad  
A. D. 516.

A. D. 518  
Idem. at  
A. D. 517.

Huntingdon.

Westmon.

Huntingdon.



## VII. CHAP.

## 1. 2. &amp;c. Of Saints in wales : of S. Daniel Bishop of Bangor.

**W**Hilst most of the Provinces of that part of Britanny afterward call'd England, were thus miserably disquietted, the western parts, since call'd Wales, enjoyd great repose, and were illustrated by far more glorious Exploits of great numbers of Saints who flourish'd there : Such were S. Dubricius, S. Sampson, S. David, S. Thelstan, S. Kined, S. Paternus, S. Daniel, S. Iustinian, &c. Some of these have been already mention'd, and more of their Gestis will follow.

W. in Ind.  
Chronol.  
A. D. 516.

2. As touching S. Daniel he is reported by Bishop Fisher from Bale to have instituted a Colledge or Monastery of the Apostolick order for the sacred Exercises of learned and pious men. The place where this Colledge was founded was in Arvonis the countrey of the Venedati, not far from the streit where men passe into the Isle of Anglesey out of Wales : which Colledge he call'd the Port or Haven. And the time of this new Erection was the year of our Lord five hundred and sixteen. In the same place not long after Malgo Conan built a City, which for the beauty of its situation he called Bancor, or Bangor, where likewise was the seat of a Bishop, in which this S. Daniel was the first who sat. So that it is a mistake in B. Godwin affirming that before the times of the Normans there had been no Bishop there.

3. This City of Bangor was a place distinct from the famous Monastery of that name, though Malmsburiensis confounds them together. True it is that in both places there was a Monastery : But this was seated in the Province call'd Arvonis, now Caernarvon upon the River Menai dividing it from Anglesey : Whereas the other was in Flintshire. Again this Monastery was first erected by S. Daniel ; whereas the other was extant even in the infancy of Christianity under King Lucius, as hath been shewn. In both of them there lived Monks, called by Bale (Apostolici ordinis viri) men of the Order Apostolickall, because in imitation of the Apostles they practis'd self-abnegation and a renouncing of temporall possessions.

Martyr.  
Aug. 10.  
Decemb.

4. This Holy man Daniel, saith Pitts from Leland, was joynd with S. Dubricius and David in confuting and condemning the Pelagian Heresy, for which purpose he was present at the Synod of Brevis. He dyed in the same year of Grace five hundred forty four in which the holy Bishop S. David dyed. And he was buried in the Isle of Berdesey, call'd the Rome of Britanny, for the multitude of Saints there living and buried in which regard, saith B. Fisher, it is still in the Welsh language call'd Yr ugain mil Saint. He is commemorated in our ancient Martyrologe on the tenth of De-

cember. Who succeeded him in that Bishoprick it does not appeare.

## VIII. CHAP.

## 1. 2. &amp;c. Of S. Iustinian : his Gestis :

**T**Here were at this time two other Saints, which though by birth strangers, yet challenge a place in this History, because they illustrated Britanny with their miracles and Sanctity : those were S. Iustinian, and S. Patern.

2. As touching S. Iustinian, John of Tinsmouth who wrote his life extant in Capgrave, relates that he took his Original from a Noble family in Lesser Britanny, where having spent his youth in the study of Learning, he received the Order of Priesthood : and by a divine Oracle was commanded to forsake his countrey. Whereupon taking with him certain companions they adventured to sea in a boat covered with leather, praying earnestly to God that he would so direct their course that they might come to a solitude commodious for the Exercises of a Spirituall life. At length they landed in a Province call'd Cormer : Where they abode a certain time, during which many began to repair to the Holy man, desirous to partake of his Instructions. Not long after he received a second command from God to relinquish that place. Whereupon entering his boat and committing himself to the Sea and winds, he landed in an Island then call'd Lemeney, in which Honorius a devout son of King Thefricus then lived a mortified holy life, having preferd poverty, and a free attendance on God before all worldly contentments. By him S. Iustinian was received with great benignity, who seeing the fervour of his piety, offered the same mansion to him, to the end he might without any distraction be vigilant in gaining soules to our Lord. But this offer S. Iustinian would not accept, but upon this condition, that S. Honorius his sister and a mayd attending on her might no longer abide in the same Island. This scrupulousnes of the holy man was derided by certain unbelievers there, but S. Honorius to enjoy his devout instructions and conversation complied with his desire, and sent his Sister away into a remote region.

Ap. Capgrave.  
in Iustiniano.

3. After this very many repaired to him to be instructed in the Christian Faith and piety, who return'd sufficiently enlightened both to find the way of salvation themselves, and to teach it to others. Now when the fame of so great a Saint came to the knowledge of S. David, he sent Messengers to him, earnestly and humbly entreating him to come to him. To whom he condescended without delay, and was with great honour received by him. Being come S. David chose him for his Confessor, and under God the cheif directour of his soule : and withall granted to him and the devout Brethren who lived with him the mansions which he had chosen both in the Island and adjoining continent.

4. In consequence hereto the Author of his life relates at large the envy and malice



AR-  
THUR.

A. D. 516.

Martyrol.  
Aug. 23.  
Ang.  
Camden. in  
Insul. Britann.

IX. CH.

A. D. 516.

Offer. in Ind  
Chronol.  
Ap. ap. 240  
in S. Paternus.

with which the Enemy of mankind impugn'd the devout and mortified life of this Holy man seeking to interrupt it by severall and frequent illusions, & by suggesting scandalous lyes concerning him. But in conclusion, faith he, when the Devill saw himself every way vanquish'd by the Holy man, and that neither by violent assaults, nor malicious suggestions he could withdraw him from the service of God: he attempted other arts and guilefull machinations: For he insus'd the poyson of his malice into the hearts of three of the Holy mans servants. Inſomuch as they having been reprov'd by him for their idleness and mispending the time, they were inflam'd with fury against him, inſomuch as rubbing upon him they threw him to the ground, and most cruelly cutt off his head. But in the place where the sacred Head fell to the ground a fountain of pure water presently flow'd, by drinking of which in following times many were miraculously restored to health.

5 But Miracles greater then these immediately succeeded his death. For the Body of the Blessed Martyr presently rose, and taking the head between the two arms, went down to the sea-shore, and walking thence on the sea pass'd over to the port call'd by his name: and being arriv'd in the place where a Church is now built to his Memory, it fell down, and was there buried by Saint David with spiritual Hymns and Canticles. In which Church our Lord vouchsafes frequently to attest the sanctity of his servant by many miracles. His Commemoration is on the three and twentieth of August.

6. The Island in this Narration call'd Lemency is the same, faith Camden, which Pliny calls Silimum, and Ptolomy Limus: and which in English hath obtain'd a new Name being call'd Ramsey. It lyes opposite and in sight of Menevia the Episcopall seat of Saint David: and it was in former ages famous by the death of a Holy man call'd Iustinian, who arriving there from Lesser Brittany in this age abounding with Saints, lived many years a solitary life continually united to God: but was at last murdered by his servants, and inscrib'd in the Catalogue of Martyrs.

IX. CHAP.

1. 2 &c. Of Saint Paternus, Abbot and Bishop.

1. THE sanctity of S. Dubricius and S. David, &c. drew into Brittany from forrein parts also Saint Paternus a devout young man in the year of Grace five hundred and sixteen, faith B. Vsher, together with eight hundred forty seven Monks, which accompanied him: These fixed themselves in a place call'd Mauritania: and there S. Patern built a Church and Monastery, in

which he placed the Monks under an Oeconomus a Provost and a Deane: Thus we read in the life of S. Paternus extant in Capgrave.

2. But in what part of Brittany may we find a place call'd Mauritania? In all probability that name proceeds from the Writers mistake, being putt for that Church which in the Province of the Dimeta, or West Wales was dedicated to the honour of Saint Paternus, and is call'd Llan Patern Vaur, or as the Brittain pronounce it, Llan Patern Maur, from which last word seems to be derived the Name Mauritania.

3. The Monastery planted there by S. Paternus seems to have sent abroad many Colonies of Religious men into the Province: for we read in Capgrave that S. Paternus built Monasteries and Churches through all the Region call'd Cereica, now Cardigan-shire. As for the Church here call'd Mauritania, it was also an Episcopall See, in which S. Paternus himself first sat, as we find in the life of S. Sulgen born there, and describ'd in verse, cited by B. Vsher. Venantius Fortunatus likewise a famous Poet of this age celebrates the memory of S. Paternus in both qualities, both as an Abbot and a Bishop.

4. After one and twenty years spent by S. Paternus in governing the See erected by himself, and from him named Paternenſis, he was by Prince Caradoc recall'd into his own Native countrey of Lesser Brittany, where he was made Bishop of the Church of Vannes, having left his Succellour in his former Bishoprick one named Knoch. There was also another Saint Paternus Bishop of Avranches in France (Abrincæ Ecclesiæ) many of whose Gests are by our Historians ascribed to this S. Paternus. The Memory the former is celebrated in the Gallican Martyrologe on the sixteenth of May: whereas that of our present Saint is commemorated the day preceding. Some doubt may be made whether this were the same Paternus who subscribed the Synod of Paris assembled in the year of Grace five hundred fifty nine.

X. CHAP.

1. &c. Of S. Daverca Sister to S. Patrick: And her children S. Riob, S. Menni, S. Sechnal, and S. Auxilius.

1. THE Irish Historians refer to the year of Grace five hundred and eighteen the death of S. Daverca sister of S. Patrick, and born likewise in Brittany, from whence she repaired to her Brother in Ireland. She was by another name call'd Monymni, and erroneously confounded by some Writers with S. Moduenna a Holy Virgin, of whom hereafter.

2. S. Daverca

K. A. R.  
THUR.

A. D. 518

Ibid.  
4p. Vss. in  
Primord. f. 60  
Pocam. f. 101  
l. 7. epig. 21  
& l. 3. epig. 51.

X. CHAP.

A. D. 518.



A.D. 518.

An. P. 1. in  
Prin. 1. 535.Ireland in vi.  
S. Patrick.Ireland in vi.  
S. Patrick.

2. *S. Dáera* was a married woman, and by two husbands<sup>1</sup> enrich'd the Church with a numerous and holy offspring. By her husband named *Conis* she is said to have brought forth three children, *Mel*, *Roch* and *Mennis*, all which accompanied *S. Patrick* in his journeys and preaching: and in severall places were exalted to the *Episcopall* function.

3. Concerning *S. Roch* we read in *Irish* that he was by Nation a *Brittain*, near kin man to the Holy Bishop *S. Patrick*: that he was a Deacon (when he attended *S. Patrick* into Ireland) and that in beauty and comeliness of body he excell'd all others of that Nation. But the beauty of his soule was much more valuable. He seems to have been ordain'd Bishop by *S. Patrick*, and to have fixed his Seat in a small Island, which according to *S. Bede's* description is situated at some good distance from the Western coasts of Ireland, and in the Scottish (that is, Irish) tongue is called *Inis-bounide*, or *The Isle of the White Calf*. In this Island *S. Columban* in succeeding times built a Monastery, inhabited in common both by English and Scots: and vainly fought for in modern Scotland by *Dempster*.

4. In the *Ecclesiasticall Annals* of Ireland many things are related touching other Sons of *S. Dáera* famous for their Sanctity. But in this place we will only take notice of two, more illustrious than the rest. The former is vulgarly called *Sechnallus*, in Latin *Secundinus*: And he it was who wrote the *Alphabetical Hymn* in praise of *S. Patrick*. The others name was *Auxilinus*, who was by *S. Patrick* ordained Bishop of the Province of *Leinster* (*Lagenensium*?) and who (as we read in the *Tripartite Work* quoted by *B. P. 1. in Prin. 1. 537.*) after many miracles wrought by him, ended his holy life in his own City, call'd *Caenallus*, seated in the plains of *Leinster*.

sent likewise diverse Noble men and other Lay- persons out of the whole country, many Exhortations and Sermons were made by severall persons in the publick audience to confute the said Heresy. But the people were so deeply and incurably perverted generally there with, that no reason or persuasions could reduce them to the right path of Catholick Faith. At length therefore *Paulin* a Bishop, with whom *S. David* had in his youth studied the liberal Sciences, earnestly persuaded the Fathers then present that some persons should be sent in the name of the Synod to the said *Saint David* lately consecrated Bishop by the *Papal* Ark, a holy, discreet and eloquent man, to desire him to afford his presence and assistance to Gods Church now in danger to be corrupted by Heresy. He upon Messengers were sent accordingly, once and again: but could not persuade him to come. For the Holy man was so wholly taken up with Contemplation, that he could not attend to external or secular matters, unless some very urgent necessity compell'd him. At last therefore there were sent to him two Holy men of greatest authority, to wit, *Paulin* and *Dubricius*.

2. By the entreaties or command of these two Holy Bishops *S. David* was at last brought to the Synod: And what follow'd is thus related by *Capgrave*: When all the Fathers assembled enjoynd *S. David* to preach, he commanded a child which attended him and had lately been restor'd to life by him, to spread a Napkin under his feet: And standing upon it, he began to expound the Gospel and the Law to the Auditory. All the while that his oration continued, a snow-white Dove descending from heaven sat upon his shoulders: and moreover the earth on which he stood rais'd it selfe under him, till it became a hill, from whence his voyce like a trumpet was clearly heard and understood by all, both near and far off. On the top of which still a Church was afterward built, which remains to this day.

3. Now what effect his sermon, accompanied with these Miracles, had, is thus declared by the foremention'd *Gualerus Cambrensis*: When the sermon was finish'd, so pious full was the Divine Grace cooperating, that the said Heresy presently vanish'd and was extinguish'd. And the Holy Bishop *David* by the general Election and acclamation both of the Clergy and people was exalted to be the Arch-bishop of all *Cambria*.

4. It is much to be lamented that by reason of the injuries and confusions of those times the Decrees of that and other synods are lost: for by them we might have been more perfectly informed of the then State of the Church in *Brittany*. By reason of which defect the summe of what may be judg'd of that age is contain'd in these generall words of the Authour of *S. Davids* life in *Capgrave*: Hereby being thus expell'd, all the Churches of *Brittany* receiv'd their order and Rule from the authority of the Roman Church. Whence appears how great the Errour of some late Protestant Writers is, who will needs affirm that

A.D. 519.

An. P. 1. in  
Prin. 1. 537.An. P. 1. in  
Prin. 1. 537.An. P. 1. in  
Prin. 1. 537.

## XI. CHAP.

1. 2. &c. *A Welsh Synod: to which S. David is brought: who preaches.*

3. &c. *S. Davids Monasteries: his Monasticall Instituts.*

1. IN the year of Grace five hundred and Nineteen there was assembled a *British Synod*: the occasion and order whereof is thus describ'd by *Giraldus Cambrensis* in the life of *Saint David*: The detestable Heresy of the Pelagians which by *S. Germanus Bishop of Auxerre* and *Saint Lupus Bishop of Troyes* had been extinguish'd, now again being revived to the ruine of the Catholick Faith, gave occasion of collecting a generall Synod of all *Cambria*. An Assembly therefore being gathered at *Brevy* in the Province of *Cardigan* (in *Ceretica Regione*) of Bishops, Abbots, and other Religious men of severall Orders, at which were pre-



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the British Churches before the Conversion of the Saxons in their Faith and Discipline were framed according to the Model of the Eastern Church.

Ibid.

5. Moreover to secure and establish the wholesome Roman Order settled by this Synod (which Spelman calls Pan-britannicam) the foresayd Authour addes immediately, Then were Monasteries built in severall places, and the Holy Bishop David became the cheif Protectors and Preacher, from whom all men receiv'd a rule and form of holy living. This expedient the Holy Spirit suggested to the ancient Fathers, whereby to fortify and promote the Catholick Faith once establish'd, namely to build Monasteries, out of which did proceed Lights to instruct beleivers in Faith and Holines of Life: And consequently wee may iudge what Spirit it was that suggested to Dioclesian, to the Infidel Saxons, and of late to Luther and Calvin the destroying of Monasteries, as an assured means to destroy true Faith also.

Ibid.

6. It will not be unprofitable to describe on this occasion the form of a Monastick life instituted by S. David, as we find in the foresayd Authour: S. David, saith he, having built a Monastery neer Menevia in a place call the Rosey-valley (Vallu Rosina) gave this strict rule of Monastick Profession: viz. That every Monk should labour daily with his hands, for the common good of the Monastery, according to the Apostles saying, He that doth not labour, let him not eat. For those who spend their time in idleness, debate their minds, which become unstable, and bring forth impure thoughts, which restlessly disquiet them. The Monks there refus'd all gifts or possessions offered by unright men: they detested riches: they had no care to ease their labours by the use of oxen or other Cattel; for every one was instead of riches and oxen to himself and his brethren. They never convers'd together by talking, but when necessity required: but each one perform'd the labour enjoin'd him, joining thereto prayer or Holy Meditations on Divine things. And having finish'd their country-work, they return'd to the Monastery, where they spent the remainder of the day till even in reading or Writing. At even, upon the sounding of a bell they all leave their work, and immediately repair to the Church: where they remain till the Stars appear, and goe all together to their Refection, eating sparingly and not to satiety: For any excess in eating, though it be only of bread, generates Luxury. Their food is bread together with roots or herbs season'd with salt: and their thirst they quenched with a mixture of water and milk. Supper being ended, they continued about three howers in watching, prayers and genu-flexions. As long as they were in the Church it was not permitted to any either to slumber, or sneeze or cast forth spittle. After this they went to rest: and at cock-crowing they rose and continued at Prayers till day appeared. All their inward tentations and thoughts they discovered to their Superiour: and from him they demanded permission in all things, even when they were

urged to the necessities of Nature. Their cloathing was of skins of beasts. Whosoever was desirous to adioyn himself to their holy conversation, he was obliged to remain ten days at the dore of the Monastery, as a reprobate, unworthy to be admitted to their society, and there he was expos'd to rude and opprobrious scorns. But if all that time he patiently suffred all mortifications, he was received by the Religious Senieur who had care of the gate, whom he served, and was by him instructed. In which condition he remain'd a long time, exercised in painfull labours, and grievous mortifications, and at last was admitted to the fellowship of the Brethren.

7. Our learned Camden makes mention of the foresaid Synod, the place where it was celebrated, and the miracle wrought in it, saying Lan-Devi Brevis (that is, the Church of S. David neer the River Brevis) was built to the memory of S. David Bishop of Menevia in the place where he, during the sitting of a full Synod, confuted and repress'd the Pelagian Heresy reviving in Britanny, by the Holy Scriptures and Miracles likewise, for, as the same is, the earth on which he preached, swell'd up under his feet till it became a hill. And from hence it appears that this Synod was celebrated, not in any house or town, but in the open feilds: as after ward S. Augustin the Monk held a Council in a place from thence call'd S. Augustins Oake: And anciently Theophilus assembled a Synod in the cause of S. Anathasius, which for the like reason was call'd (Ad quercum) At the Oake.

Camden in  
Card. gen.

## XII. CHAP.

XII. Ch

## 1. 2. Of S. Dubricius: his Gest.

WHeras in this Synod there were present many great Saints, and Holy Bishops, the Lights of the British Churches, as S. Dubricius, S. Daniel, S. David, S. Telsan, S. Paulin and others: Of most of whom some mention hath been already made, and some of their actions related: It will be seasonable and expedient to adioyn in this place and occasion a summary of their respective Gest.

For if they should be sett down particularly and severally in the times when they hapned, they would be found so scattered and intermix'd, that the Readers memory would thereby be too much confounded, especially considering the wonderfull length of time that most of them lived.

1. Concerning S. Daniel we have already treated sufficiently. Wee will therefore here begin with S. Dubricius. Of whom the Centuriators of Magdeburg afford us this malicious Character, Dubricius Gannus of Vaga, so call'd from his Native soyle, was the son perhaps of a Monke by Euedila a Noble young maid: He became very famous among the English. But the folly of these Historians is too apparent, for

Magd. Cent.  
ur. 5. in Dr  
briciu

Luther



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Luther had not yet by writing and his example taught Monks to get children on young women.

3. More credit ought therefore to be given to our ancient Authors who generally agree that S. Dubricius was a Brittain taking his originall in the Province of the Demera, or West-wales; and was surnamed Guainis from the River Guain near which he was born. The name of his Father is not mention'd by our Writers, but his Mother was call'd Euedyla, a woman of wonderfull vertue and piety. Thus much is testified by Pitts, Bale, David Powel, and the Authour of his life in Capgrave, from the ancient British Monuments.

4. During his child hood he was committed to the care of Teachers to be instructed in learning suitable to that age: and coming to a more ripe age he made such progresse in science that very many, not only among the ignorant, but more skilfull also repaired to him to receive instructions. Among which was S. Thelias, S. Sampson, S. Aidan and many others. He made choice of a place in his own Countrey near the River Yaga proper to receive the great Number of Schollars which came to him: and there for severall years he directed their studies. In the same place having built a Church by command of an Angel he there taught the people, and by imposing his hands cured frequently the sick of divers infirmities: so that those who came to him feeble and full of anguish returned joyfull and in perfect health.

5. The year of his birth is not declared by any: But he was taken from his employment of Teaching by S. Germanus Bishop of Auxerre in his second voyage to Brittain, and with the consent of King Mauricius, and all the Clergy consecrated Bishop of Landaff (as hath been said) in the year of Grace four hundred thirty six: By which account since he out lived the time of the foresaid Synod of Brevy, it is manifest that the length of his life was wonderfull, for at that time he had continued a Bishop more then fourscore years.

6. Afterward in the year four hundred ninety two, saith Florilegus, King Aurelius Ambrosius coming to the mountain of Ambri, near to Caer-carec (now call'd Salisbury) where the British Princes, treacherously murdered by Hengist, lay, he there appointed Pastours over two Metropolitan Churches, granting York to S. Sampson an illustrious person, and Caer-leon to Dubricius: Which last See was now become vacant by the death of Threminius. Geoffrey of Monmouth adds, That he was Primas of Brittain, and Legat of the Apostolick See: which dignity it seems was annexed to that Church by S. Germanus by vertue of the authority, in his Mission hither, received from Rome.

7. In the year five hundred and sixteen he solemnly crowned King Arthur: After which, being very aged, he is sayd to have relinquish'd his See and retir'd into the Isle of Enlly or Berdesy, there to attend to his De-

votions, and more perfectly to prepare himself for death. From which quiet repose and solitude notwithstanding his zeale to the Catholick Faith drew him to the Synod of Brevy, there to defend it against the renewd Herey of the Pelagians, In which Synod he obtained that S. David should be placed governour of the Church which a little before he had relinquish'd.

8. At last three years after, full of sanctity and age he gave up his soule into the hands of his Creatour in the foresaid Isle of Berdesy, where among a great multitude of saints he chose his place of buriall. And there his Sacred Body reposed till the year of Grace one thousand one hundred and twenty: at which time it was translated from thence on the Nones of May, and on the fourth before the Calends of Iune by Urbanus Bishop of Landaff with great honour buried in the Cathedrall Church on the Northside of the Altar of our Blessed Lady, saith B. Godwin. At which time, saith the Authour of his life in Capgrave, the whole countrey of Glamorgan was afflicted with a great drouth, for for many weeks before no rain had falln there: But at the time when these Sacred Relicks were transported great store of rain fell to the comfort of the inhabitants.

## XIII. CHAP.

1. &c. Of S. Thelias: his Gest.  
6. &c. Of S. Paulinus.

1. ONE of the most illustrious Disciples of S. Dubricius was S. Thelias, call'd by the Centuriators of Magdeburg Thelesinus Helius, against whom they in like manner vomit their poyson, saying that he was (Anglicus Varis ex genere Baraorum) an English Southsayer of the flock of the Bards: Whereas he neither was an English man, nor Bard: but descended from a Noble Brittain family, as the Authour of his Life declares: Adding further, that from his infancy he was addicted to Devotion, Prayer and contempt of secular pleasures. And being come to a riper age he was for his piety and wisdom by wise men surnamed Helios, because with his doctrine he enlightened the hearts of the faithfull, as the Sun doth the world. He was instructed in holy scriptures by S. Dubricius, till he was enabled to clear the most difficult places therein. Then having heard the same of a certain wise man called Paulinus, he went to him, to confer with him of the most abstruse Mysteries of Gods Word. There he contracted friendship with S. David, a man of great Perfection in sanctity, insomuch as their hearts were so firmly knitt together by charity and the Grace of Gods holy spirit, that in all things they had but one will.

2. When

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Godwin. in  
Evis. Mon-  
vent.Ap. Capgrave  
in Dubricio.

XIII CH.

Ap. capgrave  
in Thelias.



2. When *S. Dubricius* was translated from the See of Landaff to the Metropolitan Church of Caer-leon, *S. Theban* succeeded him in that of Landaff, in which he late very many years, and if the authority of the *English Martyrologe* sayle not, he dyed not till the coming of *S. Augustin* the Monk into Brittany, by whom his succellour *S. Oudecum* was consecrated.

3. When a certain plague call'd the Yellow plague infested Brittany, raging both against men and beasts, by a divine admonition he departed into a far remote country accompanied with many Disciples, where he abode till by the same authority he was recalled. Neither did he cease by daily prayers and fasting to pacify Gods wrath. At last gathering together all his devout companions he returned, and all his life after exercised supreme jurisdiction over all the Churches of Western Brittany. At last *S. Theban* being replenish'd with all virtues dyed in a good old age on the fifth day before the Ides of February. Thus writes the Author of his life. Therefore it is difficult to find out the grounds upon which in our Martyrologe he is commemorated on the twenty sixth of November by the Title of a Martyr, murdered by a certain Brittain named Guedant: since all our Writers, *Piers*, *Lapsfeld*, *Capgrave*, *B. Godwin* and *B. Fisher* make no mention that he dyed a violent death.

4. Many Miracles are recorded as done by him both before and after his death: which I willingly omit. Oncely one, -which *B. Godwin* thought good not to passe over in silence. It is here related, and the rather because, as he says, there is mention of it in the Prayer inferted in the Liturgy of his Feast: which was this: After he was dead the inhabitants of three several places contended earnestly which of them should enjoy his Body: those of Penmalum where his Ancestours had been buried; those of Lantelio-vaur, where he dyed, and those of Landaff, among whom he had been Bishop. When therefore no agreement could be made amongst them, there appeared presently three Bodies so like to one another, that three eyes could not more perfectly resemble. So each of those people took one of them, and by that means the controversy ended. Thus writes that Author, and in conclusion for his own Church of Landaff he addes, That by frequent miracles at his Tomb it appear'd that the inhabitants of Landaff possess'd the true Body.

5. Now whereas both in the life of *S. Theban* there is mention of *Paulinus*, said to be his Successour, and likewise in the Acts of the Synod of Brevy, *Paulinus* was the man by whose exhortation Messengers were deputed by the Synod to call thither *S. David*: it may deserve our inquiry who this *Paulinus* was, who was a Bishop before *S. David*, considering that in the Catalogue of our Bishops none is found of that name before the time of the Holy Monk *S. Augustin*. Most probable therefore it is that this is the same

which in the life of *S. David* is said to have been a Disciple of *Saint Germanus* Bishop of Auxerre, and is sometimes sayd to have been *S. Davids Teacher*, and elsewhere to have studied together with him, and whose true name seems to have been *Paulens*.

6. Concerning this *Paulens* we find this passage related by the Author of *S. Davids* life in Capgrave: *S. David* as soon as he was promoted to Priesthood went to *Paulens* a Disciple of *S. Germanus*, who in a certain Island lead a holy life acceptable to God. With him *S. David* lived many years, and in his practise fullfilld the Instructions which he mett with in reading. Now it fell out that his Master *Paulens* with extreme pains falling on his eyes lost the use of them. Hereupon calling his Disciples together he desired that one after another they would look upon his eyes, and say a prayer or benediction on them. When they had done this, and that he receiv'd no ease or remedy, *David* said thus to him: Father, I pray you, doe not command mee to look you in the face: for ten years are pass'd since I studied the Scripture with you, and in all that time I never had the boldness to look you in the face. *Paulens* admiring his humility, said, since it is so, it will suffice if by touching my eyes thou pronounce a benediction on them. Presently therefore as soon as he touch'd them, sight was restored to them.

## XIV. CHAP.

## XIV. CH.

1. 2. The Westsaxon Kingdom founded.
3. 4. Priviledges given to Cornwall, &c.
5. 6. A second combat at Mons Bado-nicus.
7. &c. Fables of King Arthurs conquests.

1. THE same year in which the Synod of Brevy was celebrated, *Cerdic* began the Kingdom of the West-Saxons, that is, saith *Huntingdon*, in the seaventy first year after the first coming of the Saxons, and in the reign of the Emperour *Iustin* the Elder of that name. With him agrees *Ethelwerd*, *Malsbury* and others. And *Thomas Rudburn* in his greater Chronicle addes, that he was crowned with Pagan Ceremonies at Winchester, in the place which once had been the Church of the true God, but which those barbarous heathens had changed into a Temple of *Dagon*, having slain all the Monks who served God there.

2. The raising of this New Kingdom sufficiently disproves the Fables of *Geffrey* of Monmouth, who reports great and frequent Victories of King *Arthur* in these dayes. Whereas *Huntingdon* expressly declares that this year a terrible battell was fought between *Cerdic* and the Britains, and that on both sides the Captains fought magnanimously till even, but then the Saxons got the victory, which would

have



A.D. 50.

have been more bloody to the Britains, had not the darkness hindered the pursuit. After this the fame of Cerdic and his son Kinric was largely spread through the whole land. For from that day began the Kingdom of the West-Saxons, which remains to our times, having swallowed all the other Principalities. And Rannulphus of Chester relates how after many battells fought between King Arthur and Cerdic, wherein sometimes one, some times the other had the better, at last King Arthur grew weary, and contenting himself with an oath of fidelity received from Cerdic, he gave to him the Provinces of Hampshire and Somerset.

Tulborn. l. 1.

3. But Thomas Rudburn, taking no notice of any Oath of Fidelity, declares that King Arthur growing weary of renewing war against Cerdic, entered into league with him: by which Cerdic obliged himself to the inhabitants of Cornwall, to permit them, paying an annual tribute, to enjoy the exercise of Christian Religion. And that such a special indulgence was allowed to that Province, appears by the great numbers of Saints which in these and the following times flourished there, whereas scarce any were to be found in other parts of Britanny subject to the Saxons. Now the ground of this Privilege afforded particularly to them of Cornwall no doubt was, because great multitudes of Britains flying from the Saxons into those most distant and more defensible parts, as likewise into Wales, rendered them more capable to resist new Masters, who therefore were forced to give them better conditions.

4. Notwithstanding we are not to suppose that the two Provinces of Hampshire and Somerset, mentioned by Rannulphus, and Cornwall by Rudburn, were all the Provinces which made up the new Kingdom of the West-Saxons: for besides them Cerdic had subdued the Danmyn in Devonshire, the Durotriges in Dorsetshire, the Atrebatii in Berkshire, and the Belgæ in Wiltshire. And to these shortly after was added the Isle of Wight, which he bestowed on his late arriv'd kinsmen Stufsa and Whigar, who, saith Camden, utterly destroy'd the British inhabitants there at Whigar-burg, from Whigar so call'd, but now more contractedly, Careburg.

Camden in  
l. 3.A.D. 510.  
W. Monast. l. 1.

5. Whilst Cerdic was busy establishing his new Kingdom, fresh enemies to the Britains arriv'd: For, as Mathew of Westminster relates, in the year five hundred and twenty the Saxon Captains Colgrin, Baldulf and Cheldric lately subdued by King Arthur at York, and forced to abjure the Island, repented themselves of the Covenants made: and returning took land at Totenes: from whence passing through Cerdic's dominion, they came to the City of Bath, which they besieged. The same whereof coming to King Arthur, he caused the hostages left by them to be hanged. And gathering a might army came to raise the siege: where the armies being joyned, he calling on the name of the Blessed Virgin Mary whose Image he wore over his armour, he slew

great numbers of them, and among the rest Colgrin and his Brother Baldulf. Which Cheldric being fled, and by the Kings command was pursued by Cadur Duke of Cornwall, who rested not till he overtook them in the Isle of Thanet, where he slew Cheldric, and forced the rest to yield.

6. Though some particulars in this Narration may deserve to be excepted against, is the place, which is sayd to have been the City of Bath, neer which is the Mountain called Badonicus, where Arthur before he was King is sayd to have defeated the Saxons, long before the time mentioned by this Historian: Besides, Bath being a part of Cerdic's new Kingdom, how come the new arriv'd Saxons to besiege it? Notwithstanding it may probably be answered, that there might have been, and comparing our Writers, it is likely there were two battles fought by Arthur at this Mount Badonicus. And again the City of Bath being seated in the utmost extremity Westward of Cerdic's Principality, it might perhaps at this time have been in the possession of the Britains.

7. As touching King Arthurs invoking our blessed Lady's assistance in the fight, it was a devotion generally practis'd by the Church in this age; For two years before this there having been assembled two Councils in the East, one at Jerusalem and another at Constantinople: the Synod of Jerusalem thus wrote to the Bishops of the other Council, O most holy Bishops, we beseech you to pray with us to our Lord for these same things: for the necessities of all Gods Preists ought to be common. Make your supplications likewise together with us to the most holy and glorious Virgin Mary Mother of God, that she would intercede for the peace of the holy Churches, and for the victory and long life of our most pious and most Excellent Emperour. The like practise we find elsewhere, of which many Examples may be given.

A.D. 518.  
ap. Bat. m.

8. The year following King Arthur was called into the Northern parts to assist Prince Howel, who three years before was come out of Lesser Britanny to his aid, and was now besieged by the Picts and Scots in the City called Acluid, in which he lay sick. Upon King Arthurs approach, saith Mathew of Westminster, the Enemies retired to a place called Mureif, whither he pursued them. But they escaping by night fled to a Lake named Lumonoy. Whereupon Arthur gathering many ships together, encompassed the Island, and in fifteen days brought them to such extreme famine, that many thousands of them perished. In which utmost danger the Bishops of that Region came bare-foot to the King, with teares beseeching him to take pity of that miserable people, and to give them some small portion of that country to inhabit, under the Ioake of perpetual servitude. The King mollified with the teares of the Bishops, both pardon'd his Enemies, and granted their request.

D. 521.  
W. Monast. l. 1.

9. Here it is that some of our British and Saxon Writers ground the subjection of Scot-

land



A. D. 521.

Walsingham  
podign.  
Neustria  
f. 492.

land to the Crown of Brittany. Particularly Walsingham relates how King Arthur having subdued Scotland, placed over it as King a certain person named Angulfel, who at a publick Feast in Cair-leon caried King Arthurs sword before him, and did homage to him for his Kingdom. And that successively all the Kings of Scotland were subject to the crown of Brittany. But it seems very improbable that King Arthur, at a time when his own country was peece-meale renting from him, should be at leisure to conquer forrain Nations. And however, if the Scots were indeed now subdued, certain it is that they shortly shook off that yoke.

XV. CH.

## XV. CHAP.

## 1. 2. 3. Of the Holy Bishop Nennion: And of S. Finanus.

1. **W**Hereas in the last recited exploit of King Arthur it is sayd, that certain Pish or Scottish Bishops were suppliants to him in behalf of their distressed countrey-men: our inquiry must be what Bishops those probably were. That the Province of the Pish where the City of Acluid was seated, had many years since received the Christian Faith by the preaching of S. Ninianus, hath been already demonstrated. But who were his Successours till this time, we can only find by conjecture. In the Annals of Ireland there is mention of a certain Bishop call'd Nennion, who is sayd to have flourished in Brittany about the year five hundred and twenty, and to have had his seat in a place called the great Monastery. This man probably was the Successour of S. Ninianus, and this Great Monastery the same with Candida Casa, where was the Monument of that Apostolick Bishop, which by reason of frequent miracles wrought there invited great numbers of devout men to embrace a Cenobiticall Life, as hath been shewd from Alcuin. Of this Bishop Nennion we read in the life of S. Finanus this passage, That the said S. Finanus having in his childhood been instructed by S. Colman a Bishop, was afterward recommended to the care of Nennion: The words of Timmouth extant in Capgrave are these: Behold certain ships out of Brittany entered the said haven in Ireland, in which ships was the Holy Bishop Nennion and severall others accompanying him. These men being received with great joy and honour, Colanus Abbot of Noendrum (or as Jocelin writes, of Edrum) very diligently recommended young Finanus to the Venerable Bishop. Thereupon Finanus presently after returned with him into his countrey, and for severall years learned from him the Rules of a Monasticall life at his See called the great Monastery: Moreover with great proficiency he studied the Holy Scriptures: and by invoking the name of Christ, wrought many Miracles.

Ap Cap. grav.  
in S. Finano.

A. D. 530.

2. Concerning the same Finanus it is further added, Having been more then ordinarily instructed in Monastick institutions and holy Scripture by S. Nennion, Finanus determined to take a journey to the See Apostolick, to the end he might there supply whatsoever was defective in saving knowledge. At Rome therefore he continued the space of seaven years, daily studying and advancing in sacred science. And after that he ascended to the degree of Priesthood.

3. Thus much by the way concerning the holy Bishop Nennion, who probably was one of those who interceded with King Arthur in behalfe of their countrey. And it was about this time that S. Finanus lived under his Discipline: For thus B. Fisher in his Chronological Index writes in the year five hundred and twenty; Nennion Bishop of the See called The great Monastery flourish'd at this time in Brittany.

A. D. 535.  
Ibid.1. 2. 3. in Ind  
Chronolog  
A. D. 530.

## XVI. CHAP.

XVI. CH.

## 1. 2. Fables concerning King Arthur censured.

1. **I**N the year of Grace five hundred twenty three King Arthur, after the death of his wife Guenevera, married a Noble Lady called Guenhumara: By occasion of which marriage his fame was spread through all countreyes. This is thus declared by Florisgus: In the forenamed year, saith he, King Arthur having reduced the Isle of Brittany to its former state, married a wife named Guenhumara descended from the Noble stock of the Romans. She had been brought up in the Court of the Duke of Cornwall, and in beauty excelled all the women of Brittany. To this marriage he invited all Princes and Noble persons in the Regions adjacent, and during the celebration of it such sports, and such magnificence both in feasting and military exploits were shewn by him, that Nations far removed did admire and emulate him. By this means from some transmarine Kings he gained love, and in others he imprinted a fear and terrour.

A. D. 533.

Westminster  
his.

2. Within little more then a year after this marriage he is sayd to have passed into Ireland, and there to have taken Prisoners the King Gildamur and his Nobles, and subdued the whole Island. From thence to have sayled into Holland, Gott-land and the Isles of Orkney, all which Regions he brought under Tribute.

A. D. 535.  
Ibid.

3. Such Fables as these, invented by idle and ignorant Bards, and with addition published in a Latin stile by Geoffrey of Monmouth, have passed for true stories not only among the Britains in succeeding times, who might be pardoned if in their poverty and mileries they recreated their minds with the imagined past glory of their Ancestours: but they have imposed on forrain

Writers,



A. D. 525.

Malbran de  
Morini l. 1.  
c. 14.  
21. b. l. 1. c. 45Flor. 8. ad  
A. D. 133.Ranulph. 15.  
c. 8.

Writers, and some of them otherwise not unlearned. Hence it is that Malbranque a diligent French Antiquary has been induced to acknowledge that King Arthur after having forced Brittany from the Saxons, subdued afterward that part of France which was inhabited by his own countrymen the Morini.

4. Neither hath the British Fables ended here: They have sent King Arthur into Norway: and his exploits there are thus recorded by Mathew of Westminster: In the year of Grace five hundred thirty three King Arthur having a design to subdue all Europe, passed with a Navy into Norway. Where being arrived he found Sichelin King of that country dead: who had bequeathed that Kingdom to Loth sisters son to King Arthur: a Prince of great virtue and magnificence. The said Loth had at that time a son called Walwan, a youth twelve years old, who was recommended to Pope Vigilius to be by him brought up: from whom likewise he received the Order of Knight hood. In the end King Arthur having conquered the Norwegians, placed his Nephew Loth in the throne, and then with joy returned into Brittany.

5. Acts of Chevalry yet more prodigious have been in a seeming sober manner recounted especially by Geoffrey of Monmouth, which in a generall manner shall be here set down in the expression, and with the Censure of Ranulphus of Chester. As touching this King Arthur, saith he, among all Historians only thus extolled by Geoffrey of Monmouth, many doe wonder how any one can beleive those things to be true which are reported of him. For if there were any probability that he conquered thirty Kingdoms, if he subdued the King of the Franks, if he slew Lucius the Emperours Governour in Italy, how comes it to passe that all Historians, Romans, French, & Saxons should make no mention at all of such Heroicall Exploits of so great a Prince, whereas they have related far lesse acts of persons much inferiour? Geoffrey tells us that his Arthur conquered Frolo King of the Franks: whereas among the French Writers such a Name as Frolo cannot be found. He says likewise that during the reign of the Emperour Leo King Arthur killd Lucius an Italian Generall of the Empire: and yet according to all the Roman Historians there was no Lucius Governour in Italy: Neither did King Arthur reign, nor was so much as born in the time of Leo, but of Iustinian the fifth Emperour after Leo. To conclude, Geoffrey says he much wonders that Gildas and S. Beda should make no mention of King Arthur in their Writings. Whereas we may much rather wonder that this Geoffrey should so highly extoll a man whose actions have scarce been mentioned by any ancient Historians of high esteem for their truth & sincerity. But perhaps this is the custome of every nation to exalts some one of their Princes with excessive praises: as the Grecians have enormously magnified their Alexander, the Romans their Octavian, the English their Richard, the French their Charles: and in like manner the

Brittains their Arthur. Thus often happens, saith Iosephus, either for the beautifying of their Histories, or the delighting their Readers, or extolling their own blood.

6. That there was such a King of the Britains as Arthur, and that he was a Prince of a most magnanimous and Heroical Spirit we are assured by Monuments of such unquestioned authority, that Geffreys lyes cannot disparage them. And had it not been that Almighty God had given up the Britains to destruction, no hand could have been more proper & able to rescue them then King Arthur: and no doubt it was to his valour that we ought to ascribe the security of the remains of them among the Mountains of Wales. But as for his conquering so many Kingdoms, and driving the Saxons out of his own, these are inventions so impudently false, that in the very same years to which these Victories are assigned, our unquestioned Histories inform us that the Saxons made some notable progresse in their conquests, and some new kingdom of theirs became established.

7. It may notwithstanding be allowed to Malbranque, since he will needs entitle King Arthur to the subduing his Morini, that being weary of contending in vain with the Saxons, and a surcease of arms being agreed between them, King Arthur to avoyd idleness might transport some forces over Sea into that Province of France, and there settle in the Principality his kinsman Leodegarus, bestowing on him the Strong City of Bouloign (Bononia) with the territory adjoining, with this condition that he and his Successours should hold it with acknowledgment and dependance of the Blessed Virgin, to whom we have seen before that King Arthur bore so particular devotion. All which, saith that Authour, is extracted out of the ancient Archives of that City.

8. Thus much may be iudged expedient to be said concerning King Arthur, of whom nothing will remain more to be related for the space of many years till we come to treat of his death: The intercurring time being to be supplied by a few passages touching Ecclesiasticall affaires occurring in Brittany.

## XVII. CHAP.

1. 2. 3 The Kingdoms of the East-angles, and East-Saxons erected.

4 The Isle of Wight conquered: whence the name.

1. **A**Bout the year of Grace five hundred twenty seven two new Kingdoms were erected in Brittany without any disturbance from King Arthur. The seat of them was in the Eastern parts of the Island. The Province of the Iceni, containing Norfolk, Suffolk and Cambridgeshire, was possessed by

A. D. 527.

Malbran.  
ubi supra.

XVII. CH.

A. D. 527.



A. D. 518.

the *Angli*, and made up the Kingdom of the *East-angles*: The Province of the *Trinobantes*, containing *Essex & Middlesex*, were possessed by a Tribe of the *Saxons* and made up the Kingdom of the *East-Saxons*. But whether of these two kingdoms began first is uncertain in our *History*, because the names of their first *Kings* are for the unconsiderableness of their actions not left recorded.

Westminster.  
A. D. 516.

2. *Marthw* of *Westminster* fixes their beginning in the same year five hundred twenty six, when, saith he, there came out of Germany certain Pagans who seised on the Eastern parts of *Brittany*, namely that Region which is called the Kingdom of the *East-Angles*. And some of the same Germans invading the Middle Provinces of the Island, fought many battles against the *Brittains*. But because their Leaders were many, and not subordinate to one, their names are forgotten. The same year the Kingdom of the *East-Saxons* also took its Original, in these days called *Essex*: the first King whereof, as is believed, was *Erkenwin* the Son of *Offa*.

Ranulf C. Br.  
in description.  
1564.

3. This *Writer* does not acquaint us with the name of the first King of the *East-Angles*: But that defect is supplied by *Ranulf* of *Chester*, though he assign the Original of that Kingdom much sooner: For thus he writes: In the year of Grace four hundred ninety two the Kingdom of the *East-Angles* began under *Uffa*, from whom all the succeeding Kings were anciently called *Uffings*, which since we call *Ficans* or *Fikeys*. Such is the uncertainty about the beginning of these two Kingdoms: to discourse of which concerns not our design.

A. D. 518.

4. The year following the *Isle of Wight* was invaded by King *Cerdic* and his Son *Kingric*, as hath been said. But almost three years passed before they could quite subdue it. For in the year five hundred and thirty, saith *Huntingdon*, *Cerdic* and his Son with a numerous army fought with the *Brittains* in *Witland* (or the *Isle of Wight*): and having overcome them took possession of the Island. In which battell they made a wonderfull slaughter of them at *Whitgaraberg*, in the thirteenth year of their Reign. This Island, called in Latin *Witla*, they gave four years after to their Nephews *Stuffa* and *Figgar*. The *Brittains* call this Island *Guth*, which, saith *Nennius*, signifies a divorce or renting a under: because it is divided from *Brittany* by so narrow a sea intervening, that it seems to have been once joyned with it. The *Saxons* from the *Brittish* word called it *Witland*, or *Vitland*.

Huntingdon.



## XVIII. CHAP.

1. 2. A Synod assembled in Wales by Saint David.
3. 4. Of S. Kined.
5. S. David forbidden to consecrate again the Church of *Glastonbury*.

A. D. 519.

XVIII. C

A. D. 519.

Gerald m. 1.  
145. David  
as P. 111.  
p. 475.

1. **W**Hilst *Cerdic* was busy about the invasion of the *Isle of Wight*, that vigilant *Pastour* or *Soules Saint David* Bishop of *Menevia* assembled a Provinciall Synod, call'd the Synod of *Victory*. In which, saith *Giraldus Cambrensis*, the Clergy of all *Cambria* (or *Wales*) mett together, and confirmed the Decrees of the former Synod at *Brevy*, whereto they added new ones for the Churches benefit. From these two Synods all the Churches of *Cambria* received their rules and Ecclesiasticall orders, which also were confirmed by the authority of the *Roman Church*. The Decrees of them both, which the Holy Prelat *David* had first publish'd by speech, he committed also to writing with his own hand, and left them to be reserved in his own Church, and Copies of them to be communicated to other Churches in that Province. All which together with many other Treasures of that Noble Library furnish'd by him have been lost partly by age, or negligence, and principally by the incursion of *Pirats* which almost every Sommer from the *Isles of Orkney* in long boats were accustomed to wast the Sea coasts of *Cambria*.

2. The losse of this treasure deserves indeed to be deplored, since thereby we might have been perfectly informed of the whole state of the *Brittish Churches*. However we are from this ancient Historian assured that those Churches were regulated according to the *Roman* So that by examining the *Doctrin* and *Disciplin* of the *Roman Church* in that age, we may be assured that the *Brittish Churches* beleived and practised the same: And consequently that *S. Austin* sent afterward to convert the *Saxons*, brought no *Novelties* hither with him, as some *Modern Protestants* doe accuse him, since *S. Gregory* who sent him, was exalted to *S. Peters* chair not above threescore years after this Synod.

Ap. C. 11.  
in 8. K. m.

3. We read in the life of *S. Kined* in *Capgrave*, that when *S. David* had publish'd his Edicts for the assembling this universall Synod of *Cambria*, he took care humbly to invite thereto *S. Kined*. But his answer was; That for his sins being become distorted and crooked in his body, he was unfit for any society, and much more to be adioyned to the company of such holy men. Besides, that he had not naturall strength sufficient to enable him to undertake such a journey. After his the same *Author* relates a double Miracle, how *S. Kined* having been restored to health and streightnes by the Prayers of *Saint David*, by his own prayers was reduced again to his former infirmity & crooke lnes.

4. But

A. D. 519.

Cambria in  
Glastonbury.

XIX. Ch.

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A. D. 529.

4. But I take no pleasure in extolling the multitude of *Miracles* with which the following *Writers* of the middle age have rather obscured then illustrated the lives of *Saints*. It shall suffice therefore in this place to declare that this *S. Kined* in the time of *S. David* fill'd *Brittany* with the fame of his *Sanctity*. He lived a solitary *Anachoreticall* life in the Province now called *Glamorganshire*, probably in the same place where yet remains a *Chappell* called *S. Kenerth his Chappell*, left as a monument of his *Sanctity*. *Camden* in his description of that *Region* writeth thus, *Western Gower is almost an Island by reason that the Sea encompasses it everywhere except in one narrow space in which it is ioyned to land. It deserves, to be mentioned in story not so much for the towns in it, as the fruits, and the memory of a famous canonised Saint called S. Kined, who there lead a solitary devout life.*

5. After the dissolution of the foresaid *Synod* *S. David* accompanied with severall other *Bishops* took a journey to the *Monastery* of *Glasfenbury*, with an intention to repair the ruines of it, & again to consecrate it. But how he was deterred from such a design by our *Lord* appearing to him in sleep, & forbidding him by a second *Dedication* to profane the *Sacred Ceremony* which himself had many years before performed: in testimony whereof he with his *Finger* peirc'd a hole in the *Bishops* hand, which remain'd open to the view of all men till the end of the next days *Masse*: All this hath already been largely related in the beginning of this *History*: at the year of *Grace* sixty four, where was treated of the first foundation of that famous and most ancient *Monastery* of *Glasfenbury*: to which place I refer the *Reader*.

## XIX. CHAP.

1. 2. *Ec. S. David translates the Metropolitan See to Menevia.*

7. *He exercises his Pastorall Office in Ireland.*

8. 9. 10. *Of Irish Saints: Particularly of S. Edan.*

1. **T**HE celebrating of this *Synod* is the last publick action which we find recorded of *S. David*. Therefore we will here adioyn what remains of his *Gests* till his death, which follow'd fifteen years after, in the year of *Grace* five hundred forty four.

2. Concerning his *Birth* and the *Prophecies* foregoing it, as likewise his *Education*, & how in the year five hundred and nineteen in the *Synod* of *Brey* he was elected and consecrated *Bishop*, succeeding *Saint Dubricius* *Arch-bishop* of *Caer-leon* and *Metropolitan* of *Cambria*: which See *S. Dubricius*

three years before had relinquish'd, retiring himself into solitude: All this hath been already declared.

3. Notwithstanding his *Consecration*, he would not accept of a *Metropolitick Jurisdiction* but upon this condition that he might transerre the *See* from *Caer-leon* to *Menevia*, a place for the remotenes, solitude and neighbourhood of many *Saints* and *Religious* persons in the *Islands* and territory adioyning, most acceptable to him. Which *Translation* was approved both by *King Arthur* and the *Synod* then not dissolved.

4. This *Menevia* is seated in the Province of the *Dimetæ*, now *Penbrok-shire*, adioyning to the most remote *Promontory* of *Brittany*, called by *Ptolomy* the *Promontory of the Offopita*, where, saith *Giraldus*, the soyle is stony and barren, neither cloathed with wood nor interlaced with rivers, nor adorned with meadows, but exposed to the *Sun* and *winds*: Yet with this penury the ancient *Saints* and *Bishops* were best contented, accounting the remotenes from worldly tumults and noye to recompence sufficiently all such inconveniencies.

5. This *Menevia*, or, as the *Brittains* then called it, *Menew* was in memory of this holy *Bishop* named by the converted *Saxons* *David-Minster*, and by the *Brittains* *Tuy-Dewy*, that is, *David's house*, and at this days *David's*. The *Bishop* whereof was for many ages the *Metropolitan* of *Cambria*, but at length became subject to *Canterbury*. Notwithstanding the *Inhabitants* of *Wales* since the *Conquest* of *Brittany* by the *Normans* entred into a *Suit of Law* against the *Arch-bishop* of *Canterbury* challenging their former right and privilege of independance: but the cause was iudged against them. How the *Archiepiscopall Pall* by occasion of a *Plague* was carried over *Sea* into *Little Brittain*, and left in the *Church* of *Dole* shall be shew'd hereafter.

6. The *Pastorall* care and zeale of *S. David* in maintaining the *Catholick Faith* against *Heretics*, particularly *Pelagianism*, and *Ecclesiasticall Discipline* against vices and disorders is celebrated by all our *Writers*, and was signally approved by him in the *Synod* of *Victory* assembled by him ten years after his *Consecration*.

7. Neither was his *Pastoral* solicitude confined to his own Province: it extended it selfe abroad also, and especially into *Ireland*: From whence he was often visited and consulted with by devout men. Hence *Giraldus Cambrensis* speaking of this age, saith, *It was among the Irishmen in those days a frequent custom to goe in pilgrimage, and their greatest devotion was to visit the monuments of the Apostles in Rome. Among the rest one Barro an Abbot in the province of Cork went thither, and in his return he pass'd by Menevia, where he stay'd till he could find the commodity of a ship and wind. For such was the usuall practise of good devout Irishmen, that either going or returning*

Girald. in  
Itin. l. 1. c. 1.Girald. Camb.  
br. l. 1. c. 1.  
David.



K. AR-  
THUR.

A.D. 529.

V. Jer. in Fri-  
mor. f. 93a.

3. ad. in vi.  
V. Dav. 1. ap.  
"f. 93.

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they would desire to enjoy the conversation of the Holy Bishop David, whose name like a precious fragrant Oymment was spread all abroad.

8. B. Fisher has publish'd a Catalogue of Irish Saints, sorted into severall Orders according to the times wherein they liv'd. The first Order was of such as liv'd either contemporaries to S. Patrick, or presently after him. The second Order contain'd such Saints as lived about this age, such as were S. Finian call'd by the Irish, Fin, and by the Britons Gaius or Win, S. Brendan, &c. In which Catalogue this observation is express'd, The Saints of the second Order received the Rite of celebrating Masse out of Brittany from holy men living there, such as were S. David, S. Gildas and S. Doc.

9. Moreover S. David sent over some of his Disciples into Ireland, who grew famous there for their learning and sanctity. Among which one of the most illustrious was saint Adan: concerning whom Giraldus thus writes, S. Adan, call'd by the Irish S. Maidoc, famous for his vertues and learning in Divine things, having received permission from his Father S. David and his Brethren, with their benediction, say'd into Ireland. Where after he had achiev'd great fame by his piety and miracles, at length he built a Monastery near the City of Fernes, where having collected a good number of devout Brethren he consecrated himself to the service of God, living according to the form and rule which he had received from his Pious Father S. David at Menevia. Which Rule was the same that was observed by the Monks in Egypt, as we read in the Antiquities of Glaptonbury.

10. This S. Adan was afterward Bishop of Ferns, and Metropolitan of Leinster, whilst S. David was yet alive, whom he used to consult in affairs of difficulty, as we read in the Nameles Authour of the life of S. Leger, call'd also S. Molua, in these terms, Saint Moedhog, nam'd otherwise S. Adan the most Holy Bishop of Leinster would needs goe beyond Sea into Brittany to his Master S. David Bishop there, to demand of him whom he would recommend for his Spiritual Father to have his Confession in Ireland. The life of this S. Adan is extant in Capgrave: where notwithstanding he is stiled only Abbot, and not Bishop.



K. AR-  
THUR.

A.D. 529.

XX. CHA.

### XX. CHAP.

#### 1. 2. &c. Of S. Davids death, and buriall: The Time, and Place: and of his Successour.

1. **A**fter many years spent by the Holy Bishop David at Menevia in the exercise of all Christian vertues, it pleased almighty God in love to him, and just anger to the ungratefull Britains to translate this burning and shining Light from earth to heaven, where it now shines most gloriously to all eternity.

2. As touching the year of his death, considering the great diversity in Historians about his age, it must needs be involved in great uncertainty. For Giraldus Cambrensis, and John of Tinnmouth affirm S. David to have lived one hundred forty seven years, having been both in the year of Grace four hundred sixty two, and dying in the year six hundred and nine, when S. Gregory the Great was Pope. Pits likewise allows one hundred forty six years to his age, and places his death in the year of Grace five hundred forty four: By which account his birth would fall in the year of Christ three hundred ninety eight. But both these assertions seem exorbitant: the former placing his Death much too late: and the latter his Birth as much too early.

3. It is therefore more consonant to the order of British affairs and story, saith learned B. Fisher, and better agrees with the Character of the time assign'd by Giraldus to affirm with Pits, that he dyed in the year of Grace five hundred forty four, and that at his death he was fourscore and two years old and no more: For in that year the Calends of March fell on the third Feria, as Giraldus says they did when he dyed.

4. Let us now view what things are reported to have occur'd before his death. When the houre of his dissolution approached, saith the Authour of his life in Capgrave, the Angel of our Lord appear'd to him, and said, The day so much desir'd by thee is now at hand: Prepare thy selfe, for on the Calends of March our Lord Iesus Christ attended with a multitude of Angels will come to meet thee. Whereupon he answer'd, O Lord, dismisse now thy servant in peace. The Brethren who assisted him, having heard the sound of these words, but not well understanding the sence, fell prostrate to the ground in great feare. Then the Holy Bishop cryed with a loud voyce, Lord Iesus Christ, receive my Spirit. Whereupon when the Brethren made loud complaints, he asswaged their sorrow with mild and comfortable words, saying, My Brethren, be constant in your good Profession, and beare unani-

Pits. in S.  
David.

V. Jer.

Ap. Capgrave  
in vita S. Dav.  
vid.

monly



A. D. 529

mostly to the end that yoke which you have undergone: Observe and fulfil whatsoever things you have seen and heard from mee. And from that houre to the day of his death, the week following, he remained in the Church exhorting and encouraging them.

5. When the houre of his departure was come, our Lord Jesus Christ vouch-safed his presence, as he had promis'd by his Angel, to the infinite consolation of our Holy Father. Who at the sight of him exulted wholly in spirit, saying to him, O my Lord, Take mee after thee. And with these words in our Lords company he gave up his spirit to God, on the Calends of March, which being associated to a Troop of Angels, with them mounted up to heaven, in the year of his age one hundred forty seven.

P. S. Ken-  
tign.

6. The same Authour further adds, That this Holy Bishops death, by an Angel divulging it, instantly was spread through all Britanny and Ireland. Suitable whereto is this passage in the life of S. Kentigern: Whilst the servant of God Kentigern one day continued his prayers with more then ordinary attention and devotion, his face seemd as on fire: the sight whereof fill'd the by standers with great amazement. When Prayers were ended, he began bitterly to lament: And when his Disciples humbly ask'd him the reason of his sorrow, he sate a while silent; at last he said, My dear children, know for certain that the Holy Bishop David, the glory of Britanny, the Father of his countrey is this day dead, he has escaped out of the prison of his body, and is flown to heaven. Beleave me, I myself have seen a multitude of Angels conducting him in to the joy of his Lord: and our Lord himself at the entrance of Paradise hath crown'd him with glory and honour. Know also that Britanny which is depriv'd of so great a light, will a long time mourn the absence of so powerfull a Patron. He it was who oppos'd himself to the sword of our Lord which was half drawn out for the destruction of that nation in revenge of their sins and impence. Now will God deliver up Britanny to strange Nations which know him not, and Pagans shall empty the Island of its inhabitants. Christian Religion shall be utterly disperd in it, till the time prefix'd by God be ended: But after that, it shall through the mercies of our Lord be restor'd to its former state, yea to a far better and happier. How true this Prophecy of S. Kentigern was the following story will demonstrate.

Gulfrid. l. ii.  
(cap. 1.)

7 S. David was buried in his own Church of Menevia, which, saith Geoffrey of Monmouth, he had loved above all other Monasteries of his Diocefe: because S. Patrick who had prophesied of his Nativity, had been the founder of it. He adds, that it was by the command of Malgo King of the Venedota that he was there buried: And that after five hundred years he was solemnly canoniz'd by Pope Calixtus the second of that name. The Church in which he was buried was dedicated to S. Andrew, but in succeeding times took S. David for the Patron, by whose name it and the whole Diocefe was call'd S. Davids.

8. The Memory of his sanctity was so precious, that within a few years after his death the visiting of his Church was a great devotion of those times. S. Oudoceus Successour of S. Thelias in the Bishoprick of Landaff after a Pilgrimage to visit the Monuments of the Holy Apostles at Rome, made another to the Church of S. David. And afterward when any one had a desire to goe in devotion to Rome and was hindred either by the difficulties or dangers of the iourney, he might equall the merit of such a pilgimage by twice visiting the Church of S. Davids, as appears by a Distick common in those times exprelling so much. Such was either the pious credulity of that age, or perhaps that compensation was allow'd by Popes.

9. The Successour of S. David in the Bishoprick of Menevia was called Kinoc or Cenac, who was translated thither from the See of S. Patern. But his and many of his Successours Gifts have been buried in obscurity, for the Name of Saint David did so fill the Church of Menevia for severall ages, that the mention of his successours has been omitted.

A. D. 531

Gulfrid. in  
Descript.  
Camb.

## XXI. CHAP.

XXI. Ch.

## 1. 2. 3. Death of King Otta, and K. Cerdic.

1. Because we would not discontinue the Gifts of the famous Bishop S. David we have pursued them severall years beyond the date and season whereto we are arrived in the Generall History of the Ecclesiastical State of Britanny. Which disorder, hereafter also olt to be committed, especially in the lives of particular Saints, we expect will find pardon, because thereby a greater disorder will be avoyded of delivering their actions peece-meale and by shreds to the Readers prejudice. We will therefore return to the place from which we made this diversion.

A. D. 533.

2. In the year of Grace five hundred thirty two Otta King of Kent dyed, leaving his Son Irmeric Successour in his Kingdom: who was illustrious for nothing more then in that he was Father to the glorious and happy King Ethelbert the first Christian King among the Saxons.

A. D. 514.

3. Two years after dyed also Cerdic King of the West-Saxons in the sixteenth year of his Raign, to whom succeeded his Son Kenric in all his Dominions, except the Isle of Wight, which he left to his Sisters Son Wicgar, whom he dearly lov'd, both for propinquity of blood and military skill.



A. D. 519

XXII. C.

## XXII. CHAP.

1. 2. &amp;c. Of S. Iohn a Brittish Saint, in France.

4. 5. &amp;c. Of S. Mochia a Brittish Saint in Ireland.

1. IN our ancient English Martyrologe the death of a Holy Brittish Priest is assigned to the year five hundred thirty seven. His name was Iohn: and his fame was more celebrated in forrain Nations then his own. The great commotions of Brittany and barbarous cruelty of the Saxons compelled great numbers to seek means of serving God abroad, which they could not find at home. Among whom this Holy Priest Iohn was one who retir'd himselve into France, and though he spent his life in solitude and prayer in the Province of Tours, yet it pleas'd God by a miracle after his death to make known his sanctity. Which Miracle I should scarce have mention'd in this History, were it not that I find it related by a famous Bishop S. Gregory of Tours, in whose Province this Holy Priest liv'd, and who might himself have been an eye-witness of it. The relation given by him is as followeth:

Greg. Turon  
de gloria Con-  
fessor. c. 25.

2. Not far from this Church of Caen rests the sacred Body of a certain Priest named Iohn. He was by Nation a Brittain, and living here with great devotion and piety, our Lord was pleas'd by him miraculously to restore health to many. He the better to attend to divine love, avoyded the sight of men, confining himself to a little Cell and Oratory over against the Church of Caen: There in a little Orchard cultivated by himself he had planted a few laurel-trees, which now are increased, that the boughs of them being drawn together arch-wise doe afford a very pleasing shade. Under those laurels his custom was to sit, reading or writing, as he thought fit. After his death among the said trees whose wide stretch'd branches made a very commodious shade, there was one which through age was quite withered. Then he to whom the care of the place was committed dig'd up the roots of the said dry tree, and of the body of it hewed out a seat or bench, upon which when he was weary, or would seriously meditate on busines, he was used to sitt. After he had made such use of the said seat the space of two years or more, a thought of remorse came into his heart, I believe by divine Inspiration, which forced him to say, Alas, Sinner that I am, why doe I for mine own convenience make use of a seat fram'd of the tree which so holy a Priest planted with his own hand. Having said thus, he presently took a spade and digging a deep hole in the ground presently, he put the seat into it after he had cutt off the feet which supported it: and then cover'd it with earth. Now behold a great wonder!

The very next spring this dry bench, thus buried as hath been said, sprouted forth into green branches, as the other treee did: which prosper'd so well that at this day there are proceeded from it severall young trees five or sixe feet high, and some higher, which every year by our Lords blessing doe more and more flourish.

3 The Centuriators of Magdeburg take notice of this Saint and of the Orchard planted by him, but conceale this wonder. He is likewise commemorated in the Gall can Martyrologe on the seven and twentieth of June.

4. And as the French Church doth celebrate the memory of this holy Brittish Priest Iohn, so doth the Irish that of S. Mothma, who by B. Fishers supputation dyed also this year. He in the beginning of the Saxon troubles forsook his country, and pass'd over into Ireland: And, according to the narration of Isidore, coming to a certain place near the sea call'd Lough (or Lough) very pleasant and delicious: there he resolv'd to repose himself. In the same place S. Patrick had formerly had a resolution to build a Church: but was commanded by an Angel to assign that place to a certain Brittain named Mothma, or Mochma, who would shortly come thither and end his days with great sanctity: which he accordingly did. He was oftentimes there visited by S. Patrick, whose Disciple he became: and withall took the care of twelve lepers recommended to him by S. Patrick. He prophesied of the Holy man Columba. And was afterward consecrated Bishop of Lough by S. Patrick. As touching the censure inflicted on him by S. Patrick, that because he waver'd in his Faith touching the long lives attributed to the ancient Patriarchs in Genesis, he himself should live three hundred years: so long a delay of his happines being to be his punishment; this is deservedly reiected by the learned Bishop Fisher: As likewise, that S. Patrick before his death recommended to him the care of his See of Armagh. For Records of good authority doe leave it out of doubt that S. Benignus was design'd by S. Patrick in his lifetime his Succellour in that See. The memory of S. Mothma is celebrated in the Annals of Ulster on the thirteenth day before the Calends of September.

A. D. 519

Magdeburg

Martyr.  
Gall. 17.  
I. 19.Isidore  
Patriarch.  
139.Vid. P. 11.  
I. 19.

I. 19.





K. A. R.  
THUR.  
A. D. 539.

## under Brittish Kings. XI. Book.

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K. A. R.  
THUR.

A. D. 539.

XXIII. C.

### XXIII. CHAP.

1. &c. S. Kentigern made Bishop, being onely five and twenty years old.
5. &c. Certain defects in his Ordination: Dispensed with by S. Gregory the Great.

A. D. 539.

**I**N the year five hundred thirty nine S. Kentigern being then no more then five and twenty years old, was consecrated Bishop of Glasco. Concerning his birth in the year of Grace five hundred and fourteen, and how his Mother in his conception was deluded by some unknown person, insomuch as he was vulgarly esteemed to have been the Son of a Virgin, as likewise how great severity was used to her by her Father when she was known to be with child, how she was first cast headlong from a high Mountain, and miraculously escaping that danger, was expos'd to the sea alone in a boat without Oares, and by a wonderfull Providence landed safely in the Northern parts among the Scots, and there immediatly delivered of her child, and lastly how both the Mother and Infant were nourish'd by a Holy man call'd Servanus, hath already been declared.

2. When he was capable of learning, the same S. Servanus took great care to instruct him in knowledge and piety, wherein he profited admirably, so that he was beloved by his Master beyond all his companions: who therefore gave him the surname of *Munghu*, which signifies *Dearly beloved*: By which name the Scots vulgarly call him to this day, saith B. Fisher.

3. How he came afterward to be elected Bishop, John of Tinmouth thus relates: When he was come to an age wherein he might dispose his own actions, the man of God Kentigern went from his Master to a place called *Glaschu*, where he liv'd alone in great abstinence, untill the King and Clergy of that Region, call'd then *Cumbria* (now *Galloway*) together with the other Christians, who were but few chose him for their Pastor and Bishop, notwithstanding the utmost resistance he could make. And sending for one single Bishop out of Ireland they caused him to be consecrated after the then usuall custome among the Britains and Scots: For at that time a practise had got footing to use no other Ceremonies in the Consecration of a Bishop, but onely the infusion of Sacred Chrism on their heads with invocation of the Holy Spirit, benediction and imposition of hands. For those Islanders, remov'd as it were out of the world, by means of their continuall infestations by Pagans, were become ignorant in the Ecclesiasticall Canons. For which reason the Law of the Church descended to them, and admitted an excuse in

thm regard, so that Ecclesiasticall censures did not touch them. Notwithstanding S. Kentigern, as we shall declare presently, did make full satisfaction for the defect and error committed in his Consecration.

4. His Diocese extended it self according to the limits of the Kingdom of Cumbria, from that famous Wall from Sea to Sea which had formerly been built to hinder the Enemies incursions into the Provinces of the Britains, as far as to the River Ford, or Scottish Sea, Northerly. It was in the five and twentieth year of his age that he was consecrated Bishop.

5. In this Episcopall Consecration there were more then one defect, and transgression of the Canons: 1. First his age, that he was made Bishop being no more then five and twenty years old, whereas in the Council of Agde (Agathensis) assembled not above three and thirty years before this time, and in which probably severall Brittish Bishops were present, a Decree was made, That no Metropolitan should presume to ordain any one Bishop before he was arrived to thirty years, that is, the age of a perfect man: least by reason of his youth he should, as it sometimes happens, incur some fault and error. 2. Again the Fathers of the first Nicene Council orderd: That if any one were made a Bishop without the iudgment and consent of the Metropolitan, he was forbidden to exercise his Episcopall jurisdiction. Now in this Ordination of S. Kentigern there was no consent of any Metropolitan, nor so much as concurrence of any Bishop of the neighbouring Diocese. 3. Thirdly the first Canon of the Apostles, confirm'd by many Councils, enjoyn'd that every Bishop should be ordain'd by at least two or three Bishops: Whereas S. Kentigern was consecrated by one single Bishop, and him a stranger of a foreign Nation. 4. Fourthly in the consecration of Bishops the Ancient Fathers for the dignity of that Degree ordained many Rites to be observed, besides such as belong'd to the essence of that Sacrament: as anointing the Head with Chrism with invocation of the Holy Spirit, signing the person with the Sign of the Crosse, imposition of hands, together with severall other Rites adjoyned for the adorning the house of God, a defect whereof did not vitiate the Sacrament, but person only.

6. Now in all these points some defects there were in the Ordination of S. Kentigern, which defects when afterward he call'd them to mind, caused great inquietnes and remorse in him. But whereas the foresaid Author says, That by a custome introduced among the Britains this Sacrament of Ordination of Bishops was practis'd thus imperfectly: it appears that such a deficiency was crept in among them, and this only since the Saxons entring caused so great disturbances in the Island, that the Ecclesiasticall Canons were either forgotten, or if remembered, could hardly be practis'd. Either there were no Metropolitans, or they were so far distant, that in those dangerous times, no access could be had to

them:

Council Agath

Council 1. Nic.

Council 1. Apost.

First in Pri-  
m. 614.

As Supposed  
in Kentigern.



A. D. 539.

them: Most places wanted *Bishops*, and even inhabitants; so that it was a wonder that even the *Holy Chrism* could be supplied, which no doubt was furnish'd out of *Ireland*.

7. Hence it is manifest that these disorders and neglect of Ecclesiastical Canons were an Error venial, because unavoidable: that in former peaceable times the practice was otherwise, and the Canons were duly observed: So that the purity of the *Britannic Faith* was hereby nothing prejudiced. Therefore some *Præsumptuous Contraversists* do unreasonably collect from hence that the *Britains* before *S. Gregory's* time did not in their Ordinations conform themselves to the *Roman Church*, but received their Rites from *I* know not which *Eastern Churches*: Whereas no *Eastern Churches* can be found which neglected any of these Ceremonies: and as for the *Roman*, it is evident by what hath been formerly declared, that the *Britains* in their Discipline establish'd by Councils demanded a confirmation from the *See Apostolick*.

8. But a more *Authentick* proof of the respect and dependance which the *British Churches* had of the *Roman*, cannot be imagin'd, then the behaviour of *S. Kenigern* himself. For being afterwards afflicted in mind for the foresaid defects in his Ordination, he did not seek for Counsel or remedy from any *Metropolitans* in *Britanny*, *Ireland* or *France*, but only from *Rome* and the *Supreme Bishop* thereof, to whom the Custody of Ecclesiastical Canons was by the Church committed, and who had authority to enjoyn the observation of them, to punish the transgression, and to supply or dispencc with the defects either by negligence or necessity occurring in the execution of them.

Ap. Cap. 10.  
in S. Keni-  
gera.

9. This is expressly declar'd by the fore-said *John of Tinsmouth* in his prosecution of the Life of *S. Kenigern*: where he tells us, That the *Man of God* went seven several times to *Rome*, where he simply and particularly layd open his whole life, his Election, Consecration and all the accidents which had befalla him to *S. Gregory* the special *Apostle* of the *English*. Upon which the *Holy Pope* perceiving that he was a sincere man of God and full of the Grace of God's holy Spirit, confirm'd his Consecration, knowing that it came from God. Moreover at his often and earnest request, yet with great unwillingness, he condescended to supply those small defects which were wanting in his Consecration; and having done this, he dismissed him to the work of the Ministry which was enjoy'd him by the *Holy Ghost*.

10. Hence appears that in the Ordination of *S. Kenigern* nothing was omitted that was of any necessity, since it was only upon his importunity and for satisfaction of his Scrupulosity that *S. Gregory* supplied the omissions of certain Rites required by the Canons. The greatest fault that the *Holy Bishop* could impute to himself was his being consecrated by one only *Irish Bishop*, against

the *Expresse Canon* of a *General Council*. But considering the unquietness and danger of the times, and the want of *Bishops*, though there was a transgression of the words of the Canon, yet there was none of the mind of it, which certainly does not oblige to impossibilities. And this was the resolution of the Senate of it which the same *S. Gregory* gave to *S. Augustin*, answering the like difficulty, in these words: In the Church of the *Angles*, wherein at present thou art the only *Bishop*, thou canst not ordain any other *Bishop*, but thy self alone without the concurrence of other *Bishops*.

A. D. 541.

Greg. M.

## XXIV. CHAP.

XXIV. C.

## 1. S. Kenigern's Vertues.

1. HOW *S. Kenigern* behav'd himself in discharge of his *Episcopall Office* is thus further declar'd by the same *Author*: After his Consecration, during the whole course of his life his custom was to eat only every third day, and sometimes, fourth, and his food was bread, milk, cheese and butter. For he abstin'd from flesh and wine, or any other drink which could discompose. Next his skin he wore a very rough haye-cloth, and over that a garment made of goat-skins together with a close Cowle: and his uppermost clothing was a white Albe. He always wore a stole: and carried a *Pastoral Staff* or *Crozier*, not spherical, nor gilded and set with precious stones, but of simple wood, bearing back as the ray: and in his hand he ever held a book. Thus he was always in a readiness to exercise his function; whensoever necessity or reason requir'd. He lay in a stone-chest made hollow like a *Diere*: under his head lay a stone: and under his body were cast cinders and a Cilice of haye: in which posture he with some unwillingness admitted a short sleep: after which he would plunge himself in cold water, and so revive the whole *Winter*. This customary practise neither snow nor rain did interrupt, nor any thing but sickness or journeying: and then he would receive a discontinuation of these austerities with some spiritual exercise. Thus does that *Author* describe *S. Kenigern's* private life, by many other arguments showing him to be a man absolutely perfect in all vertues.

Ap. Cap. 10.  
in S. Keni-  
gera.

2. Consequently he relates other actions of his in order to the discharge of his *Episcopall Office*, saying, He fix'd his *Episcopall See* in the City of *Glascow* where likewise he ordain'd a great Congregation of Religious men who liv'd according to the form of the *Primitive Church*, in community of all things. The Infidels in his Diocese he converted to the Faith. Apostates and Heretics he by his sound doctrine recall'd to the bosom of our *Holy Mother* the Church. He every where threw down Idols and Images of Devils, and built some Churches. He disin-

id. ibid.

guish'd



and a Paradox by their certain bounds. He was always travelling to gain souls to God, never taking an hour's rest, but in imitation of the Apostles always going a foot. And because he would not see his sword in idleness, his custom was to labour with his hands in agriculture. His other deeds we shall relate hereafter.

## XXV. CHAP.

1. *King Mordred King Arthurs Nephew makes: He is pursued by King Arthur: and both slain.*

2. *King Arthur dyed, and was buried at Glasbury.*

3. *His appearing again long expected by the Welsh.*

4. *His Monument discovered in after ages.*

At this time it was that our famous King Arthur found at last repose in his grave, which he could never enjoy during life. The manner how he was brought to his end is thus related by our historians.

In an expedition which upon some unknown occasion he made abroad he left the administration of his Kingdom to a Nephew by his sister, and Son of his King of the North called Mordred. Who taking advantage of his fathers absence, invaded the throne upon a pretence that King Arthur, was a bastard, so being born not in lawfull marriage. And on this treason he added the crime of incest, violently taking his Fathers wife Guinevere for his concubine. Moreover to strengthen himself, he entered into a Confederacy with the King of the West Saxons, to whom he quietly yielded severall Provinces.

These infamous crimes being come to the ears of King Arthur, he presently returned from Brittany, inflamed with a rage and hatred unquenchable against his abominable kindred. Mordred was prepared to hinder his heading, at which time a cruell battell was fought between them, in which Augustus King of Arles, and Fulwas another Nephew of King Arthur were slain. Notwithstanding at last with infinite difficulty he prevailed: And renewing the fight he made a slaughter of his enemies, and compelled Mordred to fly to Winchester. Whither he was with great fury pursued by King Arthur: where in a second battell after much blood shed Mordred was again put to flight, which he fled to the Cornwal. But King Arthur not content to follow, at last overtook him near the town of Camlann: in which place the controversy between them was ended, but both were slain.

King Mordred having ranged his army, in a desperate fury rushed among his enemies, and was slain: so that he dyed then once more to

show his back to them. In this combat, which continued almost a whole day, after horrible blood-shed on both sides, King Arthur with the courage and fury of a lion rushed into the troop where he knew Mordred was: and making way with his sword, at last with horrible slaughter dispersed his enemies. There fell the Traytor Mordred, and with him severall Saxon Commanders, Cheldric, Elaphum, Egrish and Bruning, and many thousands with them.

But this Victory cost King Arthur his life also: For in the combat he received a mortall wound: Whereupon he was conveyed into the Isle Avalonia (now Glasbury) by the charity of a kinswoman of his, a noble Matron called Morgana. This gave the foolish British Bards occasion to invent the story of a Fairy Goddess called Morgana which carried the Body of King Arthur by Magical skill into Avalonia, with a promise that she would cure his wounds, and that he should return with his former courage and strength to govern his Britains: And for this reason during many years, yea ages, his return was expected by them as foolishly as the coming of the Messiah is by the Jews.

When Queen Guinevere heard of the return of her husband, and his war with his Nephew, she fled in great haste to the City Caer-lem, where she took the Habit of Religion among the Nuns in the Monastery of S. Julius the Martyr.

The true reason why King Arthur would be carried to the Monastery of Glasbury doubtless was, partly to prepare himself more perfectly for death in the company and by the assistance of the Holy Monks living there: and likewise that after his death he might be buried among such a world of Saints as reposed there from the beginning of Christianity. The like design we read of in Constantine, for he ordained his buriall in like manner, to the end he might be partaker of the Suffrages of so many Saints, & of the prayers of such as in succeeding times should come to visit their Monuments.

King Arthur before his death gave unto the said Monastery Brest-march and Poulden with other lands beside: Which the Pagan Angli took away, but afterward being converted to the Faith restored with advantage. He appointed likewise for his Successor a kinsman of his called Constantine: and having recommended himself to the Prayers of the Monks, he dyed happily, and after a Christian manner, was buried with a Cross.

His conveyance to Glasbury was, it seems by own order, done with great secrecy: and by the same order his death and place of buriall was studiously concealed. The reason is given by Matthew of Westminster in these words: The dying King was desirous to be hidden, lest his enemies should insult, and his friends be molested for so great a calamity. And hence it is that since our Historians doe relate nothing of his

Enfil. Hist.  
Eccles. 1. 4.  
c. 60.

Antiqu.  
Glasbur.

A. D. 542.

W. Stansfeld.  
Me.



K. AR-  
THUR.

A.D. 542.

Malmsh.  
de Reg. L. 3.  
p. 115.

Mat. Paris.  
A.D. 1161.  
Ginal. Cam  
bi. in spe  
Eccl. ap. p. 119.

Tab. Mag.  
Glasgow apud  
P. 107 in p. 117.

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THUR.

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death and buriall, the Brittain Nation one of their great affliction to him, doe contend that he is still alive. And on this occasion was invented the Prophecy fathered on Merlin the Magician, that he should appear and reign once more. Lastly Malmshurien affirms that in his time (who dyed in the year of Grace one thousand one hundred forty two) the sepulchre of King Arthur could no where be found: whereas the Monument of his Heroical Nephew Prince of a Territory called Walworth, had lately been found in the time of King William near the Sea-coast, and that it was fourteen feet long.

10. Notwithstanding a little while after in the reign of King Henry the Second, by the pious industry of certain devout persons King Arthurs Monument was at last found, and the expectation of his return utterly vanished among the Welsh Nation. The manner how it was found together with the description of it, we have in severall of our Historians, as Mathew Paris, and Geraldus Cambrensis, who affirms that the Abbot who found it shewd him the Crosse which lay over King Arthurs body, the characters whereof he curiously read, &c.

11. But the most authentick account hereof we may receive from the Great Table of Glasenbury framed on purpose to continue the memory of the said Invention, a copy whereof is preserved by P. Faber, in this renown'd Island, Avallonia, or rather the Tomb of Saints at Glasenbury, doe rest King Arthur the flower of the Kings of Brittain, as a Guenhevere his Queen, who after their decess were honourably buried near the Old Church between two Pyramids, hereafter nobly engraven. And in the same place have their bodies rested for many ages, till six hundred twenty years, till the time of Henry the Tenth, who after the burning of the said Church was Abbot of the same place. The which said Abbot after many admonitions by several persons commanded men to digg between the said Pyramids, to try whether they could find the Kings body: but before they began to digg, the place was all encompassed with curtains. They digged therefore exceeding deep, and at last found a very great store of wood altogether stopt: which with their instruments they opened, and within it discovered the Kings body, and a certain Crosse of Lead, of which one whole side was filled with this Inscription, Here lies buried the famous King Arthur in the Island Avallonia. Then they opened the Tomb of the Queen, and the hairs of her head were spread over her body, and seemed as if she had been lately buried: but as soon as they touched them, they fell all into dust. The Abbot then and Convent with great joy and exceeding honour transferred their bodies from thence, and placed them in a double Monument of stone nobly engraven at the one side in the great Church: to wit, the Kings body by it self at the head of the Tomb: and the Queens in the East side.

12. As touching the two Pyramids between which King Arthurs Monument was first

placed, and the ancient, scarcely legible, inscriptions on them, which Malmshurien has copied out, we gave our opinion of them when we treated of the first foundation of the Monastery of Glasenbury, supposing that they were the names of certain Holy persons there anciently buried, among which King Arthur prudently desired to be placed, for the reasons afore sayd. Yet since among them there are found some names which favour of a Saxon Originall, it may therefore seem that some of those persons were buried, and their names inscribed in after times: But withall, since the southern parts of Brittain had of ancient times been possessed by nations of a German originall, as the Selga, Anebates, &c. why might not many of their names continue after their language was changed?

### XXVI. CHAP.

XXVI. C.

1. 2. Folly of those who deny that ever there had been such a King as Arthur.

3. The Crosse a proof of his being a Christian.

THE foresaid testimonies and irrefragable Monuments doe evidently declare the unreasonableness of some late Persons assertion, that King Arthur was neither a King nor a Christian, yet that there never was any such man, but that his actions and even his being were merely the creatures and fictions of idle dreaming Heads.

1. Among such censorious Writers, Geoffrey of Monmouth and Bale doe most vainly and falsely saye that their Great Arthur, who never had a being, as may be understood from Saine Bede, did in the time of Clodoveus King of France destroy the Saxons, and performed more wonderful Exploits through the whole world almost, then Alexander the Great: That he was a Christian, &c. Indeed that many foolish stories passe concerning him it cannot be denied. But that it may be collected from S. Bede that there was never any such man is a mistake. All that he says is, That Ambrosius Aurelianus a modest man was the only person of the Roman stock who overruled the miseries of the Brittaines, at the time when the Saxons first raised such Trogodies in the Island. He does not deny that he had sons and grand-children: On the contrary Gildas expressly affirms that the offspring of Ambrosius in the times when he wrote did degenerate from the virtue of their Ancestors.

4. It cannot therefore be denied that such a Prince governed the Brittaines, as King Arthur, that his reign continued the space of about three and thirty years: that in the seventieth year of his age he died, and was buried after the Christian manner was suffi-

ciently



clently testified by the *Crosse* over his *Tomb*. Which *Crosse* was from the beginning esteemed through the whole Church an assured badge of Christianity, but in the beginning of the late Change, called a Reformation of Christianity, the *Crosse* which testified that King *Arthur* was a Christian, was by a person of quality a Protestant thrown down to testify that another sort of Christianity began then to arise. The first degree of *apostasy* declar'd by the Emperor *Julian* was the casting away the *sign* of the *Crosse*, which, *saith* *Cyprian*, is the prime and immovable foundation of the Faith profess'd by a Christian, and which, according to the testimony of *S. Athanasius*, hath in every age triumphed over all superstition and idolatry: Whereas of late the *Crosse* itself is accounted as the best to be superstition, and our Veneration of it, idolatry.

XXVII. CHAP.

1. *Life of S. Illtud.*

2. *His Fan of Chastity: blasphemed by the Centurians, &c.*

BEFORE we apply our selves to the narration of the *deeds*, or indeed crimes, of the degenerate Successors of King *Arthur*, it will be expedient to celebrate the memory and Sanctity of two Holy British Monks, famous in that age, *S. Illtud* and *S. Cadogan*: the former, heretofore mentioned, and during that *terrible* King's reign, but whose year is uncertain: the other flourished about the year 539, though his life was continued several years after.

*S. Illtud* (in the Gallican Martyrologe called *S. Illudun*, by others *S. Illtud*) was the son of a noble Soldier nam'd *Rican*. His mother was call'd *Ricogulida*, daughter to the Prince of *Lesser Britany*. In his childhood he was by his parents care instructed in learning: but being arrived to more years he applied himself to *ecclesiastical* studies. And hearing the report of the sanctity of his kinsman King *Arthur*, he desired to visit him, by whom he was with great honour receiv'd. Afterward he went to the Prince of the Province, now call'd *Glamorgan*, by whom he became so highly esteem'd, that he was advanced to the highest condition in that State, and was made him Governor of the Court.

After this he was convinc'd and persuaded by *S. Cadogan*, surnam'd *Sophias*, to forsake his secular habit and profession, and to consecrate the remainder of his life to the service of God, that so he might more assuredly attain to eternal happiness and reward. *Illtud* thereupon yielding his affection and obedience to the words of the Holy Man, relinquish'd the world, and retiring himself to a remote mountain liv'd there some years a solitary and devout life. He is say'd by *Petrus* to

have been a Disciple of *S. German* of *Auxerre*: Afterward he had recourse to *S. Dubricius* then Bishop of *Landoff*, who gave him the *Tonsure* and *Crown*, badges of a Religious Profession, and so dismiss'd him to his place.

Thus, *saith* *Petrus*, with the consent of his wife he vov'd perpetual Chastity, which was also by his wife observed. This his signall act of contempt of sensual pleasures is so displeasing to the Centurians of *Magdeburg*, that although in the beginning of their Narration touching his actions they had given this Character of him, That he was above all that liv'd in his Nation most eminently skill'd in the Scriptures of the Old and New Testament, and divine Philosophy: moreover that he was adorned by Almighty God with the spirit of Prophecy and knowledge of future things: Notwithstanding in the pursuit being to mention this Fan of Chastity, they not only contradict the former Character, but invent a most blasphemous lye, adding these words, *Illtud* was notoriously fill'd with the spirit of Anti-Christ: insomuch as out of contempt of marriage, and in opposition to the Apostles Doctrine, he repudiated his most chaste wife, and moreover pluck'd out her eyes. Which most impudent lye, reported likewise by *Sale* an *Apostate* and transgressor too of his Fan of Chastity, has not the least ground in our ancient Records touching his *deeds*.

3. The Memory of his learning and sanctity is to this day preserv'd in *Glamorganshire*, where there is a town and Church call'd *Illan-lud*, contractedly from *Illan-llud* (not far from *Illan-carn* the habitation of *S. Cadogan*) where *S. Illtud* diligently preached Gods word, and moreover instituted a College of Scholars, whom he instructed in learning and piety. Among whom the most illustrious was *S. Sampson*, of whom wee shall treat presently, and who by his Masters directions embraced likewise a Religious Profession.

6. Several fables and unfavoury Miracles reported in *Capprove* touching *S. Illtud*, deserve to be omitted: Neither seems there to be any iust ground for this passage in the conclusion of his life: That when his last end approach'd, he return'd into *Lesser Britany*, and there in the City of *Orle*, after many signs and miracles wrought by him, he commend'd his body to the earth, and his spirit to God, on the eight day before the Ides of November. For doubtless if he had dyed in *Lesser Britany* the Gallican Martyrologe would not have been silent in that particular: Whereas it mentions nothing of him but that he was a Disciple of *S. Germanus* of *Auxerre* whilst he preach'd against the *Pelagians* in *Britany*; that he was the Instructor of *S. Sampson* Bishop of *Dale* and of many other illustrious Monks; and lastly that he was eminent for the spirit of Prophecy and many Miracles. Which Martyrologe differs in one particular from ours, in which he is say'd to have been the Disciple of *S. Germanus* Bishop of *Paris*, not of *Auxerre*.

Ap. Capprov. l. 10.

Martyrolog. Gallican 7. November.



A. D. 149.

XXVIII.

CHAP.

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XXVIII. CHAP.

- 1. Of S. Sampson.
- 2. Of S. Pity.
- 3. Sampson an Arch-bishop in Brittany and there.
- 4. He carries the Pall to Dole in Lesser Britany: which Church therefore pretended an exemption from Taxes.
- 5. Of S. Gildard, or S. Meis.

As touching S. Sampson his Disciple, S. Sampson, he was born in Great Britany in the Province of the Dimeta or South-wales, now called Glamorganshire: He descended from Noble parents: His Father's name was S. Sampson (as we read in S. Vilius) and his Mother, S. Anne, who was born in the next Province, called Pembrokeshire from the chief City Caer-pembroke, or Pembrokeshire. His parents having lost many years childless, at last by their frequent fasting, Alms and prayers obtained him of God.

In his younger years he became a worthy Disciple of S. Sampson, faith Pity from Leland from whom he learned human knowledge, industry of life, and spiritual instruction in a Monastery where a while before he had studied by the direction of a Holy man called Pity.

Concerning this Holy man we read in Pity's testimony: There was faith he, a certain Island not far distant from the Monastery of S. Sampson in which another Monastery was built by a holy man named Pity. Thither did S. Sampson hasten by Gods guidance and the advice of his Master S. Sampson: and there did he lead a perfect and Angelical life. He was in his conversation admirable, persevering in good works, and vigilance in prayer etc. Not long after, Pity being prevailed by Death, the Holy man Sampson was by the unanimous suffrages of the Convent chosen Abbot. This Election by S. Pity's computation was made in the year of Christ five hundred and thirteen. And eight years before, when S. Pity, as hath been said, came into Cornwal, the rullick Pagans living there gave him notice of the sanctity and austere life of this Holy man, who then liv'd not far from thence a solitary life.

Four years after he had been chosen Abbot, faith S. Pity, by the permission of the only King Dubricius, he went into Ireland in the company of certain Scots who in their return from Rome came thither. His stay in Ireland was not long: for he was present at the Synod of Arrey in the year of our Lord five hundred and nineteen.

He was afterward ordain'd and consecrated Arch-bishop in Britany: but neither the time, nor place are certainly known.

defined. But that S. Sampson a British Arch-bishop went out of this Island into Lesser Britany, and carried over with him the Pall, which was the ensign of his dignity, is certain beyond all controversy. A great debate there was in the time of Pope Innocent the third whether the Pall was transferd from York or from Menevia, Marthen Paris declares his opinion that it was from York: But Giraldus Cambrensis in his Dialogue concerning the Church of Menevia relating this controversy, brings in Pope Innocent thus objecting in the behalf of the Church of York, That this Sampson Bishop of Dole, as the tradition is, had formerly been Arch-bishop of York. Whence Giraldus thus answers, saving your Reverence, the case is otherwise: for the History of the Church of Dole affirms him to be sent at Menevia, and to have relation to no other Church in Britany. Hence it is that in the Sequence sung in that Church on the Festivity of S. Sampson it is expressly said, That the Prelate of Menevia was transfer'd to the supreme Dignity of the Church of Dole. As for the Advocates in behalf of the Church of York they are deceived by an equivocation of the Name, because in their Records they find the name of an Arch-bishop Sampson. And another plea which those of York had for their cause was a supposititious Prophecy of Merlin: That the dignity of London should adorn Canterbury: And the seventh Pastour of York should be transferr'd in Lesser Britany.

The debate therefore is generally concluded to the advantage of the Church of Menevia, in which S. Sampson is supposed to have succeeded in the place of S. David. Now the Church of Menevia being a Metropolitan Church, enjoying all the Privileges of the Church of Caer-leon, the Archbishop thereof by consequence wore a Pall, the Ensign of that Dignity. Which Pall was by S. Sampson carried over to Dole in Lesser Britany in the year of Christ five hundred sixty six, at which time the whole Province of Menevia was almost depopulated by a raging pestilential disease, as hath been observed by Roger Hoveden, Hopsfeld, Sigebertus and others: the Holy Bishop was unwilling to avoid the danger: But his friends being urgent, he took ship and landed in Armorica.

Being arrived there he was admitted into great favour by Childbert then King of France: and with his licence and contribution founded a Monastery where he led a life wholly employ'd in Divine meditation: and by his most holy example and admonitions directed many Disciples in the same way. Thus we read in the Gallican Martyrs life.

S. S. Sampson in his voyage took with him a companion of suitable holiness call'd S. Gildard, vulgarly by the French named S. Meis, who probably is the same which otherwise is called S. Mercurius, whose life hath been written by Agland & Nova Villa: by whom he

K. Ar. THUR.

A. D. 540

Mat. Par. A. D. 1199 Giraldus Cambrensis de ead. Menevia dicitur

Hopsf. c. 17. in 6. p. 111.

Gallican Mart. 11. Novemb.



K. AR.  
THUR.

A. D. 140

Isid. in  
v. l. c. 12.

Mayn.  
Gal. 11.  
100.

Is killed the son of a Noble man of Great Brittain living in the Regne of Penta (or Cair-guent) in Cornwal (S. Sampson's country:) That he receiv'd good education, having been by his parents recommended to S. Sampson of Menavia. One special Miracle is recorded to have been wrought by him, which was that by his prayers a fountain sprung forth in a dry soile, very effectuall for curing severall diseases, and specially the scurvey (Ploza) which therefore is vulgarly call'd the Diseste of S. Sampson. This is related in the Gallican Martyrologie on the fifteenth of June. He is supposed to have dyed in the year of Grace five hundred and ninety. And he is commemorated likewise in our English Martyrologie on the same day by the name of S. Man.

9. After that S. Sampson had spent some years in his Monastery of Dole, the Bishop of that City dying he was elected in his place. And having in his custody the Pall which he had worn formerly being Arch-bishop of Menavia, the same he made use of in his Episcopal functions also at Dole. From whence his successors Bishops of Dole taking advantage, assumed likewise to themselves the honour of wearing a Pall, and consequently of challenging an Archiepiscopal Jurisdiction and an exemption from the power of their former Metropolitans the Arch-bishop of Penta. This they continued many ages, till the dayes of Pope Innocent the third, notwithstanding many oppositions and protestations of the said Arch-bishops. And all that time the See of Menavia, or S. David's, though acknowledged the prime Church and Metropolis of Cambrisia, yet obtain'd from the Pall. For which cause Pope Eugenius the third under our King Henry the first subjected it to the See of Canterbury in the year of our Lord eleven hundred forty eight.

10. Thirty three years S. Sampson with admirable sanctity administrated that Bishoprick, and in the year five hundred ninety nine receiv'd his eternall Reward. His body by reason of the frequent incursions of the Danes and Norwegians, was removed from Dole to Orleans: Where it is now kept with such reverence, that a Church was built in purpose to keep it, which to this day is dedicated to his honour, although despoiled of that sacred Relique: which among many other tokens of sanctity was impietously burnt by those profane Enemies of sacred things the Huguenots in the last age, who seized on that City. Thus we read in the Gallican Martyrologe on the twenty eighth of July. Some part of his Relique was with great veneration repo'd in the Abbey of Middleham in Dorssetshire, which was built by King Richard in expiation of being at least accessory to the murder of his brother Edward in the year of Grace nine hundred thirty four.

11. His Successour in the See of Dole was his Kinsman, and companion of his voyage, S. Mayn: concerning whom we shall treat in due place.

XXIX. CHAP.

1. S. &c. Of S. Male, or Mahomet.

1. A Nother Kinsman of S. Sampson call'd S. Maclovius, or S. Male, otherwise S. Mahomet, was famous at this time. He during the tempest rais'd in Brittain by the treason of Mordred against his Vnckle King Arthur, and the bloody war following, left the kingdom and pass'd likewise into Lesser Brittain, the common refuge of devout men in those times.

2. He was born in Brittain: His Fathers name was Penta (He is call'd Hano in the Gallican Martyrologe) a Count and founder of the City by Historians call'd Gwentus. His Mother was call'd Perrella, or Dervalla, and she being threescore years old was deliver'd of him on the Vigile of Easter in the valley of Llan-carnan in Glamorgan-shire.

3. In the same place at that time lived a Holy man call'd S. Brendan, Abbot of the Monastery of Llan-carnan by whom this Infant so wonderfully born, was baptis'd, and afterwards educed in all vertue and piety. From his childhood he is reported to have shin'd gloriously by innumerable Miracles, faith, Harpysild, which indeed accompanied him all his life-time: many of which are recorded by Vincentius and S. Antoninus, but resolutely declar'd to be impostures by the Censurators of Magdeburg: without any proof.

4. Our learned Camden affirms that the constant Tradition was that he was afterward made Bishop of a City in the Province of the Iceni, now Huntingden shire, call'd by Antoninus Dunstun, because seated neer the River Ouse, but afterward the name was changed into Gwentchester, from Gwent, or Gwentum the Danes to whom upon his becoming Christian King Alfred gave those Provinces. Notwithstanding it is rather probable that the said Tradition was grounded on some mistake.

5. In succession of time upon occasion of the troubles afore said, S. Male, or Mahomet went beyond sea into Lesser Brittain: where he liv'd in great sanctity. But when the fame thereof was spread abroad (as we read in the Gallican Martyrologe) he, out of a contempt of his own glory, retir'd himself privately into a certain bordering Island, where in his Eremiticall manner of living he express'd an Angelicall purity. But the brightness of the divine splendour discovered this light which endeavour'd to conceal itself. For when the Inhabitantes of the neighbouring Island heard say that a certain stranger excelling in the gift of preaching and power of Divine Miracles did hide himself there from the conversation of men (this they were told by some who had receiv'd help from him) they in

A. D. 140

XXIX. C.

A. D. 140.

Patent. L. 21.  
C. 21.  
Anton. lib. 22.  
c. 3.

Sendra. in  
Huntingd.

Martyr. Gal.  
15. Remb.



A. D. 540.

A common assembly came, and drawing him by force out of his solitude, chose him for their Pastor, and inviting the neighbouring Bishops, they placed him in the Pontifical chair of the City of Alerb, and partly by entreaties, partly by mere force they compell'd him to be their Bishop and Ecclesiastical Governour.

6. S. Mahuric being thus exalted to this dignity shed forth abundantly the beams of that Divine Grace with which he was replenish'd, illustrating men's souls with the true knowledge of God, instructing them with his Love, and offering both administrations and examples of all virtues: in which likewise he added a great efficacy by wonderful operations and miracles. Inasmuch as since the Apostles time was read out of any one who wrought greater wonders in the name of Christ, then he: for with his word he calmed tempests, three dead persons he restor'd to life; to the blind he gave sight; by the sprinkling of Holy Water he expell'd devils; and quenched the poison of serpents.

7. Neither was it in regard of Miracles only that this Holy Bishop was like unto those Princes of our Faith, but resembled them likewise in his patience which was often put to the trial: for he was assaulted by certain impious persons, and suffered many calamities for justice and Religion, inasmuch as in the end he was violently thrust out of his Episcopal Throne and Diocese, together with fifteen other devout persons whom he had chosen for his official companions, and who imitated him in purity of living: yet this sorrow & Cross he bore after our Lord with a courageous mind, as the Apostles heretofore did.

8. Attended with these holy men Saint Mahuric fled into Aquitain: and in the City of Xanten (Santonum) he was most kindly entertained, and fatherly assisted by Saint Leontius Arch-bishop of Bourdeaux, and Metropolitan of that City: who there accommodated him with a convenient habitation for serving God. For this Holy Arch-bishop Leontius bore a most tender affection to him, admiring and reverencing the Divine Graces which he observ'd in him, whom he esteem'd as sent from heaven to assist him in his Pastoral charge. For which reason, in all visitations of his Diocese and Provinces he took him for his companion, earnestly beseeching him to be his assistant by his wholesome counsels, by his Prayers acceptable to God, and by the examples of his holy life.

9. Moreover this Man of God, although so dangerously and uningly exil'd, was not unmindful of his flock: but forgetting all injuries, he daily mov'd our Lords clemency for the conversion of these stubborn people. The Divine Majesty at last condescended to his Prayers, and by an Angel acquainted him that his flock was now penitent, and earnestly desir'd the return and favour of their Pastor: and that it was Gods will that he should repair to them, and restore to health that Region which was previously afflicted with the scourges of Divine severity: that he should restore plenty to the barren earth, and

bestow his benediction on the inhabitants: And lastly having done this, that he should again return to Xanten, where he was to be devoted of his corruptible flesh, that his soul might freely ascend to partake eternal felicity. All these things the Holy Bishop perform'd according as God had commanded: and when he came back from Aquitain S. Leontius receiv'd him with greater joy, and express'd more respectfull Offices and kindness to him then formerly.

10. Shortly after this S. Mahuric or S. Maclovius (ay'd, full of dayes and sanctity, and was buried by Leontius in Aquitain. And though the inhabitants of Alerb were deprived of the sacred Relicks of their prime Prelat, whom they had treated so venerationally: yet the Name of Blessed Maclovius remains, never to be blotter'd out: which to this day both adorns and defends that City with his glorious protection and celestial benefits. Notwithstanding the Episcopal See does not now remain at Alerb, but is remov'd to an Island two miles distant from thence, anciently call'd Xarus, where a City new built, is in memory of their Holy Prelat and Patron call'd S. Mals (Vrbis Maclovienfis.)

11. To this large relation in the Gallican Martyrologe, Iohn of Tiamouth adds: That S. Mahuric with his seven Disciples in devotion visited Rome, where he rederm'd many Infidel Captives, and having instructed them in the true Faith, baptis'd them. Moreover that after forty years government having been unjustly and violently driven from his See at Alerb, he curs'd and excommunicated the people, and then retired to an Island in Aquitain call'd Agena, from whence he repair'd to Leontius a Bishop there. Which relation contradicts the Gallican Martyrologe, according to which S. Maclovius was so far from cursing his flock, that he pray'd daily for it. However the Continuator of Magdeburg charitably remembers only his cursing and not his praying: and most unskillfully write, that he flourish'd under Leontius Bishop of the Saxons (mistaking Saxons for Santonum:) and that he cur'd the Britains, his own countrymen, from whom he never receiv'd any injury. How long he liv'd appears not: but his death is in our Martyrologe assign'd to the year of Grace five hundred sixty four.



A. D. 540.

bid.

Ap. Cyprian.  
in S. Mahuric.Magdeburg.  
cent. 6. § 79.



## XXX. CHAP.

1. *Of S. Brendan.*  
2. *Of S. Doc, and S. Canic.*

*S. Brendan the spirituall Father and Instructour of S. Maclovius, though by birth no Brittain, is not be denied a place in this History: Concerning whom we read in S. Fisher that he came out of Ireland to visit the Holy man S. Gildas Albanus in Brittain: where he built a Monastery and a Church. He was also Superior in the Monastery of Lencar, where he baptised S. Maclovius. After that he returned into Ireland, where he was Abbot of a Monastery call'd Birra, and in the year of Grace five hundred seaventy one most happily ended his holy Life. Of whose glory and Beatitude revealed to S. Columba, the Anchor of that Saints life call'd Adamnan thus writes, where he introduces S. Columba thus discoursing with his Minister Diormidus: Columba. Goe and quickly provide all things necessary for celebrating the Holy Eucharist: for this is the day of the blessed death of S. Brendans Diormidus. Why doe you command that we should prepare so solemnly for Masse to day, since no Messenger from Ireland (Scotia) has yet brought tidings of the death of that Holy*

*man. Columba. However goe, and faile not to doe as I have commanded: for this last night I saw heaven on a sudden opened, and quires of Angels descending to meet S. Brendans soule, by whose incomparable splendour the whole world was that houre enlightened.*

2. *S. Brendan thus call'd to heaven, enjoyd on earth also an eternall Monument of his name and sanctity: for in the Isles of Orkney a town and Church were built, and were call'd from his Name. The reason of which honour and devotion was because his sacred body was thither translated. The day of his death is celebrated in our Martyrologe on the sixteenth of May: and his Translation on the fourteenth of June.*

3. We will here conclude with the Memory of a Holy British Abbot call'd S. Doc, who flourish'd in this Age. Of whom the Irish Annals thus write in the life of Saint Canic (from whom the Province of Kilkenny took its appellation, importing the Church of Canic.) *When S. Canic was grown to an age capable of knowledge, he was desirous of instruction, and therefore pass'd over the Sea into Brittain, to a Religious wise man named Doc: and under him he studied diligently, and was taught both learning and piety. This S. Doc was one of the three Holy Britains from whom the Irish learned the form and Rites of celebrating Masse, as hath already been shewd: the other two were S. David and S. Gildas.*

A. D. 542.

Martyr. Ang.  
16. Maij &  
14. Jun.Ap. P. ser. in  
Primord. f.  
931.



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THE  
TWELTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAPTER.

*1. Dr. Constantius succeeds King Arthur.  
His Cruelty: Tyranny, and undertaking  
a Religious life.*

**I**T seems the Britains at the beginning had no such conceit of King Arthur's returning, for surely they would have expected him, and not immediately have killed his Throne with a succession of strange Princes. The Duke had not yet contrived their Ecclesiasticall Service, which could find none in these times to hearken to them.

Therefore when King Arthur's death was known, according to his designation, succeeded him in the Government of Britanny. He was the Son of Cadur Duke of Cornwall, and Kinsman to King Arthur. His sufficiency to discharge that employment for the benefit of his country was enough approv'd by his glorious Predecessor's choice. But Almighty God having fix'd a period to the British Monarchy, permitted many factions to arise, and many pretendants to the Principality, the opposing of whom hindred Constantius from advancing the common profit and safety of the Kingdom.

3. Yes moreover ambition and revenge had such power over him that they invited

him to commit crimes, which hastned the ruine of his country. Hence it is that Gildas calls him the Tyrant of Danmonia: Tyrant by reason of his cruelty, and Tyrant of one onely Province, because severall others at the same time had invaded each one their severall Principalities: and for the maintaining of their unjustly usurp'd power fill'd the whole nation with all manner of crimes and impiety.

4. This gave occasion to the same Gildas to write and publish a passionate treatise against the vices of the whole British Nation, which had universally deprav'd the inhabitants of all states and conditions excepting a few, exceeding few, who seeing destruction unavoidably coming on the Nation, sequestered themselves from publick affaires, and in solitude deplo'd the sins of others, and by great austerities and penances procur'd indulgence to their own soules.

5. In former times, saith he, our Kings, publick Officers, private persons, Bishops and other Ecclesiasticks, every one kept their order and perform'd the duties belonging to them. But when they were dead (Such as Ambrosius, Pethpendragon, Arthur, and likewise Dubricius, David, &c.) there succeeded a generation utterly ignorant of the former Vertues, among whom all the rules of Truth and Justice were shak'n and subverted, that no few steps, nor so much as the least monuments of those vertues appear'd in any



A. D. 543.

of the foresaid orders and conditions, &amp;c.

4. *Constantin* at his first ascending into his Throne bound himself by a solemn Oath to govern justly, and to use his utmost endeavours to defend his Subjects from injuries and oppressions, and the common wealth from the violence of its enemies. This appears, because the year following we find him accused of perjury and violating his Faith given, for his barbarous cruelty, and sacrilegious profanation of Gods house.

W. Gifford  
A. D. 179

7. For the sake of *Martha*, Saint Mother of *Constantin*, rose in arms against *Constantin*, being desirous to revenge their Fathers death (slain by King *Arthur*, as hath been said) these joining in a confederacy with the Saxons, fought many battles with him, and at last being compelled to fly, *Constantin* pursued them: and was he slain before the Altar of S. *Amphibalus* his Church in Winchester. And the other who had hid himself in a certain Convent of Monks, he condemned to a cruel death at London.

Gildas 22.  
ch.

8. For this sacrilegious inhumanity, *Gildas* in his too free stile calls *Constantin* the tyrannical whelp of the Lyons of *Danmonia*, an insufferable of the detestful Sacrament of an Oath by which he bound himself before God and all his Senses to abstain from all impurity and treachery in his subjects, and to maintain which, on the very business of their carnal desires and the common spiritual abuses the Church, and were upon the most holy Altar he had put the bodies of two Royal Princes, though covered with the perfume of a holy Altar, *Constantin* (unhappy) whilst they stretched forth their hands, not armed with swords to resist, but in imploring help from God and his Altar: notwithstanding all which he most barbarously shed their blood, which with a purple dye stained the seat of the Royal festival Banquets and the sacred pails which received it. By which execution of *Gildas* it seems that these two children Sons of *Arthur*, had not been guilty of killing war against *Constantin*: but without any offence done by them had been murdered contrary to his oath.

12. 111.

9. In consequence to which *Constantin* the same *Arthur* assigns most pressing exhortations to *Constantin*, that he would do suitable penance for these horrible crimes, & lament the *British* story, that if possible he might cover the dark, irreparable wounds of eternal fire, to which otherwise he must for ever be ruled and confined.

A. D. 545.

A. D. 545.  
L. 9.

10. It is probable that this *Julian* Priester, who flourished at this time, did personally use the like exhortations to him, which he after recorded in his Book: and that they wrought a good effect on him. For though some of our *Historians* write that he was slain by *Conan* who succeeded in the Kingdom: Yet *Julian* writes that *Constantin* after a more cruel manner, had deprived of his wife and children, great many of his Kingdom, and privately fleeing from his friends, was in Ireland, and that there for the love of Christ he

laboured unknown like a poor servant in a Mill. and afterward by persuasion of a Monk, to whom he had discovered his condition, he was induced to shave his head and consecrate himself to a Religious life in a Monastery, where he lived with such piety and devotion that he became a pattern of all virtues to the rest of the Monks. That at last he was by the Princes of that place sent in mission to the Britons to instruct that nation in the doctrine of Christ, where he suffered Martyrdom by the hands of certain impious persons. After some years he was venerated as a Saint, and by the authority of succeeding Bishops Temples were dedicated to his memory, which yet remain in that Nation.

11. What is thus related by *Julian*, receives a strong confirmation from the *Antiquaries* of S. *David* life in *Corymbo*, where we read, That when the fame of S. *David* holiness was spread abroad, several Princes forsaking their Kingdoms, retired to his Monastery. Likewise *Constantin* King of the Cornishmen (which is the same Title with *Con Damonia* in *Gildas*) forsaking his Throne became a Monk there, and after some time past in the devout service of God, he at last went into a far distant country, where he built a Monastery.

Ap. Copy.  
in MS. S. O.  
vidu.

## H. CHAP.

II. CHAP.

1. 2. *St. S. Kentigern* forced to fly into Wales: where he founds a Monastery, and Episcopal See of Malgo, a Prince who opposed him.

Before we proceed to the Acts of *Conan* Successour to *Constantin* in the Kingdom of *Brittany*, it will be requisite that we relate a great affliction and persecution which befell the famous and Holy Bishop *Kentigern* in the second year of the reign of the said *Constantin*. His Birth, Education & consecration to the Bishoprick of *Glasgow*, with the defects attending it, have been already declared.

2. Now in pursuance of his succeeding *St. Kentigern*, who writes: Certain years of belial business to King *Martha* rose against the same, opposing his death. Whereupon being admonished by Divine revelation, he departed leaving his journey to *Monmouth*, where the Holy Bishop *David* furnished with all virtues. Near *Cair-lenn* he converted many in the Faith and built a Church, being now in S. *David*, he abode with him some years, and received from the Prince of that Region, *Caerlenn* a place commodious for a Monastery: Which having crested at *Ebla* (story) he fixed there an Episcopal See. Near that place there was a certain Noble man, which often threatened and effectually endeavored to expell him from thence, whom God therefore smote with blindness: But upon the holy Bishops prayers

A. D. 545.  
Ap. Copy. in  
MS. S. O.  
K. Kentigern.  
p. 10. in the

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III. CHAP.

III. CH.

1. *S. S. Kensigern wonderfully recalled to Glasco: where he destroyes Idolatry among the Picts.*

2. *S. S. Columba Visits him. Twenty Irish Saints called Columba.*

**S**aint Kensigerns life was prolonged till after S. Augustin the Monks coming into Brittain, for his death is by the best Historians assigned to the year of our Lord six hundred and one. Yet because his following actions are normixd, nor have any considerable influence on the generall affaires touching the Brittain Churches, we will in this place sum up the remainder of his life.

1. During S. Kensigerns abode in Cambria hapned the blessed death of the Holy Bishop S. David, whose glory was discovered to Saine Kensigern by revelation as hath been shewd. In that countrey he remained the space of seaventeen years, exercising most perfectly the functions both of an Abbot, and afterward a Bishop at Elwy, till in the end he was recalled to his first Bishoprick at Glasco: the admirable manner whereof we find related by Iohn of Tinsmouth to this effect:

3. After that all the enemies of S. Kensigern in the Kingdom of the Cumbrians had been consumed by diverse calamities and diseases, the inhabitants of that region, by reason of the absence of Saine Kensigern who had been so many years exiled from thence, had forsaken the way of our Lord taught by him, and were returned to Idolatry, like dogs unto their vomit. Which Apostasy of theirs God punished with a grievous famine, the earth, sea and all the elements refusing their accustomed aid and comfort to them.

4. But at length our Lord was pleased to raise up in that Region a good King named Redereth, who had been baptised by some of the Disciples of S. Patrick, and who was very desirous to restore the Faith of Christ in his Kingdom. For which purpose he directed Messengers with letters to S. Kensigern, in which having acquainted him that the men who sought his life were dead, he must earnestly beseeched, and in the name of our Lord adjured him that he would no longer be absent from his flock, for which he was obliged even to sacrifice his own life.

5. S. Kensigern having received this Message, without delay prepared for his return: and having by admonition from an Angel appointed Saine Asaph his Successor in the Bishoprick of Elwy, he being attended with six hundred and sixty of his Brethren took his journey back to the Region of the Cumbrians: at his entrance whereunto he was met by the devout King and very great numbers of the people, giving thanks to God for his presence: Upon whom the holy man pronounced a solemn benediction.

Apocryph.  
in vild  
S. Kensigern

in his own person: for which he became ever after his helper and protector.

There were assembled in that Monastery more then nine hundred fifty five brethren, who all lived under Monastical Discipline, serving God with great abstinence. Of which number three hundred were illiterate, he appointed to tilling of the ground and guard of the Church, out of the Monastery. Other three hundred he assigned for preparing nourishment and performing other necessary works within the Monastery. And three hundred fifty five who were learned, he deputed to the celebrating Divine offices daily: Not any of which without great mystery would be permitted to goe out of the Monastery, but ordained them to attend there continually in Gods Sanctuary.

4. And this part of the Convent he divided to three troops and companies, that when one had finished the service of God in the Church, another presently entered and begun it againe: which being ended, a third without any delay entered. By this means Prayers were offered in that Church without any intermission, and the praises of God were always in their mouths.

5. Among these there was one, named Asaph, more especially illustrious for his descent and name, who from his childhood shewd brightness both with vertues and miracles, and daily endeavored to imitate his Master in all industry and abstinence. To him the Monks of that house ever after a particular affection, and committed the care of the Monastery to his prudence, and in conclusion appointed him his Successor in the Bishoprick.

6. As touching the forementioned Noble man who opposed this Holy Bishop, S. Godwin thus writes in his Catalogue: Saine Kensigern at first built a Church of wood and lime: but afterward he renewed it of stone, although he was therein much hindered and molested by a certain Prince named Mago or Maglocun, whose dwelling was five miles from thence at De-guay. But afterward being asswaged, he permitted him to place there an Episcopall See: in which he bestowed both ample possessions and privileges: Doing the same likewise to the Monastery. The See is by some called Elwy, or Llan-elwy, situated from the River Elwy near which it was seated. And of that Church Saine Kensigern was the first Bishop. But in succeeding times it was called Saine Asaphs, from his name who late there Bishop next after.

7. As touching this Prince Maglocunus or Mago Conanus, he is mentioned by Gildas, but deeply accused by him to have been through an excess of many Tyrants, yet without doubt was greater then many in power, so likewise in malice. Of him more hereafter.





A.D. 345.

6. After that he cryed with a loud voyce, in the name of our Lord Iesus Christ I command all those who doe envy the salvation of men, and resist the preaching of Gods word to depart presently from hence, that they be no hindrance to those who shall beleve. Having said this, immediately in the sight of all an innumerable multitude of wicked spirits, horrible to behold both for their stature and shape, fled away from the company: which caused a wonderfull fear and trembling in them. But the holy Man encouraged and comforted them, letting them see visibly who they were in whom they had beleived, and by whom they had been induced to adore dumb Idols, or the Elements, which were creatures appointed by God for their use and service. And as for Voden whom (by the seduction of the Saxons) they esteemed their Principall God, and to whose honour they consecrated the fourth day of the week, he showed that he was no better then a mortall man who had been King of the Saxons, and Antestour to severall Nations: that his Body was then resold into dust, and his soule tormented in hell-fire for ever.

7. When he had said thus, adding also many other speeches to explain the Christian Faith, the ground on which he sat in a plain field called Hodelin, swelled up under him in the sight of them all, so that it grew to a reasonable high hill, and so remains to this day. And all the people seeing these wonders, after they were instructed in the Faith, received Baptism. Then by his doctrine he freed the Nation of the Picts from Idolatry and Heresy. He converted likewise the country of Albania: building many Churches and founding severall Monasteries. By which it appears that they were Picts, not Saxons to whom he preach'd and that they were such as had forsaken Christianity formerly profess'd by them: but in his absence were returned to their Idolatry, and in imitation of their Saxon neighbours had admitted the worship also of their idols and false Gods.

8. Whilst S. Kentigern liv'd among the Picts, S. Columba (call'd by the English, Columkill) bearing at his Monastery in the Island of Ily the same of this holy Bishop, came with a great troop of his Disciples to visit him: and was met by him with a like multitude, which they divided on both sides into three companies the first of young men, the second such as were of perfect age, and the third venerable old men: all which in the way towards one another sang spiritual songs. And when S. Columba came in sight of the Bishop, turning himself to his Disciples he said, I see a pillar of fire as it were a golden crown in the third quire descending upon the Bishop and casting a celestial splendour about him. Then the two Holy men approaching to one another with great fervour of affection gave and receiv'd mutuall kisses and embraces.

9. Hektor Boetius seems to signify that Drid King of the Picts was present at this meeting. And that afterward S. Columba going to a Monastery joyning to the Castle of Caledonia built by Cawallus, there instructed in the Faith the Caledo-

nians, the Horelli and other neighbouring Nations: Likewise that in the same place was afterward erected a Church dedicated to S. Columba, and plentifully enrich'd by the following Kings of the Scots: Which Church being an Episcopall See was vulgarly call'd Dunkeeld. But that Antestour seems in this relation to mixe and confound the actions of two different saints, both call'd Columba: for certain it is that Columba who was first Bishop at Dunkeeld flourish'd almost a hundred years after this time: for to him Saint Cuthbert being then a child was recommended. Which mistake is very pardonable, because, as B. Fisher observes there were in Ireland almost twenty severall men famous for vertue and piety, all which had the same Name, Columba.

## IV. CHAP.

IV, CHA.

1. 2. *St. S. Kentigern's journey to Rome. And the Great Controversy concerning the Tris Capitul.*

1. IN the year of Grace five hundred ninety three S. Kentigern Bishop of Scotland, and a Bishop call'd Alban out of Ireland went to Rome to visit Pope Gregory the Great, faith S. Fisher from ancient Records. What speciall business might move them to undertake that journey besides their devotion to the Monuments of the Apostles there, does not appear in our Historians. Yet it may probably be guess'd at from a consideration of the state of the Church in those times.

2. A great Controversy was then agitated: the occasion whereof was this. The famous Council of Chalcedon having condemn'd Eutyches and his doctrine, which confounded the two natures in Christ, was rejected by a faction of the Euxinians, call'd Accephals, upon this pretence, because it seem'd to them to favour the contrary Heresy formerly condemn'd, of the Nestorians who acknowledg'd not only two natures, but two Persons in our Lord. The grounds on which the Accephals charged the Council of Chalcedon with this imputation was, first because it seem'd to approve an Epistle of the Bishop of Edessa, and also the Writings of Theodorus Bishop of Mopsuestia full of blasphemous passages favouring of Nestorianism, and thirdly had received into Communion Theodoret Bishop of Cyrrhus who had written sharply against the twelve Capits of S. Cyril. Hereupon the Emperour Justinian being desirous to repress the Accephals who had rais'd great commotions in Egypt and the East by the advice of Theodorus Bishop of Cesarea in Cappadocia a secret favourer of the Accephals, publish'd a large Edict, call'd Tris Capitul, in which he proscrib'd the sayd Theodorus and Theodoret, procuring likewise a condemnation of them

and

H. B. Scot. l.  
f. 161.

A.D. 345.

F. in P.  
mrd. f. 70.

ibid. f. 103.

F. in Lat.  
Comm. ad  
A. D. 153.



and their writings as *heretical* from the Bishops of the East. Notwithstanding *Menas* Bishop of *Constantinople* in his subscription to the *Emperours Decree* added this condition, *if these things were approved by the Bishop of Rome.*

*Innocent* therefore perceiving that without the sentence of the *Pope* his attempt would be ineffectual, call'd *Vigilius* then Bishop of *Rome* from thence to *Constantinople*. Who at his departure was seriously admonished by the Churches of *Rome*, *Africa*, *Sardinia*, *Greece* and *Illyria* that he should by no means consent to any novelty, nor suffer any prejudice to be cast on the Council of *Chalcedon*. In compliance with whom by Letters written in his journey to *Menas* Patriarch of *Constantinople* he freely reprehended their condemnation of the three Bishops desiring *Innocent* to recall his *Decree*. And when he was come to *Constantinople* he suspended from his Communion the Bishops who had subscrib'd to the said condemnation: for he judg'd that not any of the Bishops of the General Council of *Chalcedon* ought to be retracted, or call'd into dispute.

Notwithstanding five months afterward at the request of the *Empress Theodora* he restor'd them to his Communion: and moreover though he would not subscribe to the *Emperours Decree*, yet by his consent the whole Cause was discuss'd in a Synod of seaventy Bishops at *Constantinople*: and when the suffrages of the Bishops were brought to him, he wrote a *Decree* which he sent to *Menas*, in which he also expressly confirm'd the *Tria Capitula*.

But this condescendence of *Vigilius* to avoid a rent of the Eastern Church, was ill taken in the West, inasmuch as the Bishops of *Africa*, *Illyria* and *Dalmatia* withdrew themselves from his Communion, and *Facundus* who defended their cause, call'd him a *Persecutor*. Whereupon *Vigilius* endeavour'd to persuade the *Emperour* in the presence of *Menas* and the other Eastern Bishops that whatsoever had pass'd on either side should be rescind'd, and that a Synod should be assembled, to which particularly the *African* and *Illyrian* Bishops, who had been scandalized, should be call'd. But they being unwilling to obey, *Vigilius* was dealt withall that in case the Western Bishops would not comply, he joining with the *Greeks*, should condemn the three Bishops. Which he utterly refusing, the *Emperours Decree* was notwithstanding publish'd. And when *Vigilius*, together with *Quintus* Bishop of *Milan*, threatned the *Grecian* Bishops with *Excommunication*, in case they consented to the *Decree*, the *Emperour* was so incens'd that *Vigilius* was forced to fly for refuge into *S. Peters Church*: from which sanctuary when the *Emperours Officer* endeavour'd to draw him, he was repell'd by a tumult of the people. But many injuries being still offer'd to *Vigilius*, he fled by night to

*Chalcedon* into the Church of *Saints Euphemia*.

6. This constancy of *Pope Vigilius* procur'd this effect, that laying aside the *Imperiall Edicts*, the discussion of the whole cause should be reserv'd to a Synod: which the *Pope* desir'd to have celebrated in *Italy*: But the *Grecians* refusing, it was agreed that an equal number of Western Bishops should be summoned to *Constantinople*: Which agreement notwithstanding, the *Emperour* summon'd all the rest of the Eastern Patriarchs. Thus a Council of Eastern Bishops only mett on the fourth day before the Nones of May: at which *Vigilius* refused to be present, nor esteeming it *Canonical*, by reason of the absence of the Western Bishops, who were most interest'd in the affaire.

7. However after twenty dayes respite obtain'd, *Vigilius* sent a Writing to the *Emperour*, which he call'd a *Constitutum*, wherein he at large gave his iudgment of the *Tria Capitula*, telling him that as touching the blasphemies of *Theodorus*, he did abhorre them: but in imitation of the Council of *Ephesus* wold spare his name. Again that it would be superfluous to cast any infamy on the Writings of *Theodorus* against *S. Cyrill*, since *S. Cyrill* himselfe, and the Council of *Chalcedon* had requir'd no other satisfaction from him but only to pronounce *Anathema* against *Nestorius*: which he did. And as touching the Epistle of *Ibas*, no discussion should be made of it after the Council of *Chalcedon*.

8. This *Constitutum* the *Emperour* contrary to his promise reserv'd to himself: but withall acquainting the Synod with *Vigilius* his mind touching the *Tria Capitula*, which he had oftentimes both by words and writing express'd, the Synod proceeded to a condemnation of them, withall complaining that the *Pope* would not afford his presence among them.

9. After this Definition of the Bishops in the Council, the *Pope* being in extreme anguish because he saw how the Western Bishops would be offended, and that this scandal would be the greater by reason that the *Emperour* had not sent his *Constitutum* to the Council, utterly refus'd his consent and approbation of their Definition: For which refusal, he was by the *Emperour* sent into banishment with severall other Bishops.

10. His banishment did not continue long, for six months after the Synods Definition, *Vigilius* sent a *Decretal Epistle* to *Eutychius* the Successour of *Menas*, in which he condemn'd the *Tria Capitula*, and profess'd Communion with all those who embracing the Four Councils of the Church, had condemn'd the same (meaning hereby the last Council, which he would not name.) This Decree of *Vigilius* was by the *Grecians* refer'd among the Acts of the Council, by vertue whereof it became acknowledged a lawfull *Oecumenicall Council*.



11. This end being given to this unnecessary Controversy, all the Western Churches, excepting only the Bishops of Africa, Venice and Liguria, contented to it: But these Churches being under the dominion of the Lombards, broke into an open schism, which continued till the time of St. Gregory the Great. And besides them we do not find any other Churches unsatisfied excepting Ireland only: to the Bishops whereof St. Gregory, in the year before St. Kentigern's journey to Rome, wrote an Epistle in answer to one of theirs which had charged the Roman See for injuring the Council of Chalcedon by condemning the *Tria Capitula*. But St. Gregory informed them that this Controversy did not at all touch the Faith of the Church, but only the persons of two or three Bishops: That the authority of the Council of Chalcedon was entire both with those who opposed it, and those who defended the *Tria Capitula*: and therefore none could have just cause to make a rent in the Church upon so trifling a quarrel. Which answer of the Holy Pope it seems gave satisfaction to the Irish Bishops: for we read following Epistles from him to them as to unanimous Brethren, instructing them touching Rites in Baptism and whether it was to be administered to such as returned from the Nestorian Heresy, &c.

12. The state of this Controversy hath been thus largely set down, because at this very time it was hotly agitated when St. Kentigern went to Rome, and probably was a principall motive of his journey. Which is the more likely because an Irish Bishop called Albanus went thither at the same time likewise. And though the British Churches are no where mention'd as partaking with those who were divided from the Roman See, yet it might well become the zeal of so holy a Bishop as St. Kentigern to inform himself truly of the state of the present controversy, that so he might prevent a future breach.

## V. CHAP.

1. St. Kentigern's death.
2. The manner of it.
3. His preparation thereto.
4. Of his Miracles.

1. **S**aint Kentigern eight years after this voyage to Rome by a mature and happy death rested from his labours, to wit, in the year of our Lord six hundred and one, being then fourscore and five years old, according to the true computation of Bishop Fisher: though others mislead by Capgrave, add a hundred years more to his age.

2. The manner of his death is thus

related by John of Tinnmouth: The man of God Saint Kentigern being worn away with age, had his nerves so disordered that he was forced to sustain his waves by tying a linnen ribbon about his head, which came under his Chin: so the end he might be enabled with less difficulty to pronounce his words. This disfigurement of his face may be ascribed to a promise a little before his death made him by an Angel: Who told him, Since thy whole life in this world has been a continual Martyrdom, it hath pleas'd our Lord to grant thee a milder and easier end of thy life, then other men ordinarily find.

3. And as touching his preparation to his death, it thus follows in the same Author: As long as calling together his Disciples, he earnestly exhorted them to a continuance in observing the duties of their holy Religion, to mutual charity, peace, justice, and diligence in reading and Prayer. Moreover he gave and bequeath'd to them earnest and efficacious precepts firmly to obey the Decrees of the Holy Fathers, and Constitutions of the Holy Roman Church. After which Exhortation given, he departed to our Lord on the Ides of January, in the sixtieth year after he was first consecrated Bishop.

4. After his death the fame of his sanctity was every where spread by a world of miracles; the particulars may be read in Capgrave, to whom the Reader is refer'd. Concerning him thus writes Johannes Major, St. Kentigern was contemporary and a singular friend of St. Columba. He was illustrious for many miracles: and his body reposes at Glasgow: to whose honour a Church was erected in that City, second to none in Scotland for costly ornaments and rich endowments of Canons. His Memory is celebrated in our English Martyrology on the thirteenth of January.

## VI. CHAP.

1. 2. The Kingdom of the Northumbrians created.
7. K. Conan dies: and Fortipor succeeds.
8. After whom Malgo Conan reigns.
9. 10. Battels between the Britains and Saxons.

1. **C**onstantin the kinsman, and Successor of King Arthur being dead, or removed, Aurelius Conan his nephew a young man of extraordinary worth and well deserving the Crown, faith Westminsterianus, succeeded him: his only fault was that he was a lover of civil contentions. He cast into prison his Uncle, to whom the Crown in right belonged: and murdered two of his sons, who stood in his way to the kingdom.

Which



L. Co-  
HAN.

A. D. 477.

Which ambition and cruelty was probably a cause inducing some of our Historians to charge him with the murder of Constantine the Great.

Gildas.

Gildas gives a character of him much less favourable than that of Bede. He is accused first of many parricides, adulteries, robberies, and other crimes, which without number he committed in his short reign, and gave it the name of *the year of confusion*. And accordingly it is said, that though master of Westminster, he did not live thirty years old: Yet it more agrees with Chronology to assign only four to his reign.

A. D. 477.

In the third year whereof, whilst the British Princes consumed themselves with civil contentions, a new and powerful kingdom of the Saxons was established in the Northern parts, called the Kingdom of the Mercians: the manner and degrees by which it rose to such power is described by Bede, as follows, to this effect.

Bede.

At the beginning of his reign the Saxons of Kent sent three chieftains, *Witta*, *Witta*, and *Witta*, with his brother, *Witta*, who with his brother, *Witta*, great courage, experience, and Nobility. For they derived their descent from one of the German Princes, *Witta*, who was the son of *Witta*, and the son of *Witta*. From the first the King of the Mercians, and from the third the King of the West Saxons and Northumbrians: whilst *Witta* King of Kent, and his brother, *Witta*, the most famous.

Bede.

Now *Witta* and his brother, *Witta*, which brought an army into those Northern parts, fought many battles with the British Princes, and having conquered them, they settled them, and made the rest into a new kingdom, calling them to live in a new settlement. They and their successors, notwithstanding continued themselves with the title of *Wittas*, or *Wittas*, and their dependents and followers to the King of Kent. But in the year many years after their first arrivall, they chose the title and dignity of Kings: of which the first was called *Witta*, whether chosen by popular consent by election or by force, is not manifest in story.

Bede.

Witta's reign, that the whole Kingdom of the Mercians was divided into three parts: Of which that which was the most fertile, reaching it full from the River of Trent to the Fosse-way was called the *Wittas*: and the other two parts, the *Wittas* to the River of Trent, and the *Wittas* to the River of Trent: So that the Kingdom of the Mercians, anciently called *Wittas*, was divided into three parts, the *Wittas*, the *Wittas*, and the *Wittas*. This will appear by the names of the *Wittas*, *Wittas*, and *Wittas*, which were said to have been the names of the Mercians.

The same Authors add that the said Division of the Kingdom was made by *Witta*, who leaving his son to govern the *Wittas*, himself fix'd his habitation among the *Wittas* beyond the *Wittas*.

7. *Aurelius Caninus* dying in the fourth year of his Reign, *Portus* Prince of the De-metia succeeded him: who is by Gildas stild a Tyrant, who in his old age ascended the throne by civil discords, being a wicked son of a good Prince, defiled by many parricides and adulteries: who having rid himself of his lawful wife, married in last with her impudent daughter. Whereupon he exhorts him by a timely repentance to avert Gods judgments from him.

8. His reign likewise lasting onely four years, the throne was invaded by *Malgo* Caninus, or *Malgocannus*, a Prince no less vicious then his Predecessor: For in the same Gildas his description, he is said to have murdered his Wife (Prince of *Wendotia* called *Caryllam*) together with the greatest part of his Nobility. (This is the same *Malgocannus* who afforded to *Kenigern* a place for a Church and Monastery. And afterward being tormented with remorse for his parricides, he relinquish'd the world, and retired into a Monastery where he under took a Monastical Profession. But the fury of ambition then cover'd, broke forth again into a flame, so that quitting his solitude, he returned to all his former crimes, and became an insular Dragon, depriving other Tyrants, and by strengthening himself with their power becoming a greater Tyrant himself.

9. In the second year of his Reign a great battle was fought between the Britains and Kentish King of the West Saxons: The place of the Combat was near *Corbiedunum*, called afterward *Salisbury*. In which combat after much blood shed the Britains were at last overcome and forc'd to fly.

10. And four years after, the Britains, thinking to avenge them selves of their former defeat, gathered together all their best forces: against whom *Kenig* with his son *Crada* marched. The armies met in the shire of the *Deban* (Oxfordshire) at *Wormbury* (now *Wormbury*) the Britains divided their Army into Nine Banners, three of which they placed in the front, three in the midst, and three in the rear. The Saxons though inferior in numbers, yet much exceeded them in stature and strength: and they fought all in one day. The combat was bloody, continuing all night: and it was doubtfull which side had the better. After this many other battles pass'd between them: but for the most part the victory fell to the West Saxons.

A. D. 556.

A. D. 556.

Gildas.

A. D. 556.

Gildas.

A. D. 556.

Huntingdon.

A. D. 556.

Huntingdon.



K. CAR-  
TICUS.

A.D. 556.

VII. CHA.

264

# The Church History of Brittany

## VII. CHAP.

1. *Bridius King of the Brits.*
2. *King Malgo-Camus dyed: and Car-  
can succede.*
3. *Several Petty British Princes.*
4. *Alla King of the North-Brits.*

A.D. 557.

H. Bost.

A.D. 558.

GIL & Y.  
ed.

W Hile the Brits and Saxons con-  
tended in the West, the Brits in the  
North beyond the Firth of Forth made  
Bridius their King, who was nephew to  
Lark their former King, being his  
brothers son. But whereas Helle writes  
that he reigned in the Province of Strathclyde,  
that is inconsistent with what was formerly  
related touching the limits of the Kingdom  
of the North-Brits. In the Ninth Year of  
this King Bridius, a Colubine serpent crept  
into Britany, as shall be shewn. And this  
being constantly affirmed by all our ancient  
Historians, to have hapned in the five hun-  
dred sixty and fifth year of Christ. And  
without cause questions the placing the be-  
ginning of King Carcan his reign in the year  
five hundred fifty seven.

In the year following dyed King  
Malgo-Camus after whom Carcan suc-  
ceeded him to inherit the State of Britany, being  
more and more and more full of vices, and  
more iniquitous than his father. But in  
this period as it, King Carcan was no longer  
his Father, but his Son, being full of vices,  
with all vices. But Carcan was not  
richer when he began his reign, or when he  
ended it, is extremely difficult considering  
the small light which our Records afford us  
those times. And as for the several Princes  
whose shameful Charities are given by  
Gilda, it is hard to say whether they were  
Monarchs of the Britans. On the contrary  
by his manner of writing, most of them seem  
to have liv'd in severall Provinces, and not  
reign'd at the same time.

Before the late named Princes, the  
Gildas divides the name of his Kings  
against the Roman Empire. In the year  
fifty seven, King Carcan was slain by  
a Colubine serpent, and the Kingdom  
remained vacant. In the year fifty eight,  
King Carcan was slain by a Colubine  
serpent, and the Kingdom remained  
vacant. In the year fifty nine, King  
Carcan was slain by a Colubine serpent,  
and the Kingdom remained vacant.

Now by a view of the Impacts of  
these last Princes of Britany the Reader will  
observe the Justice of God formerly against  
so wicked a people from which he took

the Kingdom of Britany, and bestowed  
it on a people which few years after brought  
fruits worthy of it. And again out of this  
doughill of vices some parties may be ga-  
thered for how we find the Wise Gilda com-  
mending a particular view of chastity, made  
not only by King Carcan, but by his  
Sons, and by his Daughters, their  
Singing of which we he bitterly inveighs  
against, and which is acknowledged in Gods  
Power, a power of punishing and absolving  
sinners, not by way of declaration, but au-  
thority and jurisdiction.

In the year five hundred fifty nine dyed  
the King of the North-Brits, to whom suc-  
ceeded his Son, Alla, whose Empire extended  
both over the Brits and the North-Brits. This is  
the King Alla, whose name Pope Gregory  
wrote of when he was in Britany, that in  
the Province of Strathclyde there should be  
King Alla. But we must observe that  
though he had the Kingdom of Strathclyde  
over all the Kingdom of the North-Brits,  
yet there were in some of the Provinces  
several Princes with dependence on him  
which calls for a further notice. So we men-  
tioned lastly, King Carcan, the North-Brits,  
but shall now mention him having obtained  
his Dominion not by conquest, but by  
many Promises by which they left the  
Brits almost all in vassalage with their former  
Sovereign, yet with dependence and defe-  
rence to him.

K. CAR-  
TICUS.

A.D. 560.

A.D. 559.

VIII. CH.

A.D. 560.

A. Coppen  
in Oxford.

## VIII. CHAP.

1. *King Theodoric a British Prince  
dies: and his Son, King Carcan, comes out to  
fight him.*
2. *King Carcan is slain by a Colubine serpent.*

In the year five hundred sixty  
King Theodoric, a British Prince, died, and  
his Son, King Carcan, came out to  
fight him. King Carcan was slain by a  
Colubine serpent.

The Bishop of Exeter, the Son  
of King Theodoric, and his Son, King  
Carcan, were slain by a Colubine serpent.  
The Bishop of Exeter, the Son of King  
Theodoric, and his Son, King Carcan, were  
slain by a Colubine serpent.



had obtained. Afterward he succeeded Saint Thelias the next Bishop of Landaff after Saint Dubricius: and was an heyr not only of his dignity, but of his vertue, doctrine and miracles. He is commemorated on the sixth day before the Nones of July.

4. Next as touching the Prince, his name was Maurice, Son of Theodoric Prince of Glamorganshire in the Province of the Silures, who being weary of worldly vanities, undertook a Monastick Profession, and served Almighty God in solitude, having transferr'd his Principality on his son Maurice. Into which his son was no sooner entred, but the Scots broke into his countrey, and began to waste it. Whereupon the inhabitants had recourse to their former Prince Theodoric, whom they even compelled to quit his desert, and to be their General in the war. He full of Divine courage encountered the infidell Saxons, whom he put to flight at Tintern were the River Wye. But having received a dangerous wound in the combat, he returned homeward, and perceiving that it would prove mortall, he gave charge to his son Maurice, that in what place soever he should end his life, he should there build a Church to God, and a Sepulcher for himself. After this proceeding in his journey, he had not pass'd above five miles, but at a place where the Rivers Wye and Severn meet, he gave up his Spirit.

5. There did his son Maurice erect a Church in which he layd his Fathers body: whom posterity venerated as a Saint, calling the place from his name Merthyr-Theodoric, that is, The place of the Martyr-Theodoric: At this day it is more contractedly called Merthyr. In the same place, saith S. Godwin, is seated the house and possessions of the Bishops of Landaff: adding, That Maurice first of his own accord gave to that Church a farm called Mithry, lying on the banks of the River Wye together with Perthesfey and the Church of Gwrid. And afterward for expiation of a murder committed by him on a person called Cyneth, contrary to a league by oath contracted between them, he added other possessions, in Kington, Nantona and Kensulvum, with other lands besides. He had two sons Arthruis and Friar: and by Arthruis, or Arthruis he had a grandchild called Morcan.

6. This is that Prince Maurice, & this the crime against which the Holy Bishop Oudocem exercised his spirituall authority: the order and manner we read expressly declared in the Acts of a Synod of Landaff lately rescued from darkness and worms by our diligent Antiquary Sir Henry Spelman: the tenour whereof is as followeth: The Synod of Landaff assembled by Oudocem third Bishop of that Church about the year of Grace five hundred and sixty: in which Maurice King of Glamorgan for his perfidious murdering of Cyneth was excommunicated, &c.

7. King Maurice and Cyneth were together at Landaff, and in the presence of Oudocem Bishop from before the Relicks of Saints lying before

them, that they would observe a firm peace between them. Some space after this solemn Oath thus made, King Maurice by treachery slew Cyneth. Whereupon Bishop Oudocem called together all Ecclesiasticks from the mouth of Taratyrin-Guy to Tyvi, together with three Abbots, Consen Abbot of the valley of Carban, Cargen Abbot of Idure, and Sulgen Abbot of Docquinn: and in a full Synod excommunicated King Maurice for the murder by him committed, and for perjury in transgressing the Covenant made in his presence, and on the Altar of S. Peter the Apostle and of S. Dubricius and S. Thelias: moreover inclining the Crosses toward the ground, he interdicted the countrey of Maurice, and so dismissed the King. The Christian Communion also cursed the King with his progeny, the whole Synod confirming it and saying, Let his days be few, his children Orphans and his wife a Widow. And the King with his whole Region remained the space of two years & more under the same Excommunication.

8. After that the King seeing the perdition of his own soule and damnation of his Kingdom, could no longer sustain an Excommunication of such continuance, but humbly begged pardon at Landaff of Bishop Oudocem: Who thereupon in the presence of three Abbots imposed on him the yoke of Penitence proportioned to the quality and heinousness of his crimes, the King all the while humbly inclining his head shedding teares abundantly: The Penitence was, that he should three wayes, make satisfaction to God and the Church of Landaff, namely by Fasting, Prayer and Almes.

9. King Maurice accepted this Yoke of Penitence: And for the redemption of his own soule, and for the soule of Cyneth he gave to the Church of Landaff, and into the hand of Oudocem Bishop and all his Successors, four villages with their entire liberty, to be held free from all service for ever, and with absolute enjoyment of Common through his countrey to the inhabitants abiding in the said lands, in fields, woods, pastures and Water. The first is called Ringracnau; the second Nantaw; the third, a village beyond Kadawa where Cyneth was slain; the fourth a village beyond Nadava, where the Kings son committed adultery: it reaches from the Fenn called Ellet to Nadava, and it is called the village Gndberdh. These four villages contain four and twenty Modij of Land.

10. Witnesses hereto, of Clergy men, were Oudocem Bishop, Consen Abbot of the vale of Carban, Carban Abbot of Idure, Sulgen Abbot of Docuini. And of Laicks were present King Maurice with his son Friar, and Morcan the son of Arthruis, &c. This is the form of the first synod of Landaff, in which the discreet Reader will observe severall passages which will give light to see both the Religion and Discipline of that age.



## IX. CHAP.

1. 2. &c. Several welsh Synods, and the occasions of them.  
6. S. Oudoceus his death.

**T**HE Complaint of *Gilda* touching the Princes living in his time was very just, that *Britanny* had Kings, but those Kings were bloody Tyrants, often times swearing, and oft forswearing; ready enough to make vows and promises, but presently breaking those promises, sanguinary, proud, parricidal, &c. For besides the fore-cited Synod, the same Bishop *Oudoceus* was obliged upon the very like causes to collect two more, which are extant also in *Sir H. Spelman*: Which, to avoid tediousness, shall not here be set down at length, being both of them parallel to the former. It will suffice therefore briefly and summarily to set down the occasions of collecting the, & the proceedings in them.

Spelman.

1. The occasion of the former of them was this: King *Morcan* and his Vnkle *Price* in the presence of *S. Oudoceus* Bishop and the three forenamed Abbots at the (podium) Church of *S. Ildutus* took their oaths at the Holy Altar on which were placed the Relicks of Saints, that they would observe peace and amity together without any guile: adding this convention, That if either of them should kill or commit treachery against the other, he should not redeem his crime by money or lands, but should be obliged to quit his kingdom, and spend his whole life in pilgrimage in foreign countreys. A good while after which Covenant made, King *Morcan* by the Devils instigation slew his Vnkle. After which crime committed, he came to the Holy Bishop *Oudoceus* to Landoff, humbly desiring pardon of those his two crimes of Homicide and perjury. The Bishop thereupon assembled a Synod at the Monastery of the Vale of *Carhan* whereto came all the Clergy and forenam'd Abbots as likewise King *Morcan* attended with the principall persons of *Morcanne* (or Glamorganshire.)

2. The Synod being assembled and consulting on this affaire, gave their judgment that to avoid the depriving the land of the protection of its naturall Lord, the King should be permitted to redeem a pilgrimage, by fasting, prayers and Almes. Which Penitence the King laying his hand on the four Gospels and the Relicks of saints undertook to perform, promising moreover that for ever after he would in all things mercifully execute justice. Which Penitence being finish'd accordingly, and Christian Communion restor'd to him, he proclam'd the Churches of *Carr*, *Ildus* and *Decunni* free from all Regall service discharging likewise the Church of *S. Ildutus* of a bagg of Honey, and an iron-caldron which formerly were to be presented to the King.

3. The Third Synod, which for affinity of

the matter shall be adjoyn'd here, though it was celebrated probably many yerrs after, was assembled on this occasion: A certain British Prince named *Gwiduerth* in a contention for the Principality slew his Brother *Merchion*: For which he was excommunicated by *S. Oudoceus* in a full Synod: in testimony of which Excommunication the Crosses were taken down and layd on the ground, and the Cimbals were turned. Thus he remain'd excluded from Christian Communion the space of three years. At the end of which demanding pardon, he was sent into *Lesser Britanny* to *S. Sampson*, Arch-bishop of *Dole*, from him to receive judgment and suitable penance. This was done, partly because of the great amity between those Bishops, but chiefly because the same language being spoken in both countreys he could more freely discover his fault, and require indulgence from the said Arch-bishop. This voyage was undertaken by *Gwiduerth*: who having obtain'd absolution he return'd with Letters sealed by *S. Sampson* before the year was ended. But because he had not according to the injunction given him, remain'd a whole year in Exile, the Bishop would not take off his Excommunication. Presently after *S. Oudoceus* dyed, to whom *Beribegus* succeeded in the Bishoprick of Landoff. To him King *Morcan* and *Gwiduerth* made an earnest request to take off the Excommunication from *Gwiduerth*, and to raise again from the earth the Crosses and Cimbals with the Holy Relicks. Whereupon after a promise made by him to make satisfaction for his crime by fasting, prayers and almes, he was at last with great devotion, and many tears shed by him absolv'd by the Bishop. After which the said *Gwiduerth* to testify his gratitude gave to the Church of Landoff these Lands, *Lann*, *Catgual* and *Tye*, with all the woods, Sea-coasts, and liberties, &c. Witnesses whereof were these Clerks, &c.

4. *S. Gwyn* affirms that this third Synod was celebrated not by *S. Oudoceus* but by a Bishop of Landoff call'd *Gwrielus* the seventh from *S. Oudoceus*, to whom *Beribegus* succeeded: and that the *fratricide* *Gwiduerth* to show his gratitude gave to the foresaid Bishop and his Successors, of his free liberality *Lancadwallader*, now call'd *Bishon* or *Bishopston*: which, saith he, is the only Mannor now left to that See.

Gwyn in  
Catalog. in  
Episc. Lanter.

5. As touching *S. Oudoceus*, the Authour of his life in *Cappgrave* relates that he quitted his Pastoral Cure, and built a Monastery nere the River *Wye* (Faga,) where assembling a great multitude of Brethren he spent the remainder of his life, which lasted many years, in wonderful abstinence and sanctity. Whereby it is manifest that the foresaid third Synod was not celebrated in his days: since it is scarce possible that he being the third Bishop of that see, should live till the fourteenth, which was *Beribegus*. He is celebrated in our Martyrologe on the sixth day before Nones of July.

Ap. Cappgrave  
in S. Oudoceus.



## X. CHAP.

*The Gifts of the younger S. Gildas in Ireland; and Britanny: Of Saint Columba: Of S. Brendan.*

WE have often had occasion in this History to cite testimonies from our famous Historian Gildas, surnamed Radonicus, and surnamed also the Younger Gildas to distinguish him from S. Gildas Albanicus whose Gifts have bene formerly related. Now because we are come beyond the times of those British Princes which have bene mention'd, and in their foule colours painted by him, it will be requisite to afford him a place here also, and briefly to collect what we find in other Authors concerning him.

By his own Testimony he was born in the year when the great battell was fought at the Mountain call'd Radonicus between the Britains and Saxons in the time of King Aurelius Ambrosius to which Mountains the Saxons retiring were besieged by the Britains, and afterward in a battell discomfited. This hapned in the year of Grace four hundred ninety three, being the forty fourth year after the first entrance of the Saxons into Britanny.

3. The Author of his Life extant in the Monastery of Fleury in France, from whence severall Extracts are afforded us by S. Fisher, though in some passages thereof he mingle the Gifts of the Ancient S. Gildas call'd Albanicus with those of this Gildas, yet in this which follows he reflects only on our present Gildas Radonicus surnamed Sapiens, whom he affirms to have bene a Disciple of S. Martin, and after he had left him to have gone into Ireland: The words are these, Gildas, having remained some years under the discipline of S. Martin, by whom he was instructed perfectly, and as far as God had enabled him to instruct him, as well in secular learning, so much of it as was expedient, as in the knowledge of Divine Scriptures, at length taking leave of his pious Master, and much revered fellow-disciple, he went into Ireland (Iren perrexit) there more exactly to learn the opinions and dictas of other famous scholars both in Philosophical and Divine learning. Having therefore pass'd through the schools of many learned Teachers, and like a diligent bee collected the honey of diverse flowers, he led us up carefully in the Hive of our Mother the Church, so the end he might in opportune season pour forth the mellifluous words of the Gospel on his own countrymen, and thereby draw them out of misery to eternall joyes, and like a good stream reflect unto his Lord with advantage the Talents entrusted to him. This, which

was his first journey into Ireland, was in the year of Grace five hundred and forty.

4. Here this Author calls Ireland by the ancient true name given it by Diodorus Siculus, by whom it is stiled Ire, and the inhabitants Iri and Irenses. In which Island, saith Bishop Fisher, there flourish'd in this age the Schoolers of Armagh, wherein the Elder Gildas had presided, when he laboured piously in cultivating the minds of the Irish. In which employment probably the younger Gildas also succeeded him. However certain it is that in that country, he like a busy and careful Bee did not only collect sweet iuyce, but a sharp sting likewise, which he afterward darted forth against the vices of his own countrey. But with the inhabitants of Ireland he dealt more mildly, for as the forecited Author testifies, he restor'd discipline in the Ecclesiastical Order, he gather'd many congregations of Monks, and likewise mercifully deliver'd from the slavery of Pagans many captives.

5. How long his abode in Ireland continued, doth not appear in ancient Records: but certain it is that he return'd into Britanny, where, as we may judge by his writings, he found small comfort and encouragement to pursue forth the honey which he had gather'd in Ireland, such were the calamities, and confusions reigning there, vices and miseries contending which should exceed the other. So that his almost only employment was to bewail the destruction of his country halting on, and by publishing the crimes especially of the Rulers, both secular and Ecclesiastical, to justify the severity of God to have been beneath their demerits and provocations.

6. But in the year of our Lord five hundred sixty two he was by a double anellage and invitation from Ireland interrupted in his sad thoughts, and withdrawn from beholding such mournfull spectacles, as every where in Britanny offered themselves to his eyes. The first Message came from persons of quality in Ireland, and is thus related by Adamannus in the life of S. Columba: The Seniors of Ireland by faithfull messengers sent an Epistle to S. Gildas by Nation a Saxon (we must read, a Brittain) to the end to entertain a mutual intercourse of charity between them. And when he had read over their letters, and held in his hand an Epistle written to him from S. Columba, he presently kiss'd it, adding these words, He who wrote this Epistle is a man replenish'd with the Graces of Gods holy spirit. Thereupon one of the Messengers said: It is true what you say: Yet notwithstanding this holy man has been censur'd by a synod in Ireland, because in extreme necessity and danger of death he commanded his kindred and countrymen to resist by fighting a violence offered them. S. Gildas having heard S. Columba thus reprehended, answered, What a foolish, imprudent and ignorant people are your countrymen in Ireland!

A. D. 561

Died. 604.

Psa. ibid.

Id. ibid.

Adamannus in  
vit. S. Colub.  
ap. Psa.  
f. 904.



A. D. 562.

7. Thus is the first message declared: in which that clause which concerns S. Columba's action, unjustly censured by the Bishops of Ireland, shall shortly be cleared, when we are to treat of that holy mans coming into Brittany, the cause whereof was the said censure.

Arch. vie.  
Gilde in Flo-  
rac. 881. c. 9.  
10.

8. The second Message, joynd with an invitation, which about the same time came to Saint Gildas, was directed from a King in that country named Ammeric. And it is thus described by the Author of S. Gildas his life in the Library of the Monastery of Fleury. At that time King Ammeric reigned over all Ireland. He also sent messengers to Saint Gildas, requesting him to come to him; without promising that if he would undertake that journey and return to God Order the Ecclesiasticks in his Kingdom, whom generally the Catholic Faith is self-worn decayed, both himself and his subjects should in all things be obedient to him. When Gildas heard this, he like a valiant soldier, thoroughly furnished with celestial arms, presently went into Ireland, there to preach the Gospel of Christ.

9. Being come thither, he was presented to the King by certain stable persons who had formerly been acquainted with him. As soon as King Ammeric saw him he gave him many gifts, and with many prayers entreated him to stay some time with him, and as he had signified in his Message, restore order to the Church in that Region, because in a manner all the inhabitants had lost the Catholic Faith. S. Gildas accordingly travelling through all the Provinces of Ireland restored Churches, instructed the Clergy in the true Faith and worship of the holy Trinity, cured those who had been possessed with Heresy, and expelled all Teachers of Error. So that by his Zeal and diligence Truth began again to flourish in the country.

10. After this the Holy man built many Monasteries in that Island, and instructed the children of many of the Nobility in learning and piety. And to win the greater number to the service of God, he himself became a Monk, and brought to the same Profession very many as well of the Nobility as meaner persons and orphans. He compassionately freed likewise from the tyrannical slavery of Infidels many poor Christians, &c.

11. Thus this holy man became as it were a second Apostle to Ireland, repairing the ruines of that Faith which Saint Patrick first preached among them. Now whereas Adamannus says, that the Epistle first sent him out of Ireland was brought by Faithfull men: If we enquire who these Faithfull men were, it will appear very probable that among them the Holy Abbe Kemgall was one, for the Writer of his life says, that at this time, namely in the seventh year after the foundation of the Monastery of Reancher (which saith B. Vaher was built in the year of Grace five hundred fifty five) that holy man sayd into Brittany, out of a desire to visit some holy men, and to remain there

some time where he built a Monastery in a certain village called Herk.

12. How long S. Gildas abode in Ireland is not manifest: though for so great a work as he performed there, a short time would not suffice. But it is without question that he returned into Brittany, where he also dyed in a good old age: For thus writes Piri of him, At last Gildas the glorious Confessor of Christ being ninety years old ended his life in great holiness in the Monastery of Reancher, where he was buried the fourth day before the Calends of February in the year of Grace five hundred eighty three, when Maglocunus subdued the British Empire falling to ruins. And on the same day is celebrated in our Martyrology the memory also of the other Saint Gildas Albanus. Now whereas it is said that Maglocunus was then King of Brittany: that may possibly be true: for the succession of the British Princes during these tumultuous times, for want of Writers, is very uncertain.

13. If we consider the great age in which he dyed, that may reasonably be applied to him, which S. Piri would rather refer to the former S. Gildas, namely that S. Brendan the Son of Finloga in the year of our Lord five hundred sixty two came into Brittany to visit the holy old man Gildas dwelling there, who was famous for his great wisdom, which passage is extracted out of an uncertain Author of his life. For at that time Gildas was more then threecore and ten years old.

## XI. CHAP.

1. The Reign of King Ethelbert.
2. &c. Of S. Columba: His Contention with King Dermotus: whence followed a Civil War: in which the King is miraculously overthrown.
3. S. Columba persecuted by S. Finian a Bishop.
4. And excommunicated by a Synod of Bishops.

IN the year of Grace five hundred sixty one Imeric King of Kent after he had reigned thirty years, dyed; leaving behind him a Son and a Daughter: His Son and Successours name was Ethelbert, his daughters, Kent. This is that happy and famous Ethelbert, who according to his Name was the glory and splendour of his Nation, who had the first prerogative of receiving and propagating the Christian Faith among the Saxons. Some disposition thereto was begun in his Fathers time, who by Hester Bede his testimony (who calls him Summarie) permitted in his Kingdom (at least a private) exercise of Christian Religion. But before it will be openly professed there by his Son, thirty years of

A. D. 564.

Pig in Gut.

Martyrlog.  
Angl. Lat.Ap. 7. in. in  
Præm.  
1. 9. 4.

XI. CHAP.

A. D. 561.

H. 100.

his



his reign must be spent, as shall be shewd hereafter. During which time many changes hapned to his state: for he was frequently exercis'd in war, wherein toward the beginning he sustained great losses, which afterward he repair'd by many victories, with which he much enlarged the limits of his dominions.

1. In the third year of his reign the famous S. Columba by occasion of Civil wars and the insidious dealing of the Bishops in Ireland, was compell'd to quit that Island and come into Britain. Thus does Adelmund who wrote the life of that same relate the particulars; Two years after the Civil war at Colindre bene, when Dermot son of Kerball was Marquis of Ireland, and all business were determin'd before the Kings Tribunal, it hapned so that S. Columba was obliged to appear before him to challenge a certain free man who had been made a captive. And when the cause being pleaded before the King, an unjust sentence had been pronounced by him, the Man of God ris'd up with great indignation and before all there present, said thus, O unjust King, know that from this moment thou shalt never see my feet within thy dominions, till God the Just Judge shall have diminish'd thy Kingdom for thy unjustice: For as thou hast despis'd mee here before thy Nobles by a wrongful judgment, so shall the Eternal God despise thee before thine enemies in the day of war. Having said thus, he presently took horse, smiting him with his whip so as that great fure of blood issued from him. This being observed by the Kings Counsellors present, they wonder'd at it, and humbly entreated the King to comply with the Holy mans request, for fear God should dissipate his Kingdom according to his threatening.

2. But the King fill'd with fury would not understand, that he might doe right: but moreover swore that he would take revenge on all the kindred of S. Columba, and make them all slaves. And according to this Oath he gathered a mighty army of three and twenty thousand, horse, foot and charretts: and with it march'd to the confines of that country, with a resolution utterly to extirpate the inhabitants. When therefore the people of Cenel heard of the Kings coming, they likewise were assembled to the number of three thousand, desirous to fight manfully in defence of their country, being in so great danger, and placing all their hope in God alone. S. Columba rose very early, and being full of Gods Spirit, he encouraged them, and with a loud voice which sounded terribly through the whole army, he said to them, Fear nothing, God himself shall fight for you, as he did with Moyses against the Egyptians at the Red sea: Nor any of you shall suffer the least harm: for our Lords wrath is inflam'd against this proud Kings army, so that if but one meely person among you shall in his Name give an assault, he alone by Gods power shall put them to flight. Be courageous therefore: Not a man of you shall fall in this combat.

3. As soon as he had spoken this, which his

army hearing believ'd as an assurance given them from God himself, a few of his soldiers the same moment with wonderfull courage rush'd upon their Enemies not at all expecting them: for the Holy mans words had utterly taken from their minds all apprehension of death. And at the same time an Angel of God arm'd like a soldier, and in the shape of a man of an incredibly high stature appear'd in the Kings Camp. His aspect was so terrible, that the soldiers hearts utterly fail'd them, and instead of resisting their enemies, they rush'd one upon another in their hast to fly away, and such a confusion there was of horses and charretts, that for hast they kill'd one another. Thus a handfull of men without the losse of any one defeated a great army, taking many prisoners.

4. This wonderfull victory being obtain'd, they return'd to the Man of God: who addressing his speech to a youth named Scandalan then attending on him, with a propheticall voice thus said to him, My son, this day will procure for mee a tedious pilgrimage in a strange country, where I must live absent from my kindred and friends many years. But say nothing of what I tell thee, till the event shew the truth of my words.

5. After this S. Columba went to S. Finian a Bishop, to receive condign Penance from him, because of so much blood shed in the fore said war: and with him there went an Angel of God, who shone with wonderfull brightness: but was visible to none except the Holy man Finian, call'd also Findbarr. Whence therefore Saint Columba demanded Penance of the Holy Bishop, his answer was, Thou must be obliged by thy preaching and example to bring as many soules to heaven, as by occasion of this war have sunk into Hell. After which sentence, S. Columba with great joy, said, Thou hast pronounced a just and equall judgment upon mee.

6. But the Holy mans troubles did not end thus: for by occasion of this war and bloodshed Saint Columba in a Synod of Bishops was censur'd to abstain from the Communion: though many among them dissented from this sentence: upon which great contentions and disputes arose among the Clergy, which occasioned Saint Columba his letter to Saint Gildas requesting him to endeavour the composing those differences.





## XII. CHAP.

1. 2. &c. S. Columba's coming into Brit-  
tany. He fixes his habitation in the Isle  
called Hye.

6. 7. &c. He Converts the Picts. Monaste-  
ries built by him.

9. &c. His twelve companions: One of  
them was Constantine late King of Brit-  
tany.

11. &c. His agreement with Saint Kenti-  
gera, &c.

14. 15. His death: and place of buriall.

A. D. 561.  
Ap. 7. 7. 7.  
f. 1059.  
of f. 703.

1. Since Columba wearied with these Ec-  
clesiastical contentions resolved to  
quitt his Native country, but not permit-  
ting himself to be a chuser of his place of  
Exile, he consulted by a messenger the Holy  
man Brendan Abbot of Birre, to whom God  
had given the Spirit of Counsel and Discre-  
tion. Who after he had lifted up his eyes  
and heart to heaven, commanded to digg  
under the feet of the Messenger, where was  
found a stone on which was engraven only  
the letter I: whereupon he bade the Mes-  
senger to tell his Master that he must goe to  
an Island called I or Hy, where he should  
find employment for his zeale, and be the  
cause of bringing many soules to heaven.  
Thus writes Adamannus in his life quoted  
by D. Fisher.

H. Dou.

2. But Hektor Boetius assigns another more  
probable reason of his going into that  
Country, saying, The same of the great devo-  
tion and piety of Conal King of the Picts drew  
the Holy man Columba out of Ireland into Brit-  
tany, attended with a multitude of his disci-  
ples, where he became the Father and director  
of many Monasteries.

Seda 13. c. 3.

3. As for the Island called Hy, it is erro-  
neously written by Dempster, Hydellinatun,  
and from him by Baranum likewise: The  
ground of which mistake was the wrong  
reading of this passage in S. Beda, Monachus  
erat Episcopus Aidan, nepote de Insula qua vo-  
catur Hy dellinatun: where the two last words  
which ought to be severed, are by him read  
as conjoynd into one. This Island was after-  
ward called Iona, falsly by some Exscribers  
of Adamannus written Iona.

4. In the ordinary Copies of S. Beda in stead  
of S. Columba we find written S. Columbanus:  
Whence many Writers being deceived doe  
confound this Saint with that S. Columbanus  
who founded the Monasteries of Luxeuil (Lu-  
xovienle) in France and Bobbi in Italy: who  
was likewise an Irishman, and a Father of  
many Monks. Whereas they are indeed dis-  
tinguished both by their names, gests and  
ages wherein they lived. As for the present

S. Columba, the Britains usually called him  
S. Columkill, for the great number of Mona-  
sties or Cells of Monks which he built in  
Brittany.

5. The Author of his Life in Cragrave be-  
sides a large Character of his vertues, piety  
austerities, &c. (solemnly repeated almost  
in all Modern Stories of Saints) further re-  
lates how he was many years before pro-  
phesied of, forsaith he, A certain Disciple  
of S. Patrick a Brittain, named Maccan, fore-  
told of him, saying, In latter times shall be born  
one called Columba, who shall illustrate the  
age wherein he shall live, and his name shall be  
spread through all the Provinces of the Isles of  
the Ocean: for he shall be acceptable to God and  
highly favoured by him. He shall descend from  
Noble parents, and in the forty fifth year of his  
age shall passe out of Ireland (Scotia) into Brit-  
tany, where he will live a stranger and exiled  
person for Christ.

Ap. Cragg.  
in vi. 1. 1.  
lamb.

6. As touching his coming into Brittany,  
and his Gest here, we receive this account  
from S. Beda, In the five hundred sixty fifth  
year of our Lords Incarnation, when Justinus the  
Successor of Iustinian governed the Roman Em-  
pire, there came out of Ireland a certain Priest  
and Abbot, in habit and profession a Monk,  
called Columba, with an intention to preach the  
Word of God to the Northern Picts, who are sepa-  
rated from the Southern Regions by vast and hor-  
rible Mountains: For as for the Picts dwelling  
on the South of those Mountains, they had many  
years before renounced their idolatry and embrac-  
ed the Christian Faith (as their Tradition is)  
by the preaching of Nynias a most Reverend and  
holy Bishop born in Brittany, who had been regu-  
larly instructed in the Mysteries of Divine Truth  
at Rome. The Seat of whose Bishoprick dignified  
with a Church dedicated to S. Martin, where the  
said holy Bishop with many other Saints doth  
rest, is now in the possession of the Angli. The  
said place pertaining to the Province of the Berni-  
cians is ordinarily called Candida casa (White  
House) because he built there a Church of bea-  
stine, a way of building not practised by the Brit-  
tains.

Seda 13.

7. Now Columba came into Brittany in the  
ninth year of the reign of Briadun the Son of Mei-  
lochun, the most powerfull King of the Picts: and  
by his preaching and example converted that  
Nation to the Faith of Christ. So that for a reward  
he received the Island of Hy (or Iona) for the  
possession of a Monastery. The Isle is but small,  
being according to the estimation of the Angli,  
only of five families: And his Successors doe  
hold it to this day: where himself was likewise  
buried being seventy years old, after he had  
spent about thirty two years from his entrance  
into Brittany.

8. This Holy man before his coming into  
Brittany had founded a Noble Monastery in  
Ireland named in that tongue Dear-mach, or  
the field of Oakes, for the abundance of those  
trees growing there. And from these two Mona-  
sties of Hy and Dear-mach, many others were

propagated



K. CAR-  
TICUS.

K. CAR-  
TICUS.

A. D. 565

prepared in Ireland and Britanny by his Disci-  
ples. Among all which notwithstanding the Ma-  
nastery of Hy in which his sacred Body rests doth  
hold the preeminence and cheif authority. Now  
the said Island is usually governed by an Abbot  
who is a Priest: To whose Jurisdiction the whole  
Province, and even Bishops themselves, by a  
custom so where else practis'd, ought to be subject,  
according to the example of their first Teacher S.  
Columba, who was only a Priest and Monk, and  
not a Bishop: Of whose Life and Sayings many  
strange things are extant in writing compiled by his  
Disciples. One what a kind of man forever he was,  
of this we are assur'd that he left behind him suc-  
cessors famous for their great continence, Divine  
Love and Regular institution. Thus writes S.  
Beda.

B. D. 1. 5.

9. Helier Beotim hath moreover collected  
from ancient Records the names of S. Colum-  
ba's twelve Companions in his Voyage and  
labours, call'd by Adamannus his (Communi-  
oners) fellow soldiers. There came (saith  
he) into Albion with S. Columba twelve men  
eminently imbued with the Doctrine of Christ,  
but more adorn'd with sanctity. Their Names  
were Beathann and Cominn, who after S. Colum-  
ba's death were Superiours over Monasteries, and  
so were ornaments of the Christian Church among  
the Scots. Also Cuthbertus and Ethernan nephews  
to S. Columba by his Brother, and both of them  
Priests. Moreover Domitian, Aytius and Ecthus,  
men illustrious for their descent, but more for their  
piety. Lastly Scandalans, Egladens, Torangus, Mose-  
fer and Gallan. These men when S. Columba pass'd  
from Ireland into Britanny, fixing their habita-  
tions in the Isle Iona, afterward travell'd through  
the Regions of the Scots and Picts, and by their la-  
bours in teaching, disputing and writing imbued  
both those nations with vertuous manners and true  
Religion.

1. Bede ap.  
7. fol. 149.

10. One companion more the Scottish Hi-  
storians add to S. Columba, to wit, S. Constantine  
formerly King of the Britains, who repen-  
ting of his crimes sharpl'y censur'd by Gildas,  
became a Monk. Concerning whom John For-  
dun quoted by S. Fisher thus writes: Contemporary  
to S. Columba was S. Constantine King of Cornwall,  
whilst leaving his earthly kingdom, became a soldier  
in the Heavenly King, and with saint Columba  
went into Scotland, where he preached the Faith  
to the Scots and Picts. He built a Monastery in  
Govanear the River Clud, which he govern'd  
as Abbot. He converted to the Faith the whole  
Province of Kentire, where he likewise dyed a Mar-  
tyr, and was buried in his Monastery of Govan.

B. D. 1. 5.

11. Helier Beotim names the King of the  
Picts, who bestow'd the Isle of Hy or Iona on  
the Irish Monks: Congall or Conval, who, saith  
he, was King of Dalriada: and so eminent for  
his Piety that the same thereof drew S. Colum-  
ba out of Ireland.

12. At the same time not far from S. Co-  
lumba liv'd S. Kentigern, lately return'd to his  
Diocesis of Glasco, and who no doubt was  
an edifications Assistant to him in his Aposto-  
licall office. Of the solemn meeting of these

two Saints, with their Disciples, we have  
already spoken in the Gest of Saint Kenti-  
gern.

13. That in all Points there was a perfect  
agreement in Faith not only between S.  
Kentigern and S. Columba, but also between  
the Disciples of S. Columba, and S. Augustin  
is evident from S. Beda, &c. Onely in one  
Rite or Ceremony they differed, which was the  
time of observing Easter. Vpon which  
unconsiderable difference notwithstanding  
some Modern Protestants doe ground an opi-  
nion that the British Churches did receive  
not only their Sacred Rites, but Faith also  
from the Eastern Churches, and not from Rome.  
But how great this mistake is, hath in some  
part already, and shall more clearly be de-  
monstrated when we shall treat of the Con-  
troverisy agitated between S. Augustin the  
Monk, who urg'd a conformity to the Ro-  
man observance, and the British Bishops ze-  
alous to continue the Error taught them by  
the Picts and Scots, who had first received it  
from S. Columba: whereas he fell into it, not  
out of any love to Novelty, or refractory  
contention, but meerly ignorance of the  
Paschall Computation.

14. Adamannus, follow'd herein by S. Fisher,  
placing the arrivall of S. Columba in Britanny  
two years sooner then generally our other  
Historians doe, they consequently assign  
thirty four to have been spent by him here.  
When therefore thirty of those years were  
past, the Holy man out of an impatient desire  
to be freed from the burthen of mortality,  
earnestly pray'd to God to end his pilgrimage.  
After which prayers oft repeated, he saw in  
a vision certain Angels approaching to him,  
as to conduct his soule to heaven: Which  
sight imprint'd such joy in his countenance  
that his Disciples observ'd it. But that joy  
presently vanish'd, and in its place succe-  
ded great sadness. For he saw those Angels  
retall'd, who told him that upon the Peti-  
tions of the Pictish Churches, &c. God had  
added four years more to his life. Thus  
writes the Author of his life in Caggrave.

Ap Caggrave  
in vit. S.  
Columb.

"  
"  
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"  
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"

15. At last in the year of Grace five hundred  
ninety seven, the year in which S. Augustin  
came into Britanny, this Holy man dyed most  
happily, and his sacred Body was buried in  
his Monastery of Hy: from whence notwith-  
standing it was translated, at least a great  
portion of it, into Ireland, and repos'd in  
the Church of Down-patrick: The memory of  
which translation is celebrated in the Ecce-  
lesiasticall Office long ago printed at Paris: and  
in the same Church of Down, according to  
the testimony of Ranulphus of Chester, an In-  
scription on his Monument signified, That in  
that one Tomb three Saints, S. Patrick, S. Bri-  
gide and S. Columba did repose.



A.D. 570.

XIII. CH.

## XIII. CHAP.

1. 2 King Ethelbert invades the other Saxon Kings: by whom he is worsted.
3. 4 Etc. His Marriage with Bertha, or Aldiburga a Daughter of France: who is permitted a free exercise of Christian Religion.
5. 10 Saying Masse was the general Devotion of the Church.

A.D. 562.

Folowd.  
in Chron.Malm. l. 7.  
de Reg. c. 2.  
Huntingd. l. 2.

Hitherto the Saxon Princes had employ'd their forces to the destruction of the Britains: but now finding no resistance from them, turned their arms against one another. For, saith Ethelbert, three years being expired after the coming of S. Columba into Brittainy, Ceaulin and Cutha mov'd a Civil war against Ethelbert. But Malmesbury and Huntingdon acknowledge Ethelbert King of Kent to have been the aggressor. For it seems being vex'd to see the Dominions and power of Ceaulin King of the West-Saxons so much encreas'd, for besides his own Territories immediately subject to him, the other Saxon Princes in the East and South acknowledged a dependance, so that Ceaulin assum'd the Title of Monarch: Hereupon Ethelbert a valiant Young Prince, being mindfull of the glory of his Ancestors, who first had establish'd a Kingdom in Brittainy, and had always enjoy'd a preeminence above other Princes, resolv'd to enlarge the bounds of his Empire, and not to content himself with the only Province of Kent.

A.D. 569.

2. In pursuance of which design he rais'd an Army, and with it march'd out of his own confines into the Province of the Regni, or Surrey, where passing unwarily over a little River call'd Fandala, he was rudely repuls'd by Ceaulin: and again endeavouring to march forward, the Armies met at a Village call'd Wilbandun (now Wimbolden) where he was with a great slaughter of his army compell'd to fly back into Kent, having lost in the combat his two Chief Captains, Oslaf and Enebhan. Near the place where the battell was fought remains still a Monument of it, to wit, a rampire rais'd in a round form, as encompassing a Camp, which is at this day call'd Enebhanbury, or the Burg of Enebhan.

A.D. 570.

3. Ethelbert after this losse, sought to strengthen himself by forrain aid: for which purpose he treated a freindship and confederacy with the neighbouring powerfull Kingdom of the Franks: to make which confederacy more lasting, he desired to joyn

it more strictly by marriage: which accordingly was effected.

4. Hitherto when we had occasion to mention that Kingdom we call'd it Gaul, which was its ancient Primitive name. But afterward a Nation out of Germany, call'd Franks, invading it, and under King Pharamond possessing the greatest part of it, changed the name of it from Gaul into France: and so hereafter we shall call it. The Successours of Pharamond for severall generations were Pagans, till by the Apostolick zeale of Saint Remigius Bishop of Rheims in the year of Grace four hundred ninety nine King Clodovius was converted to the Christian Faith; and with him the greatest part of his kingdom: Which Faith ever after continued and encreas'd there.

5. At this time that Kingdom was divided into four parts, each of them severally governed by four Kings Sons of Clodovius, and Grandchildren of Clodovius: Chariest the Eldest Son had the seat of his Kingdom at Paris; Chilperic at Tuissey; Gunthram at Orleans; and Sigibert at Rheims. Now a daughter of one of these did Ethelbert King of Kent marry: but of which of them particularly, is not mention'd in our Story. Saint Bede indefinitely writes that she was daughter of a King of the Franks.

6. The name of this Lady according to S. Bede, Malmesburyensis, &c. was Bertha: But S. Gregory who liv'd in this age, and had intercourse by letters with her, more rightly calls her Aldiburga, and ascribes great praise due to her in the conversion of the Saxons.

7. The parents of this Lady made a difficulty to deliver a daughter professing the Christian Faith to the bed of a Pagan. But Ethelbert engaging himself to allow her and her family an entire freedom publicly to profess her Religion, and to exercise all the sacred Rites belonging to it: the marriage was concluded: and the Lady sent into Brittainy.

8. She was attended by a prudent and devout Christian Bishop call'd Lerhardus, by Harpsfield said to have been Bishop of Salvo-  
nary (but he doubts there is an error in the Copies where this unknown name is found.) This Bishop is in Capgrave stiled the Predecessor of S. Augustin, and one who opened the door by which he brought in Christianity.

9. There were then in Dorsetshire the prime City of Kent, since call'd Canterbury, severall Churches which had been built many ages before by Christians in the times of the Romans, and which had not been utterly demolish'd by the Saxons. Among which the Queen made choice of that which was dedicated to the honour of Saint Martin, a holy Bishop in wonderfull veneration through all France. For thus writes Saint Bede, There was near to the City toward the East a Church

anciently



K. CARR-  
TICUS.

A. D. 577.

of Cope-  
in 10-10-  
thous.

Cecil, de-  
scribes 1.4.6.  
Cecil, 1.4.6.  
1.4.6.  
1.4.6.  
1.4.6.

Almon, in  
the Statute  
1.4.6.

XIV. CH.

A. D. 577.

A. D. 577.

A. D. 577.

recently consecrated to the memory of S. Mar-  
tin, which the Romans inhabited Britany. In  
which Church the Queen, who hath been said  
was a Christian, usually perform'd her de-  
votions.

10. What those Devotions were is thus  
more particularly express'd by the Author  
of the life of the Holy Bishop Lethardus in  
Cappus, who writes thus: In the most an-  
cient Church of the Holy Bishop S. Martin sit-  
uated near the City, the Queen together with her  
Christian family did frequent the Sacraments of  
Baptism and Penance, in the celebrating whereof  
the blessed Bishop Lethardus was President, or  
Chief Priest. For the saying or singing of  
Masses were indeed the solemn Devotions of  
the Church in those times, as appears, for  
as much as concerns France particularly, the  
Native country of this Queen, by the  
Councils of Orleans and Tours, celebrated in  
these very times. And this is acknowledged  
to have been the generall practise of this  
age by the Centurion of Magdeburg who  
wrote thus, The reader hereby may observe that  
the solemnities of Masses did now fill all places.  
And for as much as concerns Britany, we  
have already shew'd that among the Nor-  
thern Kings S. Columba knowing by revela-  
tion the death of S. Brendan in Ireland, cele-  
brated a solemn Mass for his soule.

XIV. CHAP.

1. King Ceaulin conquests: and death.  
2. Of the Kingdom of the East Saxons  
Enslaved.

THE two Saxon Kings, in Kent and the  
Western parts, did not prosecute their  
hats against one another, but esteem'd it  
more for their advantage to enlarge their  
Dominions by invading the Provinces as yet  
in the possession of the Britains. In order  
whereunto Ceaulin King of the West-Saxons, who  
had hitherto employ'd his forces in the con-  
quest of places bordering especially on the  
Sea, sent his Brother Cutha or Cuthwulf with  
an army into the inland Provinces: The  
Success of which expedition is thus describ-  
ed by Florentius, and which, saith he, was  
undertaken in the year of Grace five hun-  
dred seventy one.

1. Cutha the Brother of King Ceaulin fought  
with the Britains in a place call'd Bedanford (or  
Bedford). And having obtained the Victory, he  
sent from thence four Royal Cities, to wit, Ligan-  
burgh (a place now unknown,) Egleburgh  
(now call'd Niblebury in Buckinghamshire)  
Bunbury (or Buns, in Oxfordshire) and  
Bunbury (where placed is uncertain.) After  
which victory, he the same year departed this life.  
In the year five hundred seventy five

was erected the Kingdom of the East Angles  
in Norfolk, Suffolk and Cambridgeshire, together  
with the Isle of Ely. The name of the first  
King reigning there was Vffa, from whom  
his Successors; or as some write, all the sub-  
jects, were call'd Vffings. Some place the be-  
ginning of this Kingdom before that of the  
West-Saxons: but no where can we find their  
names recorded: the reason perhaps being,  
because before Vffa's time they were Kings  
only by courtesy and with dependance on  
greater Princes, as those of Kent, &c. as in-  
deed in following ages they were again the  
Beneficiaries; sometimes of the Mercian Kings,  
and sometimes of those of Kent.

4. Two years after the beginning of Vffa's  
reign was fought a Battle fatal to the Bri-  
tains, by which they were expell'd out of  
almost all the fertile plaine regions of the  
Island, and driven to the Mountains of Cam-  
bria. Geoffrey of Monmouth to make his coun-  
treymens calamity more illustrious, tells us  
that a certain King, call'd Gormand, came with  
an army of one hundred sixty six thousand  
African soldiers and ioyn'd with the Saxons  
against King Caresic and his Britains, and  
drove them beyond the Severn into Wales.

5. But Eshelweard, Malmesbury, &c. more  
soberly inform us, that whereas the Britains  
had hitherto defended themselves against the  
West-Saxons by the firm walls of their Cities of  
Gloucester, Cirencester and Bath, this year Ceau-  
lin after an overthrow given them in battell,  
expugn'd those three strong Cities, and forc'd  
them to retire to mountains and woods. This  
battell, with Camden, was fought at a place call'd  
Denham: after which the City of Bath was  
given up to the Saxons. In which battell three  
Christian Kings of the Britains were slain, whose  
names were Commagil, Condidan and Faringma-  
gil. So that afterward Ceaulin and his son  
Cuthwin were so terrible to the Britains, that all  
places hasten'd to render themselves to their power.  
Thus we read in Henry of Huntingdon.

6. The Britains notwithstanding after  
seven years rest, again attempted another  
combat with the Saxons at a place call'd Fedhan-  
lea, saith the same Author, where on both sides  
they fought with horrible fury. In so much as  
Cuthwin the son of Ceaulin being oppos'd with  
multitudes was slain, and the army of the Angli-  
s put to flight. But King Ceaulin having again  
repair'd his army, the soldiers whereof bound them-  
selves by an oath that they would not fly, at last in  
a battell vanquish'd the conquering Britains, and  
pursuing them took many Provinces and innume-  
rable spoiles. 7. Fisher saith that this Battell was  
fought (intra Murum lapideum) at Secon-more  
in West-morland: But that place being a part  
of the territories of Alla King of the Deiri  
and Northumbrians, no probable cause can be  
assign'd to draw the King of the West-Saxons  
so far from his own Dominions, unless per-  
haps to give assistance to Alla.

A. D. 585.

A. D. 577.

Malmib de  
Reg. 1.1.6. 3

Camden. in  
Somerset.  
Huntingd 1.3

A. D. 584  
1.4.6.

Vffa. in Pri-  
mord. f. 570.



A. D. 586.

XV. CH.

XV. CHAP.

1. 2 The Mercian Principality erected by  
Crida.

3. 4. *St. Theonius Arch-bishop of London and Thadisc of York with most of the Britains quit England, and fly into Wales &c. carrying Relicks &c. with them.*

A. D. 585.

W. Stunagh.  
hic.

1. **W**Hereas our Historians say that by the last battles the conquered Britains lost many Cities and Regions, we may iudge that Marlow of Westminster had some reason to affirm that in the year of Grace five hundred eighty five the Kingdom of the Mercians took beginning, under their first King Crida or Crida. Notwithstanding it may more properly be said, that the foundations of that Kingdom were now layd, which took not its iust form till ten years after.

2. This Crida reckoned himself the tenth in descent from *Woden* the Idol-Deity of the Saxons. And whereas the other Saxon Princes posses'd themselves of the extreme parts of the Island towards the *Cambrians*, *Fris* and the Ocean, Crida peirc'd into the bowells of *Brittany*, by little and little possessing himself of all the Provinces which were towards the North confined with the Rivers *Humber* and *Mersey*: on the South with *Thames*: on the East with the *Severn* and *Devo*: and on the West with the *German Ocean*.

3. The Britains themselves by a voluntary cession made Crida's way very easy to his new erected throne, in which he as yet sat contented with the inferior Title of Governor or Duke. For the Saxons being now dispersed through all the parts and Provinces of *Brittany*, and every day gaining more strength, became intolerably burdensome to the poor Britains, and being infidels: publish'd Laws extremely prejudiciall to Christian Religion profess'd by them: Whereupon by agreement between the Clergy and other British Inhabitants hitherto mixt with the Saxons, they resolved to quit the Country and to retire, some of them flying to the mountains of *Cambria*, others into *Cornwall*, and great numbers beyond sea into *Lesser Brittany* and other Christian Regions.

A. D. 584.  
W. Stunagh.  
Gadwin.

4. Then it was, saith Marlow of Westminster, to wit, in the year of our Lord five hundred eighty six that the Arch-priest, *Theonius* Bishop of *London*, and *Thadisc* of *York* seeing all the Churches which had been submitt to them now destroyed to the ground, they attended with many Ecclesiasticks who had escap'd danger from the Saxons, fled

into *Cambria*, and carried with them the sacred Relicks of Saints, one of fear least by an irruption of the Barbarous Saxons the Sacred Bones of so many and so great Saints should otherwise be blasted out of the memory of men. Many likewise passing over into *Armorick Brittany* left the two Provinces of *Loegria* and *Northumbria* utterly deserv'd of Christian Congregations. The Bodies also of some Saints after they had reverently hid them in Monuments, they cast great heaps of earth over them, lest they should be obnoxious to the contumelious scorn of the Infidels. For the Kings of the Angles and Saxons, as they were very powerful in arms, so they were most violent Pagans, who thirsted after nothing more then defacing of the name of Christ, and subverting his Religious Worship. Inasmuch as when they had subdued the country, if any Church remained untouched, they took occasion thereby to bring greater confusion and contempt on the Name of Christ, by turning it into a Temple of their profane Idol-Gods, and with their impious Sacrifices polluting the Holy Altars of the true God.

5. Concerning this *Theonius* Arch-bishop of *London*, he was formerly Bishop of *Gloucester*, and from thence translated to *London*, in the year five hundred fifty three, saith *B. Gadwin*. And the year of Grace five hundred eighty Six taking his whole Clergy with him he is sayd to have fled to his own country men in *Wales*, together with *Thadisc* Arch-bishop of *York*. And those who afterward in the time of the Saxons sat at *London*, were simple Bishops: the Metropolitanall dignity being transfer'd to *Doverbury*, or *Canterbury*, as shall be declared. Neither after the departure of *Thadisc*, doe we read of any other Arch-bishop of *York*, till by the conversion of *Edwin* son of *Alia*, King of the *Northumbrians*, *S. Paulinus* was there consecrated Arch-bishop.

6. By this Seccession and flight of the British Clergy and other inhabitants, there remained the miserable Relicks of the Britains: saith Marlow of Westminster, such in three Provinces, to wit, in *Cornubia*, or *Cornwall* (so call'd because it freestherb is selflike a horn into the sea: ) in *Demetria*, which is South-wales: and in *Ffnecleria*, which is call'd North-wales. With these narrow limits they were forc'd to be contented: and whereas they never departed from the true Faith of Christ, one thing indeed there is for which they are iustly to be reprehended: which is the morall hatred which even to this day they bear to the English Nation by whom they were expell'd their ancient Territories, which hatred is so irreconcilable, that they will less willingly communicate with them, then with dogs.

7. By what hath here been transcrib'd out of our ancient Historians the discreet Reader may iudge how vainly and groundlessly our Modern Protestant Writers doe boast of their conformity with the Religion of the ancient Britains, in opposition to

that

Crida, in  
London.

Westm.



K. CARE-  
VICUS.

A. D. 588.

Writers doe boast of their conformity with the Religion of the ancient Britains, in opposition to that which S. Augustin the Monk shortly after taught the Saxons: and how impudently some of them affirm that the Saxons were instructed in Christianity by the Britains, and not from Rome.

## XVI. CHAP.

1. 2. 3. A preparation for the Conversion of England: erroneously denied by B. Parker.

4. 5. 6. How S. Gregory seeing pretty English slaves, was moved to seek the Conversion of our country.

THE Saxons were no sooner in a secure possession of this Island, but Almighty God began so to dispose the effects of his Divine Providence as to prepare the way for their conversion to him, in order to their eternall Happines: as if an Earthly kingdom had not been a reward answerable to their merits in destroying an ungratefull people, abandon'd to all filthines and impiety.

The instrument of this felicity, shortly to approach, was the blessed man S. Gregory, as yet a private Priest and Monk, but presently after a most worthy Successor of S. Peter in the Chair Apostolick at Rome. And the occasion moving him to interesse himself in so pious and glorious a design is thus briefly declared by our learned Selden: There having been brought to Rome, saith he, a number of young English children to be expos'd to sale in the publick market, Gregory then a Monk excited by a zealous affection to propagate the name of Christ, and moved to a tender compassion by seeing the amiable and beautiful features of those youths, and being inform'd that the Nation from whence they came was destitute of the knowledge of Christ, he took a resolution to see amongst them the Divine seeds of Christian Faith. And being afterward exalted to the Pontificate, in order to the effecting his pious design, he sent a certain Monk call'd Augustin to lay the foundations of a Christian Church in the Island, adjoining to him other auxiliaries, devout companions of his labours.

Notwithstanding S. Parker the generally supposed Authour of the British Antiquities out of envy and indignation to acknowledge any obligation to Rome, pronounceth this to be a mere Fable: His argument is, for that in his judgment there was no probability that the Saxons for gain should sell their children. Whereas Tacitus recounting the manners of the ancient Germans, sayes that they would out of greed-

iness of gaining by dice-playing even sell their own liberty to slake: and Malmshuriensis affirms that it was a familiar and almost naturally inbred custome among the Saxons to sell their Children: Which custome continued many ages in our Nation, insomuch as in the days of our King Henry the second, by the testimony of Giraldus Cambrensis, a Synod at Armagh in Ireland was oblig'd to make a Decree for the redeeming of such English youths as had been sold for slaves in that Island. And before that time, among the Law of Ina King of the West-Saxons, there is more then one which under great penalties forbid this horrible and unnaturall commerce. Lastly with regard to Saint Gregories own time, he himself is a witness beyond all exception that the Angles were accustomed to sell their children, for in an Epistle to Candidus a Priest, his Procurator in France, he gives him order to redeem such English children as he mett with sold for slaves in that Kingdom; and having bought them, to send them to Rome to be there instructed in the Christian Faith.

This difficulty therefore being sufficiently cleared, we will here more particularly and circumstantially set down that passage of Story, which gave occasion to S. Gregory to extend his charitable care towards our Nation. Wee find it related by almost all our ancient Historians, and by forrainers too when they treat of the Gests of S. Gregory. Yet in some of them, and particularly in Malmshuriensis and Ioannes Diaconus, one Errour is to be observed touching Chronology: For they refer this passage of Story to the times of Pope Benedict, whereas most certain it is that it hapned toward the latter end of Saint Gregories immediate Predecessour Pope Pelagius. For a good while pass'd after Pope Benedict's death before Saint Gregory was Prefect of the City: after which he undertook a Monasticall Profession in a Monastery built by himself Ad clivum scauri: from whence he was shortly after call'd and created Archdeacon of the Roman Church, then sent Apocrisarius (or Nuncio) to Constantinople, at his return from whence he saw these English youths with so much kindness and compassion.

The exact Narration of which passage is in this manner deliver'd by Saint Beda: We must not passe in silence, says he, a relation which by Tradition from our Ancestours is brought down to us, to wit, upon what motive it was that Saint Gregory express'd so much care of the salvation of our Nation. For they tell us, how on a certain day when great variety of Merchandise was brought into the Market-place by forraign Merchants lately arriv'd, and a world of people were mett to buy, S. Gregory among the rest came, and took notice chiefly of three young children of a pure complexion, beautiful look, and hayre gracefully ordered. As soon as he saw them, he enquir'd from what country they came: and was told that

A. D. 588.

Malmshuriensis  
Reg. l. 1. c. 3Girald. Camb.  
in Hibern.  
exp. lib. 1. c. 18.

Ina Leg. 30.

Gregor. M. l.  
5. Epist. 10.

Beda lib. 1. c. 1



A. D. 589.

they came from the Isle of Brittany, where the inhabitants generally are so comely. He demanded further, whether those Islanders were Christians or Pagans: and was told that they were Pagans. Hereupon he deeply sighed, saying, *Alas, what pity is it that the Prince of Darkness should possess men of such lovely bright countenances, and that persons so amiable in their looks should carry souls utterly void of inward Grace.* Again he asked what was the name of their particular Nation: to whom it was replied, that they were called *Angli*. Well may they be call'd so, sayd he, for they have Angelicall faces suitable to such as shall be coyered with Angels. He enquired further, how the Province was call'd from whence they were brought. The answer was, that the inhabitants of it were call'd *Deiri*. They are well call'd *Deiri*, said he, importing by their Name that they shall be deliver'd from the ire of God (*de ira Dei eruti*) and call'd to partake his Mercy. His last Question was, How the King of that Nation was call'd: And he was told that his name was *Alle*: whereupon in allusion to that name he sayd, *Alleluia* must be sung in those parts to the praise of God the Creator of all things.

6. After this discourse ended he went to (Pelagius) Bishop of the Roman and Apostolick See (For as yet himself was not chosen Pope) and humbly entreated him to send into Brittany some Ministers of Gods word to convert that Nation to Christ: Adding, That himself was ready to be employ'd with Gods assistance in such a work, in case his Holiness thought fit. But his offer could not be taken: for though the Pope would have granted his desire, yet the Romans would not permit his absence so far from the City. Notwithstanding a while after when himself was exalted to the Papedom, he brought to perfection the work so long and so earnestly desir'd by him, sending indeed other persons to preach the Gospel there, but himself by his counsels, exhortations and prayers contributing very much to make their preaching fruitful and effectual. These things according to what our Ancestours have deliver'd, we thought proper and fit to be inserted in our Ecclesiastical History.



## XVII. CHAP.

1. 2. S. Columban comes out of Ireland into Brittany: and thence goes into France.
3. Of S. Phara a Holy Abbess: to whom many British Virgins repair.

1. **B**VT *Ala* King of the *Deiri*, (saith *Malmshurienfis*) though by the selling of those children he gave occasion of bringing Christianity among the *Angli*, yet was not so happy to hear any thing of it himself. For the Divine Election regarded his Son. Which Son was not his immediate Successour *Eadric*, who the next year upon the death of his Father *Ala* possesse'd his throne: But *Edwin*, a Prince who after many vicissitudes of fortune came first to the Crown of the Northumbrians, afterward to the Faith of Christ, and lastly to the glory of Martyrdom, as shall be shew'd. As for *Ethelric*, his reign was short, for it lasted onely five years, and afforded nothing memorable.

2. In the first year of King *Ethelrics* reign, S. Columban, after he had spent severall years in the Monastery of *Bancher* in Ireland came over into Brittany, being mov'd with a desire of seeing strange countries, saith *Florus* out of *Isidore* who largely wrote that Saints life. The Venerable *Abbas Comigel* did much bewaile his departure, but being unable to resist the Divine Will, he dismiss'd him: so that he with twelve Companions inflamed with the same desire took ship, and came into Brittany, from whence he afterward pass'd into France. When he undertook this journey he was no more then twenty years of age. In France he was very courteously receiv'd by King *Sigebert* (or rather his Son *Childebert*) who gave him the choice of any place for his abode. These devout men therefore entering into a desert call'd (*Proseum*) the *Pange*, found there a certain place encompass'd with old walls, and water'd with many Springs: but time had ruin'd all the buildings. The name of it was *Luxovium*.

3. Whilst S. Columban lived in *Austrasia*, a Province of France, he was Spirituall Master and instructour to the Holy Virgin *Phara*, reckon'd by the Centuriators of *Magdeburg* among the British Nuns. Others lay she was Neice to S. Columban himself. From whomsoever she was descended, certain it is that the sweet odour of her vertues and sanctity was so largely spread, that many devout Virgins, and some of them of Princely families, out of Brittany repair'd to her, to learn piety under her government in France, as shall in due place be shew'd.



## XVIII. CHAP.

1. 2. 3. war between the Scots and Picts.
4. The South-Saxon King subject to the West-Saxons.
5. S. Gregory consecrated Pope.

IN the year five hundred and ninety a war was began in the Northern parts of Britanny between the Scots and Picts, which drew the whole Island into great factions. In those parts Aidan or Eadon son of the King of the Scots then enioyd the principality, who had been crown'd King by S. Columba in the Isle Iona or Hy, saith Adamannus.

The cause of these commotions was the same which had formerly rais'd so long and furious wars between the Saxons and the Britains. For the Scots out of Ireland at first were invited by the Picts to assist them against the Britains, as the Saxons were by the Britains against the Picts and Scots: and these Irish Scots, imitating the Saxons, at first stay'd in those parts upon courtesy: but afterward grew insolent, and new Aids from their own countrey dayly flocking to them, they fix'd their habitation, and not long after a Kingdom there. Which being once establish'd, their next attempt was to drive the Picts out of their own Provinces, which at last they effected, far more entirely then the Saxons had against the Britains, for the Scots utterly rooted out of the world the very name and Nation of the Picts.

It was for this Empire of the Northern parts of Britanny that Eadon Prince of the Scots now contended, and the whole successe of the war though waged at a great distance from the Isle of Iona where S. Columba then was, yet was divinely reveal'd to him: For thus doe we read in his Life; S. Columba being in the Isle of Iona, on a certain day call'd his brethren together, and kneeling down sayd, Let us now pray fervently for this people and their King Aidan, for this very hour the hatred against their enemies begins. A little while after he rose up, and looking towards heaven sayd, Now are the barbarous enemies put to flight, and the victory is given to Aidan, though dearly purchas'd, for of his army there are slain three hundred and threes. This needs not seem incredible, for many examples occur in Ecclesiastical story declaring how God has oft been pleas'd to reveale unto his servants events hapning in places far removed.

The same year dyed Cissa King of the South-Saxons, saith Marlow of Westminster, and his Kingdom was devolved on Ceaulin King of the West-Saxons: Yet so as that it was admitted by his son Edelwald, who enioyd also the Title of King, yet as Beneficiary to Ceaulin.

But that which most illustrated this year was the advancement of S. Gregory to the Popedom, who immediately after the death of Pope Pelagius was with the wonderfull applause of all degrees and orders in Rome placed in S. Peters Chair, to the great benefit of the whole Church, but more especially to the incomparable felicity of our Island. For his admirable Gifts, among which the most illustrious was the conversion of the Angli and Saxons, he was deservedly call'd S. Gregory the Great, and the Apostle of England, as our Martyrologes declare.

## XIX. CHAP.

1. 2. Ceaulin King of the West-Saxons driven out of his Kingdom: dyes.
3. Ethelbert King of Kent becomes Supreme among the Saxons.

THE year following Britanny afforded a memorable example of the instability of worldly greatnes and power, in the person of the hitherto prosperous King of the West-Saxons Ceaulin: who after all his conquests was at last overcome in fight and expell'd his kingdom and life also. Which is in this manner related by Malmshurienfis, Ceaulin, saith he, in his last days was banish'd from his kingdom, exhibiting to his Enemies a miserable spectacle of himself. For such was the generall hatred born to him both by the Britains and Saxons, that they all unanimously conspir'd to destroy him: Armies therefore being gathered on both sides, a battle was fought at Wodenlake in the one and thirtieth year of his reign, where his forces were utterly defeated: after which he was compell'd to forsake his kingdom, and a little after he dyed.

The place where this battle was fought in Wiltshire, where a great fosse divides the Province in the middle, saith Camden, from East to West, call'd by the inhabitants Wanslake, and fabulously reported to have been made by the Devil upon a Wednesday: for it takes its name from Woden, or Mercury the Saxon Idol, which gave the appellation to Wednesday. The cause of the raising of that rampire seems to have been for a separation of the Kingdoms of the Mercians and West-Saxons. And neer thereto, is seated a Village call'd Wodensbury, where Ceaulin fighting against the Britains and Saxons was utterly broken.

After the death of Ceaulin, his Brothers son Cealric possess'd the Kingdom of the West-Saxons: but being much inferiour in courage to his Predecessor, he did not inherit that extent of power which Ceaulin had exercised over the other Saxon Princes. Which opportunity was not omitted by Ethelbert King of Kent, next in power to Ceaulin: who

without

## XIX. CH.

Malmshur de  
Reg. l. i. c. 1.Camden in  
Wiltshire.



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without much hazard obtained that pre-eminence. By which means a freer way was opened to communicate *Christian Truths* to severall *Provinces* of the *Kingdom*, after they had been once entertained by *Ethelbert*, which hapned little above three years after the death of *Craulin*.

## XX. CHAP.

## 1. 2. &amp;c. The Irish Churches reduced from Schism by S. Gregory.

1. *Saint Gregory* in the third year after he was *Pope*, by his authority and wisdom reitored the Churches of *Ireland* to *Catholic Unity*, from which they had been separated upon occasion of the quarrell about the *Tria Caputula*: of which we treated before. His *Epistle* to them concerning that subject is extant: which that it had its full effect to their satisfaction may be proved by many arguments. For presently after this time there is mention of severall of their *Bishops* and devout persons, which undertook *Pilgrimages* to *Rome* to visit the *Holy places*, and to expresse their duty to the supreme *Bishop*.

2. Moreover another *Epistle* of the same *Holy Pope* is extant also in answer to certain doubts and questions which they had proposed to him touching the *Rites* and manner of *Baptism*: what *Form* of *Profession* was to be administered to such as returned to the Church from the *Nestorian Heresy*, &c. But since those matters doe not concern the *Ecclesiasticall* affaires of *Brittany*, the *Reader*, if he be inquisitive, may inform himself concerning *S. Gregory's* resolutions in those cases from *S. Gregory* himselfe in his *Works* every where to be met with.

3. Onely we shall in this place observe that the Churches of *Brittany* were at this time free from any stain of *Schism* or *Errors* in *Doctrines*. Yea probable it is that by them the Churches of *Ireland* were denounced to the *see Apostolick*, as culpable. It was about the year five hundred sixty six, saith *Baronius*, that they engaged themselves in the said *Schism*, and now after twenty six years, through *Gods* goodnes, and by the endeavours of his servant *S. Gregory* they were restored.



## XXI. CHAP.

## 1. 2. &amp;c. The death of severall Saxon Princes

## 4. 5. The Death of the devout Queen Ingoburga, Mother to Queen Bertha.

1. IN the year of *Grace* five hundred ninety three *Edelric* King of the *Northumbers* dyed, and his Son *Ethelfrid* succeeded him, surnamed the *Cruel*: concerning whom *Malmshurien* gives this Character, *Thus being possessed of his Kingdom he began first vigorously to defend his own dominions, then unjustly to invade the bounds of others, and every where to seek occasions of exalting his glory. Many combats were undertaken by him providently, and executed gallantly: for neither was he restrained by slaunder, when war was necessary, neither in the exercising it did his courage impell him to temerity.*

2. About the same time *Fisillan* King of the *Eastangles* being dead, his Son *Redwald* possessed his throne: who by some *Writers* is accounted the first founder of that *Kingdom*. By the perswasion of the *Holy King* and Martyr *S. Edwin*, he was induced to give his name to *Christ* in *Baptism*: But these and many other things concerning him, which fill the *Saxon Annals*, hapned severall years after this time, and shall in their due place be declared.

3. This year was fruitfull in the deaths of our *Saxon Princes*: for *Crida* King, or *Duke* of the *Mercians* now likewise ended his life, to whom succeeded his Son *Wibba* or *Wippa*, not memorable in story for any thing so much as leaving behind him his illustrious children *Penda*, *Kennalch* and *Sexburga*: of whom hereafter.

4. About the year five hundred ninety four, the pious and vertuous *Queen Ingoburga* received the reward of her patience by a holy and happy death. She had been the wife of *Charibert* one of the *Kings* of the *Franks*, and after she had born him a daughter, was unworthily repudiated by him to make way for a *Concubine* called *Merope*. Her memory challenges a place in our *History*, in as much as most probably she was Mother to *Bertha* or *Aldiburga*, the *Christian Lady* above twenty years since married to *Ethelbert* King of *Kent*, whose piety and endeavours had a great influence in disposing her *Husbands* mind to embrace the *Christian Faith* very shortly to be proposed to him by *S. Augustin* the *Monk*.

5. As touching the said *Queen Ingoburga* we receive a character of her vertues and an account of her happy death from a worthy *French Bishop* an eyewitnes of both, to wit *Gregory Bishop* of *Tours*: whose relation is as



A.D. 395.  
Greg. To  
m. 19. 118

followeth: In the fourteenth year of King Childbert, Ingelberga Widow of Charibert departed this life. A Lady she was of great sincerity and devotion, diligent in watching, prayers and Alms-giving. She, I suppose by direction of the Divine Providence, sent messengers to mee desiring my counsel and assistance about her Last Will, and disposing of matters which she intended for the good and remedy of her soule. For which purpose she requested my personal presence that after advice between us her intentions might be committed to writing. I could not refuse to come to her: and at my entrance I met with a Religious man, who received mee courteously, and presently called for a Notary. Then we advised together: after which she bequeathed some legacies and offerings to the Church of Tours, and of Saint Martin: and some to the Church of Mans. This was the substance of her Will, and a few months after spent with sickness she departed this life, by orders left in writing having given freedom to many of her servants. At her death she was, as I remember, seventy years old. By the virtues, devotion and charity of this good Queen, we may collect that Aldiburga her daughter, at least unquestionably her neer kintwoman, brought the like into Brit-  
tany.

hundred ninety six: for then the Apostolick Messengers from Rome received their Mission from the most worthy Successour of Saint Peter, S. Gregory the Great in the seventh year of his Pontificate, and began their journey towards our Island, though they did not arrive here till the year following.

4. Now at that time the Saxon Heptarchy was established in Brittain, for all the Provinces of it (excluding the Northern Kingdoms of the Scots and Picts, with the Western parts called Cambria or Wales possessed by the Britains, and likewise Cornwall not yet wholly subdued by the Saxons;) were entirely under the dominion of the Angli and Saxons: and having been by degrees conquered by severall Princes and Captains, out of Germany, which were independent of one another, each one challenged his conquest, and governed the Provinces subdued by him as his own lawfull right & possessions: though some of them proving less powerfull, and confind within narrower limits then others, in a short time were forced to demand protection and consequently acknowledge some dependance on their more powerfull neighbours.

5. The Kings so governing, each his respective portion were in number seven: Their Names and Provinces were as followeth in order according to the antiquity of each Kingdom.

6. First Ethelbert was then in the thirty sixth year of his Reign over the Kingdom of Kent: He was Son of Imeric, Son of Otha, Son of Eske, Son of Hengist, who founded that Kingdom in the year of Grace four hundred fifty seven. His Kingdom contained the County of Kent, as it is at this day bounded, without any considerable difference.

7. Next over the South Saxons (which Kingdom comprised Suffex and Surrey) reigned Edilwalch the Son of Cissa, the Son of Ella, who established that Kingdom in the year four hundred ninety one. Then was the seventh year of Edilwalch's reign.

8. Thirdly the Kingdom of the West Saxons was now the fifth year possessed by Celrick, Brothers Son to Ceaulin, Son of Kenric, Son of Cerdic founder of that Kingdom in the year of our Lord five hundred and nineteen. Within whose Dominions were comprehended Hantsire, Berkshire, Wiltshire, Somerset, Dorsetshire, Devonshire and part of Cornwall.

9. Next over the East Saxons, Sebert then was in the first year of his Reign. He was Son of Sledda, Son of Erkenwin, who in the year of Grace five hundred twenty seven founded that Kingdom, containing Essex, Middlesex and so much of Hartfordshire as is under the Bishop of Londons Jurisdiction, whose Diocese is adequate to this Kingdom.

10. After this was the Kingdom of the Northumbers, to which belonged whatsoever lyeth between Humber and Edenborough.

XXII. CH.

## XXII. CHAP.

1. 2. Of the Saxon Heptarchy, or Seven Kingdoms of the Saxons in Brittain with their respective limits: and Princes at this time when S. Augustin came to convert our Nation.

THE next thing that occurs in our Ecclesiastical Records touching Brittain is the rising of the sun of righteousness upon it, by the Light whereof the darknes of Idolatry and Pagan superstition was dispelled, and a new seed of pious Princes, zealous Bishops, immaculate Virgins, devout Monks, and multitudes of all sorts far excelling in all Christian vertues and Graces the late British inhabitants, sprung up and flourished to the admiration of all other Christian Churches: insomuch as that from this time Brittain began to deserve the Title afterwards annexed to it, of being called The Isle of Saints.

But before I relate how and by what degrees the foundations of so great a Happiness were layd, it will be expedient to give a generall prospect at one view of the present state of Brittain, how the Provinces were divided into severall Saxon Governments: and what Princes ruled in each.

3. It is agreed generally among our Writers that the Day-star of Christianity at least began to shine in Brittain in the year of Grace five



K. CAR-  
TICUS.

A. D. 395

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K. CAR-  
TICUS.

A. D. 395.

*Frish.* It was sometimes subdivided into two Kingdoms, of *Bernicia* and *Deira*. *Bernicia* contain'd *Northumberland* with the South of *Scotland* to *Edinburgh*; and *Deira* consisted of part of *Lancashire*, with the entire counties of *York*, *Durham*, *Westmerland* and *Cumberland*. The whole Kingdom at this time was governed by *Ethelfrid*, in the fourth year of his *Reign*. Who was Son of *Edelric*, Son of *Ala*, Son of *Ida*, who founded that Kingdom in the year of our Lord five hundred forty seven.

11. After this was the Kingdom of the *East-Angles*, containing *Norfolk*, *Suffolk*, *Cambridgeshire* with the Isle of *Ely* and some part of *Hedfordshire*. At that time *Redwald* had been four years King thereof: who was Son of *Turillan*, Son of *Yffa* esteem'd the first King and founder of it in the year of Grace five hundred seventy five.

12. The last, though largest, of the *Saxon* *Heparchy* was the Kingdom of the *Mercians*, so call'd because being seated in the middle of the Island, it was the *Marches* or *Limits* on which the other Kingdoms did border. It comprehended the whole Counties of *Lincoln*, *Northampton*, *Rutland*, *Huntingdon*, *Buckingham*, *Oxford*, *Worcester*, *Warwick*, *Dorset*, *Nottingham*, *Leicester*, *Stafford*, *Chester*, *Gloucester*, *Part of Lancashire*, *Herefordshire*, *Shropshire* and *Hedfordshire*. At this time, when *S. Augustin* the Monk was sent by *Pope Gregory* to the Conversion of the Saxons, the King, or at least Chief Governor of *Mercia* was *Willa* son of *Coda* who layd the foundations of it in the year of our Lord five hundred eighty five.

13. These were the Kings reigning in *Brittainy* when *Almighty God* from heaven visited it by sending *Apofolical* men to teach the blind *Inhabitants* the wayes to glory and Happiness. And these were the limits of their respective kingdoms. Which limits not-

withstanding were in continuall motion, varying according to the successe, good or bad, of the *Princes* invading, as oft they did, the bounds of their *Neighbours*. And among these seven Kings commonly one was most puissant, overruling the rest, who stiled himself King of the *English Nation*. Which supereminence *Ethelbert* King of *Kent* at this time enjoyd: to whom the *Word of life* was first offered, and by him thankfully accepted; as shall consequently be declared.

14. Now since in the pursuit of our History we are to give an Account of occurrences relating to another new Government and Church in *Brittainy*, being little concerned hereafter in the affaires of the *Brittains* themselves: We will therefore in the following Books denote the Succession of times not by the *British*, but *Saxon* Kings, in whose reigns they shall happen respectively. And though at this time in the *Saxon* *Heparchy* the Kingdom of *Kent* was both the most powerfull, and will for a good space furnish us with most plentifull matter proper to our History: Yet considering that ere long the *West-Saxon* Kingdom will both grow in power, and be very fruitfull in affording richly materials relating to Religion: but especially considering that in time the same Kingdom will swallow all the rest, and reduce the whole Kingdom into a Monarchy: we will therefore hereafter prefixe successively the Names of the *West-Saxon* Kings: beginning with *Celric*, in whose dayes the *Holy Christian Missioners* arrived in *Brittainy*, bringing with them the happy tidings of the *Gospel*, joyfully hearkened to in *Kent*, but either not made known, or unwelcome to the said *Celric*, as likewise to his Successour *Credulf*, and their Subjects the *West-Saxons*.







THE  
CHVRCH-HISTORY  
OF  
BRITTANY  
UNDER  
THE  
ENGLISH-SAXON HEPTARCHY.

III. PART.

THE  
THIRTEENTH BOOK.

I. CHAP.

I. CHAPTER.

1. 2. *S. Gregory himself undertook the Mission into England: but was recalled.*
3. *Cyc. The Conversion of England falsely and maliciously ascribed to the Britains: and French.*
10. *Queen Aldiburga a promoter of it.*
11. *Other Queens in this age did the like.*

**T**HOSE bowels of Compassion which eight years agoe the sight of a few well featured English slaves had moved in *S. Gregory*, then only a private person, and those charitable designs which on that occasion God had inspired into his heart to

procure the eternall felicity of our Nation, seemd all this while to have been little better then ineffectuall wishes, arguments of a good Nature, or a mercifull Christian disposition onely, for which he might expect and obtain a reward and blessing to himself, but with little advantage to us.

2. Yet if a Tradition verified by Authours of no mean esteem, may be beleived, even then also *S. Gregory* proceeded further then to wishes: for he is layd not only to have solicited *Pope Pelagius* to employ able Ministers for reducing into *Christs* fold a Nation both in name and beauty resembling *Angels*: but when the difficulty of the journey, the uncertain event of it, the savagenes of the Nations manners, and roughness of their language had terrified all men from the at-



A. D. 595.

tempt, he himself petitioned for and obtain'd so dangerous an employment, and had proceeded three days in the journey towards Brittany, when the Pope was forced to recall him by reason the City of Rome loudly murmured to be deprived of so excellent and so necessary a person, who was only fit to succeed in the Chair of S. Peter, and to watch over the whole Church.

3. S. Gregory's holy intentions therefore seem'd to sleep till himself was invested with power to promote so heroically Christian an affair: and six years were spent in his Pontificate before he could find persons capable of the courage to undertake it. It may be wondred that among the British Clergy their temporall losses should work so deeply on their minds, that they should envy heaven to their Conquerors, and that not any should be found among them willing to preach Christ among a blind people to whom he was unknown.

4. But such uncharitableness and unchristian avernesness from the spirituall good of their enemies is observ'd and condemn'd in the Britains by our Ancient Writers Gildas and S. Bede, as is fully testified by this expression of the latter of these two pious Historians, Among other unexpressibly heinous crimes of his countrymen which the British Historian Gildas describes and deplores in his mournfull stile, he adds this also, That they would never be brought to preach the Word of Christian Faith to the Nations of the Saxons and Angles inhabiting Brittany with them.

5. Indeed if the Britains had undertaken a commission of such a Nature, small successe could have been expected: For as hath been sayd heretofore, the whole Nation both Ecclesiasticks and Laicks, were so coverd withall sorts of vices, that such Teachers would have disgraced that Holy Truth which they profess'd in words, but repounced by their actions. Therefore the Divine piety, saith same Saint Bede, did not desert his people whom he foresaw, but desir'd far more worthy Preachers to the Saxon Nation, by whom they should be effectually induc'd to believe.

6. Notwithstanding in despite of such evident Testimonies, a Modern Protestant Historian of the highest rank, without any ground from Antiquity, or any Motive but a hatred to the Apostolick See of Saint Peter, will needs entitle the British Preachers to the Conversion of severall of our Saxon Princes, before Saint Augustin's arrivall from Rome. He had rather acknowledge for the founders and Apostles of the Christian Churches in this kingdome men by their own Writers describ'd to be enormously cruel, haters of Truth and lovers of lyes, men wholly polluted with luxury, drunkenness, animosities, strifes, contentions, envy and all other vices: in a word such men as provoked

God to destroy their own Nation, and therefore very improper instruments of the salvation of Strangers, then profess any obligation to Saint Gregory, for his vertues and piety onely, furnish'd Great by the whole Church, a man eminent for his learning, exemplary for his piety, illustrious for his Miracles, and by constant Tradition acknowledged the Apostle of England.

7. Another Protestant Controversist on the same motive of envy will shamelessly ascribe to the French Clergy the greatest share in the Conversion of the Saxons: Whereas how slow they were in teaching the true Faith to their neighbours even when some of them desirous of information implor'd their help, we find testified by Saint Gregory's complaint in letters to the French Kings Theodoric and Theodebert themselves, and their Queen Brunichilda, Where he acquaints them, that he was credibly inform'd that the English Nation through Gods mercy were in a willing disposition to receive the Christian Faith, but that the French Clergy and Bishops their neighbours were negligent and void of all Pastoral solicitude towards them: And therefore lest the souls of that Nation should perish in eternal damnation, he had undertaken the care to send the bearer of those Letters Augustin, &c.

8. But let it be suppos'd that the Apostles of the Saxons had been British or French Preachers, certain it is they would have been far enough from teaching them such doctrines as these men have publish'd in their Writings: They would neither by their words nor example have taught the Clergy the conveniency of wives, or independency on the Governours of Gods Church: Nor the Laity to deny due veneration to Gods Saints, to tread under feet their sacred ashes, to demolish Monasteries, to detest vows of Chastity, to renounce Religious Rules, to abominate the Holy Sacrifice and Altars, to abiure all care and charity to the dead, &c. So that whosoever were the Planters of the Christian Faith among the Saxons, such Preachers as Parker and Sutcliff are not their Successors, but supplanters of the same Faith.

9. Now whereas Saint Gregory signifies that the Nation of the Angles were willing to embrace the Christian Faith, we cannot ascribe this good disposition in them more probably to any then to the pious Queen Aldiburga, her Bishop Saint Leobardus, and her Christian Family, whose devout, charitable, peaceable and humble lives and conversation could not chuse but recommend the Religion which they profess'd.

10. Particularly Queen Aldiburga had among her own Ancestors a worthy pattern to imitate, which was her Great Aunt, Saint Cleilda, by whose prayers

A. D. 596.

Sundif. in  
Subvers. of  
Saxons.Gregory. M. l.  
1. Epist. 11.  
1d. lib.  
2 p. 31.

Bede. l. 1. c. 11.

id. ibid.

Parker. am.  
1. c. 7. b.  
c.Gild.  
1. c. 1. c. 14.

and



K. C. 11.  
RIC.

K. C. 11.  
RIC.

A.D. 596.

Baron.

Greg. N. 1. 9.  
199. 19.

and exhortations her husband *Clodoveus* King of the *Franks* was powerfully moved to relinquish *Idolatri*, and with his whole Nation to embrace *Christianity*, as *Baronius* declares. Now though *Aldiberga's* exhortations did not produce so ample an effect on her husband *King Ethelbert's* mind, yet that she effectually concurred to dispose him to hearken to *Divine Truth* when represented by one employ'd from a greater authority, and enabled more powerfully to confirm it, seems sufficiently clear from severall passages of *Saint Gregory's* letter to her, in the close whereof he seems to wonder that she had not long before inclined her husband's mind to follow that Faith which she professed: And however he testifies that after *Saint Augustinus* coming her diligence and zeale was extraordinary: in consideration of which he uses this expression: *We give thanks to Almighty God, who in mercy has vouchsafed to reserve the Conversion of the English Nation for your merit and reward.*

11. And it is observable that oftentimes in this age God was pleased to use that infirm Sex in the great work of planting his Faith in severall kingdoms. Thus four years before this by *Queen Theodolinda* the *Lombards*, who were *Pagans* or *Arians*, were brought into the bosome of the *Catholic Church*. And not twenty years before that, *Ingonada* daughter of *Sigbert King* of the *Franks*, and Aunt to this *Queen Aldiberga*, was an instrument of converting her husband the *Spanish Prince S. Hermenegild* from *Arianism*, who became a glorious *Martyr*.

whose territories they were to passe, to be assistant to them in so holy a Work, he dismissed them with spirituall authority to preach the *Gospel*: particularly advising them in their passage through *France* to adjoyn to their company such as might be helpfull to them by their knowledge of the manners and language of the *Saxons*, little differing from that of the *Franks* lately converted to *Christianity*.

2. What the Names were of these first Missioners is not agreed on among our *Modern Historians*. *Baronius* affirms that the principall of them were *Augustin* and *Mellitus*. Others to *Mellitus* adjoyn *Iustin* and *John*. But they have not well distinguished times: for a *Second Mission*, four years after this, was destined by *Saint Gregory* into *Brittany* to assist and cooperate with *Saint Augustin*, when the number of Converts was multiplied: and on that ground the names of the Missioners are confounded. But *Saint Beda* says expressly that *Mellitus* a *Roman Abbot*, went not at first with *Saint Augustin*, but was sent afterward for supply, and with him *Paulinus* and *Ruffinianus*. In our authentick Records therefore we find onely these Missioners named at the first Delegation, *Augustin*, *Laurence*, *Peter* and *John*.

3. That these first Preachers of Christianity among the *Saxons* in *Brittany* were *Religious Monks*, in all regards the Predecessors of those which about a thousand years after were violently deprived of their Monasteries, their country, and many of them their lives also for continuing in the same Faith and a Profession of the like austerities of Discipline which they had from the beginning been taught, is a truth so manifest in all our Records, that only Passion can question it.

4. But whether these Religious persons were peculiarly of the Family of *Saint Benedict* has of late been made a question. *Cardinal Baronius* was the first who denyed it, and his principall reason is, because *Saint Gregory*, out of whose Monastery they came, assumed an Abbot to govern the same Monastery not from *Mount Cassin*, where *Saint Benedict* had established his principall Convent, but out of the Province of *Valeria*, and schoole of *S. Equitius*.

5. To clear this matter, in which some partiall minds are willing to frame a difficulty, we are to take notice that in those more ancient and devout times the Masters and Instructors in a Monastick life did utterly neglect the continuance and eternity of their names, their principal and onely care being employed in cultivating the soules of their Disciples and purifying their affections. Hence it came to passe that the Professors of a solitary austere life, under what Master soever, were

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Baron. lib.

Bed. l. i. c. 2. 9

II. CHAP.

II. CHAP.

1. 2. 3 The first Missioners Names: they were Monks.

4. 5. 6. Whether Benedictines, or Equitians.

7. Whether the British Monks were of the Egyptian Institute.

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1. THE notice which *Saint Gregory* had of the good inclination which *King Ethelbert* and his *Saxons* had to hearken to the Word of life in all probability came from his *Queen*. And this no doubt encouraged him to hasten thither a Mission of devout and zealous Priests: whom he chose out of his own Monastery *Ad clivum secum*, Religious men well known by him to be eminent for learning and piety. These he instructed with good admonitions, and having furnished them with Letters of recommendation to *Princes & Bishops* through



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simply called *Monks*, without any addition of the title or name of their prime *Instituteur*. Thus here in *Brittany* though *Saint Patrick*, *Saint Columba*, *Saint Columban*, *Saint David*, *Saint Brindan* and others had gathered many families of *Religious* men, yet none of these, or their *Successors* did distinctly call themselves by the names of their *Masters*, or factiously pretend to any advantage or honour from being descended from any of those *Saints*. So it was then in *Italy* and elsewhere. And therefore no wonder if in *Saint Gregory's* or long after in *Saint Bede's* Writings we find not the names of *Benedictines*, *Equitians*, &c.

6. Moreover though most of the fore-said *Instituteurs* of *Monks* did no doubt prescribe certain *Laws* and *Rules* by which their *Disciples* were to be directed, (so we read that *Saint Brindan* received a *Rule* by an *Angel* dictating it :) Yet those *Laws* were not published, nor known out of their particular *Convents*, neither did they extend beyond the generall duties and exercises of their *Religious* Subjects: very many things being reserved to the judgement, discretion and will of the *Abbots*. Whereas *Saint Benedict*, no doubt by a speciall direction of *Gods Spirit*, composed an entire and perfect *Rule*, comprehending the whole duty both of *Superiors* and *Subjects*, and obliging both to conformity, as well in the order of reciting the *Ecclesiastical Office* and *Psalmody*, as the duties of each respective *Officer*, the managing of the *Convents* revenues, the prescribed times of recreation, of working, reading, silence, sleep, &c. Which *Rule* for the excellency and perfection of it became in a short time publickly known, admired and generally accepted.

6. Which generall admission of *Saint Benedict's Rule* among the professors of a *Canonical life* found little or no difficulty, after the said *Rule* had not only been highly commended in the Writings of so holy and admired a *Prelate* as *Saint Gregory*, but moreover produced, read, approved and the observation of it enjoined in a *Roman Synod* celebrated under the same *Pope* the year before *Saint Augustin* and his fellow-*Monks* were directed by him in *Mission* to *Brittany*.

8. This we read to have been done in the *Great Bibliothecque* of the *Fathers*, quoted no doubt out of that *Ancient Manuscript* belonging to *Saint Benedict's Monastery* at *Sublac*, mentioned by *Tarminus*. In which this *Form* of Confirmation of the said *Rule* by *Saint Gregory* in that *Synod* is found: *I Gregory, Prelat of the Holy Roman Church have written the Life of Benedict, and I have read the Rule which the same himself wrote with his own hand. I have commended it,*

and confirmed it in a holy Synod: Moreover I command that through the severall parts of *Italy*, and where the *Latin tongue* is read, it be to the end of the world observed diligently by all those who shall come to, the Grace of Conversion. I doe likewise confirm the twelve *Monasteries* which the *Saints* hath built.

9. No doubt therefore can be made but that *Saint Augustin* brought with him this *Rule* into *Brittany*, which was observed in all the *Monasteries* there founded by him and his *Successors*. This is confirmed by the universall, constant and unquestioned Tradition of the *English Churches*, and the Testimony of ancient Records, in which there is not the least mention or suspicion that our first *Missioners* brought any other *Rule* besides this, and evident proofs there are that in the next Age the *Institute* of *Monks* in their *Convent* was *Benedictine*, yet not any where can the least footsteps or signs appear that any change had ever been made among them, nor is any time assigned when they began to be *Benedictine*. Whereas manifest proofs there are that in *Brittany* there were many other *Monasteries* among the *Brittains* and *Scots* both before and long after *Saint Augustin's* coming, as at *Baichor*, *Hy*, &c. of a different *Institute*, and which refused to submit to *Saint Augustin* either as *Bishop* or *Abbot*: all which notwithstanding in after times submitted to the *Institute* of *Saint Benedict*: and the times of such submission are recorded.

10. Thus we read that in the *Northern* parts there were after this time many illustrious *Monks*, as *Aidan*, *Finnan*, *Colman* and others who came out of the *Monastery* of *Hy*, and never had known the *Rule* of *Saint Benedict*: which when they afterward knew, would not forsake their ancient *Institute*. And generally through the *Northern* parts till about the year seven hundred *Saint Benedict's Rule* was not in use: at which time *S. Wilfrid* brought it amongst them, as himself professed in a publick Synod, as will be shewed in due place.

11. Likewise in the *Kingdom* of the *Mercians*, though after its first Conversion to the Faith by the endeavours of *King Oswald* there were many *Monasteries*, yet among them the same *Rule* was little in use, till the year of Grace seven hundred and nine. But then *Pope Constantine* in a letter to the *Arch-bishop* of *Canterbury* confirming the *Monastery* of *Evesham*, adds this condition, *To the effect that there the Congregation of Monks may be reformed or ordered according to the Rule of their famous Father Benedict, and continually serve our Lord: Which Rule is not commonly known or observed in those parts.* And yet before that time severall *Monasteries*, at *Peterborough* and elsewhere, had been founded by the same *S. Wilfrid*.

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Biblioth. M.  
Es. Patrum  
tom. 6. part. 1.  
f. 43

Ap. Copy.  
in vild. and  
Egmont.



12. Hence appears that our Records doe testify when the Rule of Saint Benedikt was introduced in the Kingdoms of the Northumbrians and Mercians; But no Memorial can any where be found to witness where, or when the same Rule was establish'd in any Monasteries in the Kingdom of Kent, which notwithstanding did abound in Monasteries, in all which, for ought appears, no other Institute prevailed: but that this of Saint Benedikt flourished there, innumerable Prosses are extant, Which is an invincible argument that it was at first brought in there with Christianity.

13. Therefore as touching the reason alledged to the contrary by Baronius because Saint Augustin came out of the Monastery of Saint Andrew at Rome; the Abbot wherof was a Monk taken out of the Convent of Saint Eusebius in the Province of Palestina. What proof can be brought that that Convent had not embraced the Institute and Rule of Saint Benedikt; or how ever that after his coming thither Saint Gregory had not impos'd that Rule, so much magnified by himself, on that Monastery wherof he was founder?

14. In those days the difference between Religious Institutes was not so considerable, as to cause any great difficulty in the changes. They all intended the same thing, and generally proceeded the same wayes to their End. It was not then in Gods Church, as it is now, Where severall Orders of Religion persons are instituted of severall spirits, some rigorously confined to solitude; others permitted freely to exercise Spirituall Works of Charity in the world; Some forbidden to begg: others forbidden to accept of any thing but dayly Alms; Some obliged to great externall austerities in their Habits, dyet &c. Others more exercised with internall Mortifications; Some destined to preach or Write; others only to pray; Some to procure Charities for the Redemption of Christian Captives; others to attend on hospitalls and sick persons, &c.

15. These things considered, it may with full assurance be concluded that Saint Gregorius Monks and Missioners were no other but Benediktines; although they did not usually call themselves by that Title, till a controversy arising in the following age between them and other Monks of a former British Institute, they were obliged for distinctions sake to assume that Name.

16. And whereas many of our Modern Protestant Writers will needs have the British Monks to have been of the Egyptian or Asiatick Institute: Nor any Records can be produced to testify that ever any Egyptian or Asiatick came into Brittain to establish their Orders here: Or that any Brittain travelled into those Countreys to acquaint himself

with their manner of Religion Conversation. Certain it is that generally the great Masters and Teachers both of Faith and Monasticall Discipline in Brittain came from Rome; From thence came S. Fugatius and S. Damianus; and after them S. Patrick and S. Ninian, &c. And therefore we may conclude, that as they were there instructed in the purity of Christian Doctrines, so likewise in the institut of Monasticall observations. Yet it is not denied but that they might from thence also furnish themselves with Books treating of the Egyptian or Syrian Institutes touching Monasticall Discipline, which in practise they might be willing to imitate, such as are severall peices of S. Hierim, or Cassians Institutions, &c. But this will not argue that they were Disciples of the Eastern Fathers in Religion observances, and much lesse in the Doctrins of Christian Religion and Discipline it self. But it is time that we attend the Holy Monk S. Augustin and his companions in their voyage towards Brittain.

## III. CHAP.

1. 2. The Missioners being arrived in France are discouraged: and desirous to return.
3. 4. S. Gregory encourages them: and recommends them to severall Bishops, and Princes.
5. Ingratitude of some Protestants to Saint Gregory.

1. Saint Augustin therefore, the Provost or Prior of S. Gregories Monastery in Rome, in the company of Laurence a Priest, John and other Monks, by S. Gregories command and benediction, set forward on their voyage towards Brittain. From Italy by Sea they aborded at Marseilles and from thence went forward to Aix (Aguas Sextias.)

2. And being arrived there, their hearts began to faile them. For they were told how tedious a journey yet remains; what tempestuous seas must be pass'd; it is another world whither they are sent; a rude and savage nation, whose barbarous language they could not understand, &c. Affrighted with such ill newes, and imagining dangers yet greater then they had been told, they repent their forwardnes, and enter into consultation what they should doe, and in conclusion by common advice, they determine their best resolution would be to return. Notwithstanding to the end this resolution might be lesse displeasing to Saint Gregory, they first sent Saint Augustin before them to acquaint the Holy Pope with the insuperable difficulties of such a voyage.

and



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and to obtain permission to proceed no further.

1. But *S. Gregory's* charity and zeale for conversion of soules was too vigorous to be disheartned with such vain terrours. If worldly ambition had encouraged the *Romans* to penetrate that remote *Island*, *Christian Charity* ought much more to prevail. If they had a good will to serve *God*, he would not fayle to furnish them with strength: and the reward which with a little labour they should obtain would infinitely overweigh all corporall incommodities sustain'd for the purchasing of it. With such considerations the *Holy Bishop* condemns their pusillanimity, instills new courage into the mind of *S. Augustin* whom he sent back, with the authority of *Abbas* over the rest, by whom likewise he sent severall letters. One was to these *Missioners* his affrighted companions, in which he earnestly exhorted them courageously to perfect that good Work which through *Gods* help they had begun, and not to be affrighted with the speeches of malevolent men, and so deprive themselves of that ineffimable reward which remain'd to their perseverance. He requir'd them likewise to be humbly obedient in all things to their *Abbas S. Augustin*: and concluded with a benediction and prayer for a good successe of their labours, of the reward wherof he hoped to be a sharer, since his desire was to labour as much as any of them.

Greg. M. l.  
4. epist. 32.Id. B. l. 5.  
epist. 32.

4. The second Letter, of which there were four severall Copies, was directed to *Palladius* Bishop, (the place is not named) to *Polignus* B. of *Tours*, to *Serenus* Bishop of *Marfles*, and *Etherius* Bishop of *Lyons*: to all whom he recommended *S. Augustin* and his associates, who had order to acquaint them with the design of their voyage. And moreover he desir'd their assistance to *Candidus* a Priest his *Procureur* for managing certain lands in *France* belonging to the Patrimony of the *Roman See*.

Id. B. Epist.  
33.

5. A third letter to the same effect was address'd to *Virgilius* Bishop of *Aler*: whom, after an earnest recommendation of *S. Augustin* and the other *Missioners*, he enjoin'd to take care that such rents of the Churches patrimony as his predecessour had for severall years receiv'd and kept, should be faithfully consign'd to his *Procureur Candidus*: adding, that it would be an execrable thing if Bishops should deprive the poor of that subsistence, which even *Pagan Kings* would not presume to touch.

Th. B.  
epist. 33.

6. A fourth letter was directed to *Prasidius* Bishop of *Aix*, in which after thanks for his charity and kindness formerly extended to these *Missioners*, he again recommended them to him. And touching the business of his *Procureur Candidus*, he desir'd him that in case *Virgilius* should be unwilling to restore the pensions received, he would ad-

monish him to doe his duty, and also if there were need, he would not deny his testimony concerning the right which he knew the *Roman Church* had to the said Patrimony.

7. And whereas one *Arigius*, a *Patrician*, had express'd much favour and charity to *S. Augustin*, the *Holy Pope* in a fifth letter acknowledges his resentment, giving him great commendations, and desiring the continuance of the same goodnes to his *Missioners*, as likewise his assistance in the foresaid business to his *Procureur*. And moreover to the same effect he wrote a sixth letter to *Desiderius* Bishop of *Picenna* and *Spagnus* Bishop of *Aurum*.

8. Neither did *Saint Gregory* content himself to procure for the comfort of these devout *Travelers* the kindness and assistance of all such Bishops through whose Dioceses they were to passe, but moreover by a seventh Letter address'd to *Theoderic* and *Theudobert* Kings of *France*, and an eighth to the *Queen Brunichilde*, he acquainted them more expressly with the true motive of their journey: how through the negligence and want of zeale in the *French Bishops* to communicate the Word of life to the *Saxons*, who even desir'd it, he was forced to send those pious and learned men from *Rome* into *Britany* to preach *Christ* unto them. Hereupon he desired their assistance to them, and particularly that certain *French Priests* acquainted with the tongue and manners of the *Saxons* their neighbours might be adjoynd to their company to be their interpreters and cooperatours in their preaching. And in conclusion he recommended to them also his *Procureur Candidus*, as before.

9. Thus we see *Saint Gregory* was not sparing of his pains, neither did he neglect any means or opportunity to advance the happiness of our *Nation*: such was his tendernes and bowells of compassion to a poor barbarous people, living at so great a distance from him. For which charity doubles he deserves a gratefull memory at least in the minds of all posterity. And yet we find him accus'd as an *Apistle to the English* out of the *Christian Faith*; one *superstitious Ceremonies* as a preacher of doctrines, not *Catholic*, but onesy *Topical* and *Practical*, peculiar to the *Roman Church*. Whereas in his Epistle to the *French Kings* he professes that their *Kingdom* for the restitudo and integrity of the *Christian Faith* was conspicuous through the world: which he would never have said if the *Roman Faith* had been in any thing differing from theirs; and much lesse would he have desired the assistance of *French Priests* in the Mission, unless they had agree'd both in Faith and Discipline with the *Roman Missioners*. But *Almighty God* iudged much better of *S. Gregory's* endeavours: otherwise he would not have confirm'd the Doctrines

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Id. B.

epist. 33.

Id. B.

epist. 33.

Id. B. Epist.

36.

Id.

Id.

Id.

Id.

Id.

Id.

Id.

Id.

Id.

Id.

Id.

Id.

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Id.

Id.

Id.

Id.

taught



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taught by those holy *Monsks* sent by him with so many and great miracles, as shall presently be shewd. A sad consideration whereof ought to have prevented these cruell censures of *S. Gregory's* Charity, which till a thousand years were passed, no mans tongue or pen durst presume to cast upon him.

10. The Holy *Abbot S. Augustin* thus encouraged by *S. Gregory*, and moreover fortified by such earnest recommendations, returned to his companions at *Rome*. Whose coming instilled a new Spirit and courage into them: they no longer apprehend the tediousness of the way, the incommodities by land, tempests by sea, or dangers at their journey's end. But cheerfully goe on, and happily end their long voyage, though not the same year in which they left *Rome*.

## IX. CHAP.

1. 2. 3. *S. Augustin, &c. arrive in England in the Isle of Thanet.*

4. 5. *S. Augustin's Message to King Ethelbert: His kind Answer: and coming to them: Their Conversation.*

6. 7. 8. *The Kings kindness to them.*

9. 10. *S. Augustin's manner of their life.*

1. After much labour willingly undertaken for *Christ*, *S. Augustin* and his companions, which with the *French Interpreters* amounted to about the number of forty, with *God's* blessing took land in *Britany* in the year of *Grace* five hundred ninety seven.

2. The place where they landed was the same where formerly the *Saxons* had aborded, to wit the *Isle of Thanet*: which is thus described by *S. Bede*, On the Eastern coast of *Kent* is seated an *Island* called *Tanet*, no very small one, containing according to the *English* estimation six hundred families (or *Manses*, or *Hydes* of land, each *Hyde* consisting of about one hundred acres.) Which *Island* is divided from the continent by the *River* *Fensum* above a quarter of a mile broad, and which is fordable only in two places. Here the servants of *God* *Augustin* with his companions, almost forty persons first landed.

3. Some *Antiquaries* have more particularly marked the place where they first descended from their ship, for thus writes *F. Clemens* *Agypius* from *Spire* and *Spirey*, *S. Augustin* with his company took land in the *Isle of Thanet* in a place called *Rapenburg*. Where the Holy Father quitting his ship first his feet on a certain stone, which as if it had been clay, received the impression of his feet. For which reason the same stone was kept and layd up in a Chappel founded to his memory. This *Rapenburg* I suppose signifies the shore of *Rapungia*, called by the *Saxons*

*Reptacester* and *Rapimouth*, now *Richborn*, seated over against the *Island*.

4. As soon as they were come to Land, *Saint Augustin* directed messengers to *King Ethelbert* to acquaint him that himself and companions were come a long journey from as far as *Rome*, to preach to him and his subjects the true *God*, in whom if he would believe he should not faile to attain eternall felicity. We may reasonably believe that *Ethelbert* after so many years conversation with his pious *Christian Queen Aldiberga* was not utterly ignorant of the Substance of *Christian Religion*: Therefore he did not reject this offer, nor command the new arrived strangers to be driven from his Coast, but courteously required them to stay some time in the place where they landed, till he could find leisure to heare and answer their message. In the mean time he gave orders that all things necessary should be provided for their entertainment.

5. Not long after, the *King* with great humanity went himself into the *Isle of Thanet* to visit his *New Guests* come out of another world. There placing himself on a Seat in the open aire, he commanded they should be called before him, but first admonishing them that the Religion of his country from an ancient *Prophecy*, forbade him to converse with such as they, under any roof. The true reason was, because he was taught that within-dores he was more obnoxious to fascination, or witchcraft.

6. The manner how *S. Augustin* and his company first addressed themselves to the *King* is thus described by *S. Bede*, They came, saith he, endued with vertue and power from *God*, not (as the Idolatrous *Brittish* Priests) trusting in Diabolical incantations. For instead of an Ensign some of them carried a Silver Crosse, with the Image of our Saviour painted on a table, and in the way Sung Litanies, and prayed earnestly to our Lord for the eternal Salvation of themselves and those for whom and to whom they were come. Yet this devout behaviour is by some factious Sectaries called a Superstitious Procession full of *Roman* vain Ceremonies.

7. Being thus arrived in the *King's* presence *S. Augustin* after mutuall Salutations and respects, informed him more fully in the Motives of his journey, by whom and for what end he was sent: He shewd him the vanity and perniciousnes of that Religion wherein he had been bred, that Idolatry was the invention of Devils to destroy soules: That to free the world from such ignorance and misery, *God* had sent his only Son to preach the only saving Truth and to preserve the soules of those who believed in him from the Devils malice and eternall damnation: For which end he willingly suffered himself to be nayld on the Crosse, & to dye an ignominious and tormenting death, that so he might be a Sacrifice to propitiate *God's* wrath for the Sins of the



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world. This heavenly Truth he and his companions were come to declare to that Nation, &c.

8. After that *S. Augustin* had to this effect made known the occasion and causes of his voyage, *King Ethelbert*, who had been very attentive to his speeches, remained some space in great thoughtfulness of mind: Comparing the Religion now proposed to him with his former *superstition*, he could not but acknowledge the advantage which *Truth* and *Holiness* carry from *Vanity* and *impurity*: But on the other side it seemd to him to be an unbecoming thing for a prudent man and a Prince suddenly to give a publick testimony of inconstancy and rashness in deserting the *Rites* of his *Ancestours* and Religion of his *Country*. At last therefore, conceiving that it became his dignity not to give a suddain resolution in a matter of so great importance, his answer was, That he took kindly their charity to him and his people, neither did he dislike the propofalls they made him: but for a better satisfaction to him self and others, he would take convenient time to deliberate.

9. After this, he invited them to his principall City of *Canterbury* (*Dorobernia*) where he designed a commodious dwelling for them, withall commanding provisions to be made and supplied to these New-come strangers that nothing might be wanting to them. But the greatest grace conferred on them was a free permission to preach *Christian Doctrine* in the same City, not forbidding any of his subjects to hearken to their Sermons and become *Converts*.

10. Such humanity in a *Pagan King* filled *S. Augustin* and his Associates with great comfort, and hope that *God* would give a large benediction to their journey. Thereupon they thankfully accepted the *Kings* offer of repairing to the City, whither they went in the same order as they first came to the *King*: and at their entrance into the City and Mansion designed for them, saith *Beda*, with consonant voices they sung this Litany: We beseech thee, O Lord, in mercy turn away thy fury from this City, and thin thy Holy house. *Aleluia*. Thus the Holy *Crosse* once more took possession of the place from which it had been banished: and thus the oraculous speech pronounced by *S. Gregory* began to be accomplished, that *Aleluia* should be sung in that *Pagan* country.

11. Let us now observe how these Holy Missioners employed their time: Of this the same *S. Bede* will inform us, That as soon as they were entered into the Mansion which the *King* had given them, they began to imitate the Apostolick life of the Primitive Church by attending to assiduous prayers, watching, and fasting, by preaching the word of life to all they could, by despising all worldly things, as if they belonged not to them, by receiving from their Disciples only such things as were merely necessary for their

subsistence, by justifying themselves according to the precepts which they taught others; and lastly by having minds prepar'd to suffer any adversities, even death it self for that Truth which they preached. Inasmuch as not a few beholding the simplicity of their innocent lives, and admiring the sweetness of their celestial doctrine, believed and were baptis'd.

12. The same Authour further declares that the Church of *S. Martin* deputed for the Queens devotions, as hath been said, was the first publick place where they met together, sung, prayd, celebrated Masses, preach'd and baptis'd; till after the *Kings* conversion they received a great liberty to preach and build Churches every where.

13. Here we may see what manner of entering these our Apostles had among us; and how they turn'd our Ancestours from Idols to serve the living and true God. Neither was their Gospel in speech only, but in power, and in the Holy Ghost and a plenitude of his Gifts and miracles, as shall be shewd. The Preachers are Monks: they are sent by the authority of the Bishop of Rome; they carry the banner of the Holy Crosse, and the Image of our Saviour before them; they celebrate Masses; they work miracles: For all which they are honour'd, their memory is precious through all Gods Church almost a thousand years together. But now one Apostat Monk can periwade a great part of Christians, that it was not Christ which these men preach'd: One Calvinistical Bishop dares call these men Apostles to the English not of the Christian Faith or Word of God, but of Roman ceremonies and Rites, who taught them to become not Christians, but Romanists and Papists. To such blasphemous accusations as these no answer ought to be given: Quia melius est committere fidelium generationem quam sermionibus meis.

## V. C H A P.

1. 3. Many Converted.

3. 4. S. Augustin goes to Arles to be ordained Bishop: and why.

1. BY the life and preaching of these Holy Men no small number of Converts were gathered to the Church, which were baptis'd on the day of Pentecost in the forementioned Church of *S. Martin*: But shortly after far greater multitudes follow'd their Example. Whether *King Ethelbert* was one of those then baptis'd, does not expressly appear in any of our ancient Records.

2. That which *S. Bede* relates touching him in particular, is thus express'd: Among others *King Ethelbert* was much delighted with the purity of these saints lives, and with the comfortable sweetness of their promises, the

truth



much and certainty whereof they confirmed with many evident miracles: so that in the end he also believed and was baptised. After which very many others daily began to flock together that they might hear the word of God by which they were persuaded to relinquish their Gentile superstitions, and to unite themselves to the holy Church of Christ. Which the King perceiving, he much congratulated their Faith and Conversion, and embraced them with more ardent Charity, as being fellow citizens with him of the Kingdom of Heaven: but yet he compelled none to the profession of Christianity. For he had learnt from the Teachers and Authors of his salvation, that the service of Christ must be voluntary and not by compulsion.

Saint Augustin seeing a Harvest so plentiful and ripe, according to the instructions formerly given him by Saint Gregory, went back into France, there to be ordained Bishop: because besides the power of administering Baptism, the other sacraments of Confirmation was requisite, by which these tender plants might be strengthened in the Faith. Which sacraments could not be administered but by the hand and power of a Bishop. This is testified by the same Saint Bede, saying, In the mean while the man of God Augustin went to Arles in France, where by the Arch-bishop of that City Etheim (or rather, Virgilium) he was consecrated Arch-bishop of the Nation of the Angles, according as he had received commands from Saint Gregory. This was performed the sixteenth day before the Calends of December, faith Sir H. Spelman.

It may be demanded why Saint Augustin should receive his Episcopal consecration from the Bishop of Arles the furthest distant from him in France, and not rather from the Prælat of Lyons, or some other nearer to Britain? The reason hereof doubtless was, because such a Privilege belonged to the Church of Arles, which Saint Gregory, who was most observant of Ecclesiastical rights, would by no means infringe. This prerogative that was challenged and enjoyed, because that was the first Church in those parts which had received a Bishop, St. Trophimus, ordained by the Apostle St. Peter himself, as appears by an Epistle of the Bishops of that Province to St. Leo, in which they justify their rights and privileges of Ordination, against the pretensions of their neighbour Church of Arles.

It was a great prejudice to the New Saxons Church that the year before St. Augustin coming into Britain the Holy Bishop Saint Asaph Successour to St. Kentigern in the Bishoprick of Alwy in Wales, should dye: as likewise St. Columba, the same year that Saint Augustin arrived: For doubtless the authority and piety of two such eminent Saints, would have prevented the contestations & petulancy of the British Bishop, which followed.

## VI. CHAP.

## VI. CHA.

1. 2. &c. Saint Augustin consecrates an Idol-Temple near Canterbury into a Church, dedicated to S. Pancrace.
3. A prodigy caused by the Devill there against S. Augustin.
7. 8. He builds a Church and Monastery to Saint Peter and Saint Paul near the City.
9. And another in the City to our Saviour.
10. He places a Suffragan Bishop in the Church of S. Martin.

1. Saint Augustin having been consecrated by Virgilium Arch-bishop of Arles, returned into Britain in the year of Grace five hundred ninety eight, where he was received by King Ethelbert with greater reverence, then before: who assigned to him an Episcopal See in the same City: which he afterward enriched with great possessions, as St. Bede testifies.

2. This New Episcopal Church was not that of S. Martin, where the Queen was formerly wont to pray: But it was a Temple anciently frequented by the King whilst he was a Pagan, and was situated in the midway between the Church of Saint Martin and the walls of the City. In this Temple, after it had been purified from its former Superstitions and the Idol cast out, St. Augustin consecrated to the honour of S. Pancratius.

3. Concerning which Church, Sir H. Spelman in his Councils furnishes us with this Extract out of an ancient Manuscript of the foundation of S. Augustins Monastery in Canterbury: Augustin being ordained Bishop returned into England, and was received by the King and people with all becoming solemnity, and by the same Kings grant obtained an Episcopal See in the City of Canterbury, which was the Primatial Church of the English Nation. The pious King himself undertaking the Patronage of that Church, did triumph through joy, constituting him the President of his Metropolis, whom before he had received as a poor stranger. Neither did he only make him a spiritual Watchman over his City, but his whole Dominions also, translating the throne of his Kingdom into a Pontifical seat, and his Royal Court into a Church of Christ.

4. This moreover is shew that he had put off the old man with his attire, and put on the New, by the wholesome advice of the blessed Bishop he caused that Idol-temple seated Eastward from the City between the Church of S. Martin and the walls in which he had oft according to the rite of his superstition sacrificed to Devils and not to God, to be purged from the pollutions of

Bede lib. 2. c. 16.

Spelm in Council. tom. 1. ad A.D. 603.



Paganism; and having broken in pieces the Idol which was in it, he changed it into an Ecclesiastical Synagogue, and caused it to be consecrated by the name of S. Pancratius Martyr. And this was the first Church dedicated by our Patriarch and prime Preb. S. Augustin.

5. Nor it was very convenient and suitable to reason that the blessed child Pancratius, who at Rome, the Mistress of the world, was honoured as a famous Martyr, should especially be venerated by the English, since that certain English Children exposed to sale in Rome by their heathen and brighter had moved Saine Gregory, then an Abbot in the Monastery of S. Andrew built by himself, to associate those English children with Angels.

6. After this narration, there follows in the same Manuscript a relation of a prodigy caused by the Devil, enraged against Saine Augustin for eiecking him out of his possession: Whilst the blessed Bishop S. Augustin (saith that Authour) was celebrating Mass the first time in the same Church, the Enemy of mankind envying the purity of the English Nation likely to be much increased by the child Saine Pancratius, and out of rage to see himself expelled from a place possessed by him so long a time, he endeavoured all he could to destroy that Church to the ground. A rent in the Eastern wall of it, plainly seen to this day, which he made with his noyes, is a sufficient witness of his rage. By which is evident that the Mage is not hated by Calvinists alone.

7. King Ethelbert's liberality ended not here, for as the same Authour writes, Saine Augustin obtained of him after that a certain portion of land adjoining to which the King built a Church to the honour of the Apostles S. Peter and S. Paul, to be in it were a perpetual mansion and safe-guard for himself and his whole kingdom: and instituted therein a Convent of Monks to serve God for ever: over whom was canonically chosen and placed Abbot a Monk called Peter, one of S. Augustin's companions sent thither from the See Apostolick. But between the foundation and endowment of this Monastery there intervened forty years, saith Sir H. Spelman, as appears by the Charters of that Foundation.

8. In this Church, saith S. Bede, the Bishops of S. Augustin and his Successors the Arch-bishops of Canterbury, as likewise of the Kings of Kent were deserv'd to be buried. Notwithstanding this Church was not consecrated by S. Augustin, but by his Successor S. Laurentius. And the first Abbot of the Monastery was Peter a Priest.

9. S. Augustin also by the liberality and assistance of the King obtained another Church in the same City, which as he was informed had been built by the ancient Christians in the time of the Romans: This Church he consecrated to the glory of our Lord and Saviour: and adjoining thereto he fixed an habitation for himself & Successors, where he lived with such Clergy as he had brought with him out of France, who

performed all the Ecclesiastical Offices in the Church. For a Monastery was not instituted in that Church till the age following. And though these latter Monks contended with the other for antiquity, yet they lost their cause. For, as the Authour of the forementioned Manuscript observes, in all the antient Priviledges granted by Popes to the Monastery of S. Peter and S. Paul, we find this clause inserted, As in the infancy of Christianity in England this was the first wherein Monastical Institutions were observed: so we decree that it with all belonging to it remain for ever free from all service, undisturbed by all secular noyse and tumults, and exempted from all Ecclesiastical jurisdiction and burdens.

10. Moreover the Church of S. Martin without the walls of the City eastward, in which the Queen before had performed her Devotions, he made an Episcopall See, in which he placed a Suffragan Bishop (Corescopum) who was alwayes to remain at home, or at the Archiepiscopall Palace within the City, and supplied the place of the Arch-bishop when he was to attend the King, or to be absent upon occasion of Visitation, or other affaires. At such times he celebrated solemnities in the Metropolitan Church, after which he returned home. He being a Monk had power to call Monks to his assistance. He performed the Office of Arch-deacon, and summoned, ordered and corrected such Clergy-men as pertained to the Arch-bishop, but those Clergy-men which lived in the Monasteries pertaining to the Monks were corrected by the Prior of the Church, otherwise called the Dean. The same Suffragan Bishop likewise conferred the Minor Orders in the Arch-bishop's absence: Yet we do not find that ever he was summoned to Councils, or subscribed in them. This custom continued till the beginning of King William the Conquerours reign: At which time the last of such Suffragan Bishops was Godwin: who dying in the fourth year of his reign, S. Lanfranc then Arch-bishop refused to substitute another in his place, alledging that two Bishops must not be in one City: whereas his See was out of the City: Therefore, instead of a Suffragan Bishop he constituted one of his Clergy, Arch-deacon. For which he was by many condemned: Though in that age generally through the Church those Corescopi were suffered to expire: because it was found that they took too much upon themselves, so as to consecrate Holy Oyles, to ordain Priests, &c. in so much as for humbling them many Decretes had been made in Councils, &c.

Ap. p. 101.  
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VII. CHA.

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VII. CHAP.

- 1. 2. *Cre. Ten thousand baptized by S. Augustin, by the testimony of S. Gregory*
- 3. 4. *S. B. Parkers calumnies against S. Augustin, answered.*
- 7. *The place where this Baptism was performed.*

**T**Hese buildings and foundations did not withdraw the minds of *S. Augustin* and the other Missioners from their more necessary duty and sollicitude for converting soules. For this very year our Records inform us of very great numbers which by holy Baptism gave up their names to Christ: insomuch as no fewer then ten thousand are said to have been baptis'd this year on the Solemnity of our Lords Nativity. This appears also by an Epistle sent the year following by *S. Gregory* to *Eulogius* Patriarch of *Alexandria*, who had given him an account of great numbers of *Hermicks* in *Egypt* by his endeavours reduced to *Catholick* Unity: In answer whereto *S. Gregory* after congratulation with him for so great a harvest, informs him of a greater accession then lately made in *Brittany* of *Pagans* there converted from their Idolatry. His words are these:

2. *We give thanks to almighty God for that we see fulfilled in you what is written, Where the corn abounds, there the Oxen's strength is manifested. For if it had not been a strong Ox which ploughed the plough of his tongue in the hearts of his hearers, so plentiful a harvest would not have followed. But because by the merit of the good actions performed by you there is made an addition or increase for which you ought also to congratulate, I will in return to your courtesy give you an account of occurrences among us not unlike those you have told me. And that is, that whereas there is a Nation of the world, which till our times has remained idolatrous, enslaved to the worship of wood and stones, by the means of your Prayers it hath pleased God to inspire me to send thither a Monk of my Monastery to preach the Gospel to them. He therefore by my permission having been consecrated Bishop by certain Prelats of the German Nation, with the help of some assistants which they gave him, was conducted to that barbarous country: and has even now letters from him have acquainted us with the news of his safety and labours, and how both himself and his companions have been glorified in that Nation by the miracles wrought by them: that in the wonders they seem to imitate the power of the Apostles.*

3. *Moreover in the last Solemnity of our Lords Nativity, which fell in the first Indiction, more then ten thousand of the English Nation, as we are informed, were baptised by him our Brother and Fellow-Bishop. Thus I have told you, that you may see how much good your preaching has*

wrought in *Alexandria*, and your prayers in the utmost ends of the Earth.

4. Now whereas in this Epistle the baptizing of ten thousand English on the Feast of the Nativity of our Lord is said to have been performed by *S. Augustin* Bishop, and in the first Indiction: since the Indiction is reckon'd from the eighth day before the Calends of October it follows that *S. Augustin* was then Bishop, and consequently returned out of France. We may likewise observe that *Saint Gregory* calls the French Bishops, *Germani*, because being Franks, they came out of Germany.

5. A late pretended Successour of *S. Augustin*, *B. Parker* who studiously catches at all advantages to deprave this our glorious Apostle, calls this an inverted and reciprocal Baptism: and says that these were converted by others, and not by him, for we read no where that he preached: on the contrary he loved his ease, and lived an effeminate life: If he had been truly Zealous for justice, he should have required King *Ethelbert* to restore his Kingdom to the Britains who were the true Lords of the Country, &c.

4. All which calumnies are manifestly disprov'd by all Antiquity: For first *S. Gregory* in that Epistle says expressly that he sent *S. Augustin* to preach the Gospel: and his assiduity in executing that Office is severall times magnified by *S. Bede*. Again if *S. Bede* and *Ethelward* deserve credit, *S. Augustin* was a man of a most pure life: that in humility he always went on foot, and never made use of a horse or waggon: that he was patient of labour and a true Successour of the Apostle. And whereas in *B. Parkers* judgment King *Ethelbert* ought to have been required to restore his Kingdom to the Britains: He did not consider that that Kingdom had been possessed by his family the space of one hundred and fifty years: Which time if it be not sufficient to make a prescription, and so legitimate his Title, Woe be to all Christian Princes. Lastly by his calling this an inverted and reciprocal Baptism, he reflects on a passage of an obscure Writer, that by reason of the multitudes of those who came to be baptised *S. Augustin* was forced after he had baptised some, to teach them the Form, and require them to baptise others. But what inversion is here? Since it is well known, that Baptism being a Sacrament of such absolute necessity, is valid and effectually by whomsoever conferred, since it does not require Jurisdiction in the Minister of it.

7. As touching the place where this Baptism was celebrated, it is commonly believ'd to have been, not in Kent, but in the Province of the Brigantes, and County of *Richmond* belonging to the Kingdom of *Deira*, where the River *Swale*, in which it is supposed to have been performed, was for that cause call'd the Holy River. But the infancy and unsettledness of the Churches of Kent, the care of erecting

Park in Auth.  
quis. Brit. f.  
15. &c.

and lib. i. c. 16



K. CRO-  
LULP.

A.D. 599.

ed. 1111.

Com in  
Richm-  
d.

VIII. Ch.

## The Church-History of Brittany

K. CRO-  
LULP.

A.D. 600.

Edm. 1111.  
C. 1111.  
C. 1111.

Greg. M.

Plu. 1111.  
len.

IX. Ch.

Com in  
Hunting-  
don.

3. More.

Church and Monasteries, &c. will not permit S. Augustin's absence so soon. It is not therefore to be doubted but that this solemn Baptism was celebrated in the Kingdom of Kent: and the mistake of many of our Writers is grounded on the confounding this Baptism with another as solemn perform'd by S. Paulinus in the seventh and twentieth year of the following Century, whose abode, saith S. Bede, was near to the said River of Swale: in which he baptised many thousands, because O-  
ratories and Churches could not so soon be built in the first beginnings of that Church. Therefore Camden writing concerning that River of Swale, says that it was call'd Holy from S. Paulinus baptising in it more then ten thousand men, besides women and children, in one day.

### VIII. CHAP.

1. S. Augustin sends to Rome for a Supply, &c.
2. B. Godefrid's too sharpe Censure of S. Augustin.
3. E. Eshelbert's writings.

IN the year of Grace five hundred ninety nine S. Augustin being so plentifully a harvest, and hoping for a yet greater increase if more labourers were sent to cultivate the ground, resolv'd to acquaint S. Gregory with the present state of affairs. This respect his duty required from him: For such an account of their Stewardship had S. Eugenius and Damasus given to Pope Eleutherius; and the like was afterward done by S. Patrick. In conformity therefore to such good Examples S. Augustin directed to Rome Laurentius a Priest, and Peter design'd Abbot of his New Monastery to assure S. Gregory of the well-fare of his children, and the great hopes of a good successe of their Mission.

2. Withall he made a request for a fresh supply of New Missioners to assist them in the dispensation of Divine Mysteries, considering the great coöperation of those which desired instruction: to comply with all which exceeded the power of those few labourers already employ'd. And lastly for his own information, and enablement to govern as became him the infant Church of the Saxons, so as to give no offence nor advantage of calumny to the British Clergy, which no doubt attentively bent their eyes upon his actions, S. Augustin propos'd certain Questions and difficulties to S. Gregory desiring his resolution of them. What these particular Questions were will appear when S. Gregory's answer comes.

3. For the present we will only take notice of a somewhat confident Censure which a Priest named Godefrid has given of S. Augu-

stin on this occasion: Augustin, saith he, was perhaps no ill man, but his government was shameful, as appears by the Questions propos'd by him to S. Gregory. But he might have considered, that those Questions principally regarding outward Rites and Jurisdiction, which Rites were not altogether uniformly practis'd at Rome and in France, &c. It was necessary in a tender Church as this was, to take care and circumspection about matters, which otherwise were not of so great importance. However the Character which S. Gregory from knowledge and experience gave of S. Augustin deserves more to be regarded then S. Godefrid's: which Character is contain'd in an Epistle written by that Holy Pope to King Ethelbert: Our most Reverend Brother and Fellow-bishop Augustin, saith he, is a man very learned in the Rule of Monastick Discipline; full of the Science of the Sacred Scriptures, and through the Divine Grace eminent in good works and virtues.

4. John Pitt testifies moreover that by the same Messengers Letters were sent to S. Gregory from King Ethelbert, whom he reckons among the ancient Illustr'd Writers of Britain, because there were extant, besides a Treatise call'd Decrees of Judgment, a Book of Epistles written by the same King to S. Gregory and S. Augustin, at this Author collects from S. Bede.

### IX. CHAP.

1. S. G. The Gifts, Miracles, Translation &c. of S. Ivo.

WITHOUT interrupting the order of the Gifts of S. Augustin, the next of which regards S. Gregory, Answer to his Letters and Requests, which will not arrive till this year of our Lord six hundred by past: We will here interpose the Gifts of two Saints, the one a stranger but dying in Britain: the other a Briton, but dying beyond seas: and of both the death hath been consign'd to this year.

1. The first was S. Ivo, concerning whom Camden thus Writes, The River Ise being ready to overflow into Cambridgeshire pass'd by a narrow channel, enough and well inhabited, which in the same tongue was anciently call'd Ise, but now Ivo: from Ivo a Persian Bishop, who about the year six hundred travelled through England, and every where left a sweet odour of his Sanctity, carefully sowing the word of God where he pass'd, and at last left his name to this Town where he ended his life. From whence notwithstanding the Monks of Ramsey, almost after translated his body thither. This was a very rich Monastery seated among the Fens about fifteen miles distant from thence.



3. More particularly concerning this Saint, who lived in Capgrave, Florentius, Malmsburienfis, that he was born in a City of Persia called Erianeis, that his Father was a Prince there named Tamar, and his Mother Isalio. That his only Brother Athanasius lived in a Brethrenly life in a certain wood, and was illustrious for Miracles. That Saint Ivo was elected Bishop in the town where he was born, and not long after translated to the Archbishopric of the City of Astanea: Which he governed with great Sanctity and prudence, till a terrible famine so desolated the Country that Parents were compelled to devour their children. By reason whereof Saint Ivo with eleven more devout companions forsook that Region, and passing through many countreys, at last came to Rome: where by the advice of the Pope they severed themselves: and Saint Ivo by divine disposition, together with his Nephew Subian, his kinsman Turbin and some others, came into Britanny. Where he spread the Gospel wheresoever he came, and afterward went over into France, where yet he could not be persuaded to abide long, though the king and people expressed all kindness and respect to him: but returned into Britanny, and to his death remained in a town call slope at three miles distance from Huntingdon, serving God all his days in watching, fasting and prayer.

4. The occasion of the Translation of his body from thence, is by the same Author described after this manner: His Sacred Body remained several ages in the place of his buriall insomuch as his Memory was left in that place: but at last in the year of Grace one thousand and one a certain husband man as he was plowing the ground light upon his Tomb, which being taken up and opened, the Body of a Bishop in his Pontifical ornaments was seen in it. Whereupon the Rector of that village, called Ednoth, a Monk, being sent for, they with his advice carried the body into the Church, and with great reverence placed it near the Altar. The night following the Saint appeared to a Carpenter called Ego, and told him who he was: commanding him to signify to another Ednoth Abbot of Ramsey that he should translate him and his companions thence to his Monastery. But the Carpenter not having the boldness to relate this vision, he appeared to him a second time repeating the same commands: Which he still neglected to performe; in the third apparition the Saint sent him on the side with his Crozier, telling him that the pain of that stroke should remain till he had performed what had been enjoyned him: The Carpenter presently after found a grievous pain in his side as if a sword had pierced it.

5. This vision compelled to declare his vision to the Abbot, who after as he had done he was freed his pain. But the Abbot would give no credit to what the man told him; but calling him close and said, what dost thou translate and what dost thou want of a Monk who is a cobbler?

The night following the Holy Bishop appeared to the Abbot, and said, Rise quickly, for I whom thou scornfully calledst Cobbler, have brought thee here a pair of boots that will last a good while. These thou must put on, and wear for my sake. Having said thus, he seemed to draw on his legges a pair of boots, with care to make them fit smooth and hand som. Presently the Abbot waking felt such horrible pain in his legges, that he was not able to walk or stand. And fifteen years did he remain in this infirmity.

6. By this Miracle the Sanctity of the Holy Bishop was approved: whereupon his Sacred body was translated to the Monastery of Ramsey on the fourth of the Ides of June: To whose honour the Abbot Ednoth built a Church: in which he placed his Tomb after such a manner, that half of it appeared within, and half without the wall, to the end that a fountain of water which flowed thence might be ready for the use of every one who came in devotion, whether the Church was shut, or not. Which Water by the merits of the Holy Bishop had the vertue to cure many diseases.

7. One great Miracle wrought there shall not be omitted, because the Relatour protests himself an eye-witnes of it. I myself saw, saith Malmsburienfis, what I shall now relate. A certain Monk languished a long time with a Dropsy. His skin was strangely swelled, and his breath so noysom that none could approach him: and his drowth was so excessive that he thought he could drink whole barrells. On a time by an admonition received in sleep he went to Saint Ivo's Monument: where after he had taken onely three draughts of the water, he cast up all the superfluous humours within him. The swelling of his belly presently fell, and his thighs lost their former withered leanenes. In a word he was restored to perfect health.

8. As for the Abbot Ednoth though the infirmity and pain in his legges continued till his death, yet for a sign that his fault was pardoned, seven days before he dyed the Holy Bishop Ivo appeared to him in great glory, and said, The time is now at hand when thou shalt perceive that the pains I have inflicted on thee will prove a remedy to procure thee eternal rest. Prepare thy self therefore, for seven days hence I will come and deliver thee from the prison of thy body. And it fell out accordingly.





## X. CHAP.

## 1. 2. Of The Gifts of S. Paul de Leon.

1. THE same year likewise is mark'd with the happy death of S. Paul, a kinsman of S. Sampson Bishop of Dol. Concerning whom we read in the Gallican Martyrologie publish'd by Andrew Sauvey that he was one of the Companions of S. Sampson. That his Fathers name was Persim: and that he was a Scholler to S. Martin, both in wit and innocence exceeding all his companions. Being very young he was prevented with many Graces of Gods holy Spirit: and thereupon fearing lest he should be tempted with vain glory, at the age of fifteen he retir'd into a desert, where building for himself an Oratory and a Cell, he lead there an Angelicall life. Thus growing every day more rich in merits, when he was arriv'd at mature age, he was compelled to accept the dignity of Priestly Office, which he adorned with the splendour of his Sanctity. The same wherof being spread abroad he was sent for by King Marcom, (probably the same with Malgus or Maglocunus) whom together with his people he more perfectly instructed in the Mysteries of Christian Faith, to which they had lately been converted.

2. After some time by the admision of an Angel he retired into an Island on the Coast of Lesser Brittany called Ossa, where he brought many Infidels to the heavenly Light of the Gospel. Where likewise by divine vertue he slew a man-strom Dragon. After which the Prince of that Region called Vintorum (or Vithorum) offered him a Bishoprick, which he with a resolute humility refused. Notwithstanding he was with a pious fraud circumvented by him. For being sent upon certain pretended affairs to Childobert King of the Franks, he carried with him private letters desiring the King to ratify his Election to the Bishoprick. The King received him with great reverence, but withall compell'd him to accept the Bishoprick which he had refused, to which he was Canonically ordained by three Bishops. The See of his Bishoprick was by the Kings decree seated at Leon, to which he was welcomed by all the people with wonderfull joy. And this sublime Office he administr'd with admirable sanctity and Pastoral prudence to his death. His sacred body many years after was thence translated by his Successor Mabba to the Monastery of Fleury by occasion of the incursions of the Normans: where it was a long time held in great veneration.

3. The Author of his life in the Bibliothecque of Fleury relates how he quitted his Bishoprick three severall times, but was forced to resume it upon the death of his Successors. But at last when his strength was even quite spent, he ordained one of his Brethren, named Ceronerin, Bishop in his place, a certain Noble Prince called Induvel being present, who

came thither to recommend himself to his prayers. And this being performed, he retired himself into an Island called Basha, where he spent many years governing a great Congregation of Monks, and at last happily concluded his life, being more then a hundred years old. His Church is from him to this day called Saint Paul de Leon.

4. We read in Capgrave how this S. Paul on a time visiting a sister of his who devoutly served God in a Cell seated near the Sea on the British shore, at her request he obtained of God by his prayers that the Sea should never swell beyond the bounds marked by her by placing a row of stones. By which means the sea was restrained the space of a mile from his usuall course: and continues so to this day.

## XI. CHAP.

## 1. 2. Of S. Gregory sends new Missioners: with Letters and presents to severall persons.

1. THE Messengers sent by S. Augustin to Rome stayd there a full year: which delay it seems was caused by the difficulty of finding a sufficient number of able labourers to cultivate our Lords Vineyard in Britany. At length in the year of Grace six hundred and one Lawrence and Peter return'd accompanied with twelve others to assist them in the founding of the Saxon Church in our Island, the principal of whom were Mellitus, Insul, Paulinus and Rufinianus, all of them Monks and Brethren of the same Institut with S. Augustin.

2. These devout Missioners were as the former, by S. Gregory recommended to Princes and Bishops residing in the Cities through which they were to passe, or were not far distant from their way. One Letter exemplified in severall Copies he directed to Serenus Bishop of Marcellus, to Mennas Bishop of Tholouse, to Lupus Bishop of Chailon on the Rhone, to Agilinus Bishop of Metz, and to Simplicius Bishop of Paris; all whom he entreated to assist these Religious Monks with their charity, that they might not be hindered from a quick dispatch of their journey, so beneficial to the Church of Christ.

3. Another letter was written by saint Gregory to Sigismund Bishop of Auna, in which he highly extolls his kindness exhibited lately to S. Augustin, desiring the like to these his Fellow-Missioners. And to testify his tender affection to our Nation, which he shew'd by a gratefull resentment of benefits conferr'd by Sigismund on the Pastors of it, he in requitall honoured this Bishop with an Archbishopricall Pall, giving him withall the







## XII. CHAP.

1. 2. 3. *Saint Gregory's Advice to Saint Augustine touching the Miracles wrought by him.*
4. 3. *Greg. His Answer to all the Questions proposed by him.*
5. 10. 11. *Within what Degrees of Consanguinity Marriage is forbidden.*
12. 13. *S. Gregory censured by Caiboliks for his Indulgence herein to the English. His defence of himself.*
14. 5. *Greg. Authority given to S. Augustine over British Bishops.*
17. 15. *Greg. London why no Metropolitan See.*

Greg. M. J. S.  
17. 15.

**T**O S. Augustine himself S. Gregory sent besides a long letter, in Answer to severall Questions proposed by him. In his letter he first expresses the incomparable joy which the News of his happy journey and the blessed Effects of his Employment had caused, not only in himself, but all round likewise. Next taking notice of the Miracles which in confirmation of the Faith God had wrought by him, he uses this Expression, *Notwithstanding in that celestial Gift, there is some thing which together with great joy ought to cause likewise great fears. For I know Almighty God by thy charity hath shewn great Miracles among a Nation chosen by him. In that it is necessary that considering so great a Gift of heaven which thou receivest at it thou shouldst fear, and whilst thou fearest thou shouldst repent. The arguments of thy joy must be to see the English Nation by thy outward Miracles drawn to a participation of inward Grace. And of thy fears, look among the wonders wrought by thee, thy mind naturally informs, should be lifted up to a presumption of stream words, and by this means whilst it is raised up by a view of things without, it should within fall by vain glory, &c.*

1. To repress therefore all motions of presumption and self-esteem in him he represents the Example of Moses, who after so many stupendous Miracles wrought by him, after such inestimable favours received from God, yet for one act of distrust committed thirty eight years before, he was forbidden to enter into the land of Promise. He adds withall, that Miracles are no sign of Divine Election, since our saviour says that in the last day Many shall say, Lord, in thy Name we have prophesied, cast out Devils, and done many Miracles: But I will say to them, I know not who you are: Depart from me all ye workers of iniquity.

2. Notwithstanding least Saint Augustine

should suspect that S. Gregory wrote thus from any information given him of his vanity and pride, he adjoyns these words, *These things thou say because my desire is that the mind of my Disciple should be abased by humility. But withall let this thy Humility not be deprived of its confidence, For I am sure have a most certain hope that by the Grace of our Omnipotent Creator, and Redeemer Jesus Christ, thy sins are already forgiven; and for that reason thou art chosen by God to be an instrument by whom others also should attain to the forgiveness of their sins. Neither shalt thou hereafter have any cause to mourn for the guilt of thine own sins, who art diligent to cause joy in heaven for the conversion of many sinners, &c.*

4. This is the substance of Saint Gregory's letter to S. Augustine: to which we will add the summe of his Answers and resolutions to severall Questions which S. Augustine had proposed to him, and which relating to the State of the English-Saxon Church, Saint Bede thought expedient to record at large in his History.

5. The first Question was, How Bishops ought to converse with their Clergy: And how the Oblation and Ecclesiastical Revenues ought to be distributed? To the first part he refers him to the instructions given by Saint Paul to Timothy. To the second, he acquaints him that according to the custom of the Roman Church, and the injunctions thence given to all Bishops, the Revenues of the Church were divided into four equal parts, of which the Bishop was to receive one, for maintaining his family, and keeping hospitality: A second was to be distributed among the rest of the Clergy: The poore were to have a third: And the fourth was to be expended on the Church and other Ecclesiastical buildings. Notwithstanding he advised S. Augustine who had been brought up in Monastical observances whilst the English Church was yet tender, to imitate rather the conversation of the Primitive Church at Jerusalem, in which all things were common, neither did any one call that which he possessed, his own.

6. The second Question was, Whether Clergy who had not the Gift of Continency might marry: And in that case, whether they ought not to return to a secular State? The answer was, that such Clergy as were not advanced to sacred orders, might take wives: and for that were not to be denied their stipends. But withall they were still to be subject to the Ecclesiastical rule, to be assiduous in reciting Psalms, and to be examples of virtuous living to the Laity. Hereto he advised that whatsoever remained of the Church revenues unspent, was to be employed in pious works and Charity.

7. The third Question was, Since the Roman and Gallian Churches, though agreeing in one Faith, yet had diverse rites and customs in celebrating Mass, &c. to which of

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these he should conform? The Answer was, that he would not so oblige him to the Roman practices, but if any where else he mett with any observance which he thought would be more acceptable to God, he should conform thereto. (So far was Saint Gregory from deserving that imputation which Protestants charge him with, that he was to the Saxons an Apostle of Christian Faith, but Roman Rites.)

8. The fourth Question was, What punishment was to be inflicted on such as stole any thing belonging to the Church. The Answer was, that punishments were to be varied according to the qualities of Offenders: for such as stole out of mere necessity were not to be so severely punished as others. Some therefore were to be punished with stripes: others with pecuniary mulcts, &c. But in all punishments Charity was chiefly to be regarded: not revenge or fury. Since the onely end ought to be the amendment of the offender that he may avoyd hell-fire. Particularly in restitutions and pecuniary Mulcts great care was to be had that the Church should not encrease its gains by the wickednes of Offenders.

9. The fifth Question was, whether two Brothers might marry two Sisters far removed in kindred from them? The Answer was affirmative, since nothing in Scripture forbids it.

10. The sixth Question was, To what degree of consanguinity may Christians contract marriage. The Answer was, that though the Civil Law permitted coulen Germans to marry, yet the Ecclesiastical Law forbade it, and experience shewed that the offspring of such marriages doe not prosper. Therefore such as are removed in the third or fourth generatio or degree, may lawfully marry. But to marry ones Sister is abominable, for that is to reverse the turpitude of ones father. The like is to be sayd of marrying the Relict of ones brother, because by the former marriage the wife was made as one flesh with the brother. For the condemning of such a marriage John Baptist suffered Martyrdom: for though he was not commanded to deny Christ, yet since Christ is Truth, and he dyed for maintaining Truth, he may be sayd to have been Christs Martyr.

11. The seventh Question (though not extant in Bede) was Whether all such as were married unlawfully within the degrees prohibited, were to be separated? And whether they were to be denied the Holy Communion? The Answer was. That such were to be admonished to abstain frō the use of marriage, and to be informed how greivous a sin it was: Yet since they incurred this fault in the days of their ignorance before they were baptised, the Holy Communion was not to be refused them. For such is the Churches charity that some faults it corrects favourably, others it tolerats meekly, and some it does

prudently take no notice off: and thereby often corrects a fault by dissembling which it is much averse from. However for the future such unlawfull Mariages are most severely to be prohibited to all New Converts, & the Communion to be denied to all transgressours, because they can no longer excuse themselves by ignorance.

12. The indulgence which S. Gregory in the resolution of these two last Questions shewed to the New Saxon-Converts, by permitting marriage in the third and fourth degrees, gave occasion of murmuring and complaining to other Churches, particularly those of Sicily. Whereupon Felix Bishop of Messina wrote to S. Gregory desiring to be satisfied upon what grounds he dealt so favourably with the Saxons, whereas both custom and the Decrees of ancient Popes, the resolutions of Ancient Fathers in the great Council of Nicæa and other Synods forbade Marriage to the seventh degree. This satisfaction he demanded, not by way of accusing or calumniating S. Gregory, as some Protestant Writers have done, but proposing reverently his and his Fellow-Bishops difficulties, and desirous to be taught by him, who, saith he, we know does undergoe the care of the Univerfall Church, and specially of Bishops (who in regard of Contemplation are called the Eyes of Gods Church) as the Prelats of the Holy See, first the Apostles, and afterward their Successours always have done.

13. Hereto S. Gregory answered, That by the indulgence granted to the Saxons he had no intention to innovate or establish a generall Law, but only for a time to qualify the rigour of it, least that Nation as yet imperfect and incapable of solid food, should relinquish the Christian Profession which they had lately undertaken. But as for all other Churches, his intention was that the former Laws forbidding Marriage between kintred to the seventh generation, should remain unalterable. Thus says he, which we write in answer to thee and the other Bishops in Sicily, who as thou sayst, have by thee consulted us, we command to be observed generally by all (Christians.) And this Decree, renewed by S. Gregory, the Catholick Church observed diligently, till Pope Innocent the third in the Council of Lateran upon just and necessary causes, contracted this amplitude of Degrees to the fourth, as is now observed. But quitting this diversion, let us return to the rest of the Questions proposed by S. Augustin to S. Gregory.

14. The eighth Question was, Whether, in case Bishops, by reason of their great distance from one another, could not meet together, a Bishop might not be ordained by him in their absence? Hereto Saint Gregories Answer was, That in the English Church, where himself was then the onely Bishop, Ordinations must needs be celebrated by him alone, unlesse some Bishops out of France would vouchsafe to come. But for the future Saint Gregory enjoyed

A. D. 601.

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Sp. Greg. M.  
L. Epist. 10.

Ibid.

Ibid.  
P. 1. 80m.  
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VIII. Quest.  
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*Saint Augustin* to ordain *Bishops* at a reasonable distance, that the *Canons* of the *Apostles* and *Councils* might be duly observed, which in all *Ordinations* doe require the presence of at least three *Bishops*. By which resolution it seems *S. Gregory* was informed of the perversenes of the *British Bishops*, who were unwilling to afford any assistance in the establishing of *several Churches*.

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15. His ninth *Question* was, How he was to treat with the *French* and *British Bishops*? Whereunto *Saint Gregory* answers, that he gave him no authority to judge the *Bishops* of *France*, whose *Metropolitan* the *Arch-bishop* of *Arles* onely was, in token whereof he had from precedent *Popes* received the *Pall*. In case therefore that he should goe into *France*, he might assist the said *Arch-bishop* in reforming the *Clergy*, or if he were negligent, he might incite him thereto: but not assume any jurisdiction over any *Bishop* there. But as for the *British Bishops*, saith *S. Gregory*, we commit them all to thy *Fraternity*, to teach the ignorant, by persuasion to strengthen the infirm, and by authority to correct the perverse. (If the *Pall*, which is the sign of *Metropolitane Jurisdiction*, had remained among the *British Bishops*, as it did at *Arles* in *France*, *S. Gregory* doubtlesse would as well have pronounced them free from *S. Augustin*'s Jurisdiction.) There were besides these nine, two *Questions* more with their Answers, which for their length, and the Readers ease I omit: the curious may read them in *Saint Gregory*, *S. Bede* or *Sir H. Spelman*, &c.

16. To these *Questions* we find in the late Edition of *Paris* adjoyned in the last place a *Request*, That *S. Gregory* would please to send him of the *Relicks* of *S. Sixtus Martyr*. The *Motive* of which request, it seems, was because he had been informed that somewhere in *Kent* a *Body* of a pretended *Martyr* of that name had been held in veneration. This *Petition* *S. Gregory* granted: but withall enjoyned him to repose the true *Relicks* of *S. Sixtus* which he sent him in some place apart: And in case no *Miracles* appeared to have been wrought at the *Body* of the pretended *Martyr*, nor any sufficient *Tradition* concerning the *Story* of his passion, he required him to damme up the place where it lay, and forbid the people to venerate an uncertain *Relick*.

17. Another *Epistle* *S. Augustin* likewise received from *S. Gregory* at the same time, in which he signifies to him that he had sent him a *Pall*, the use whereof he allows him only during the solemn celebration of *Mass*, and with this condition, that he ordain twelve *suffragan Bishops* in convenient places, which were to be subject to his Jurisdiction. He tells him withall that the *Bishop* of the *City* of *London* should ever after be consecrated by a *Synod* of that *Province*, and receive the *Pall* of honour from the *Apos-*

*tick See*. He advised him likewise to send a *Bishop* to *York*: and in case that *City* and *Province* should be converted, his will was that twelve *Bishops* likewise should be there ordained, over whom the *Bishop* of *York* was to be *Metropolitan* to whom likewise he promised to send a *Pall*. And as for the two *Provinces* of *London* & *York*, neither of the *Arch-Bishops* should have jurisdiction over the other: and that they should take place according to their *Antiquity* of *Ordination*. Only *S. Augustin* as long as he lived, should have authority to exercise *Jurisdiction* through both the *Provinces*, and over all the *British Bishops* likewise.

18. Here it is worth our observation that in all this *Epistle* the *See* of *Canterbury* is not named as an *Archbishopricall See*: Whereas that of *London* is expressly decreed to be one. And yet if we consult all our *Ecclesiasticall Histories* after these times we shall not find that ever the *Bishop* of *London* enjoyed that privilege and authority, but was always subject to the *Arch-bishop* of *Canterbury*, notwithstanding that during the ages before whilst the *British Churches* flourished, *London* as the *Prime City* of the *Island*, had been the *Seat* of the *Prime Arch-bishop*.

19. We must therefore conclude, that the orders prescribed in this *Letter* never took effect: but that upon a following request from *Saint Augustin*, the *Metropolitane* authority was transferred from *London* to *Canterbury*. The *Motives* of which request probably were, because though *London* was the most *Noble City* for merchandise of the whole *Island*, yet then *Canterbury* was the *Royal City*, and place of residence of *Richard* the *Christian King*, and withall the most potent. Now that this *Translation* was actually made by *S. Gregory* we read testified by the *Letters* of *Pope Boniface* the fifth to *Justin* *Arch-bishop* of *Canterbury*, writing thus, I perceive by your *Letters* that our *Predecessor* of blessed memory *Gregory* appointed to *Augustin* and his *Successors* for the future the *Metropolitan* and *primative See* in the *City* of *Canterbury*, where the *Head* of the whole *Nation* since the times of *Paganism* resideth.

20. The same is confirmed by the universal practise of all succeeding times. Whereby it is evident that the entire exercise of *Ecclesiasticall* authority in ordaining, changing and translating of *Bishopricks*, and *Arch-bishopricks* was by all our *Successors* acknowledged to belong to the *See Apostolick*. Yea *B. Parker*, a *Successor* of *S. Augustin* in the *See* of *Canterbury* as to the *Reverend* belonging to it, and his kind of jurisdiction also, though an *Apostle* from his *Faith*, challenges this *Jurisdiction* upon no other grounds, but because *Saint Augustin* received it from *Saint Gregory* to the prejudice of *London*: and yet both he and his *Successors* in contradiction to their own claim

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Ap. M. d. l. i. f. 208.



and practise, will deny that *Saint Gregory* or his Successors enjoyd any lawfull Jurisdiction over *Britanny*.

11. With these letters and by the same Messengers, saith *S. Bede*, the zealous and charitable *Pope Saint Gregory* sent likewise all manner of things necessary for the solemn worship of God and ministry of the Church. He furnished them with Sacred Vessels, cloathes for *Altars*, ornaments for Churches, Vestments proper for Bishops, Priests and other Ecclesiasticks, Relicks of the Holy Apostles and Martyrs, and likewise many Books. And for this his liberality he is by Calvinists branded with the note of superstition. But it is no wonder that such men would despoyle Gods Church of all splendour and ornaments, who have despoyled Faith it self of all good works.

XIII. CHAP.

1. 2. *Gregories New Orders touching demolishing Pagan Temples and Rites.*

3. *A Priviledge to the Monastery of Glasenbury.*

When *S. Gregory* had dispatched away these Messengers, new cares began to disquiet his mind. In his Letter to *King Ethelbert* he had advised him to demolish the Temples dedicated to Idols, that no marks of former Superstition might remain. But upon after-thoughts he considered that those Temples being purified, might be useful for the worship of the true God. Therefore apprehending the *Kings* zeale and holy obedience, he hastned away other Letters, which, saith *S. Bede*, deserve to be recorded as a monument of his affection and continuall sollicitude for the good of our Nation. They were directed to *Mellitus* Abbot, in the tenor following.

After the departure of thee and thy company, we were in great suspension of mind, not having heard any tidings of the prosperities of your journey. When therefore it shall please God to bring you safe to our most reverend Brother *S. Augustine*, acquaint him how having diligently considered the affairs of England, I have now resolved that the Temples consecrated to Idols in that Nation should not be demolished, but only the Idols themselves. Let therefore Holy Water be made and sprinkled through the said Temples, and then Altars may be built, and Sacred Relicks be placed in them; which being done they will be usefull for the service of God. And besides, the Saxons having cleansed their hearts from Error by the knowledge and worship of the true God, will more willingly and familiarly resort to the accustomed places, which they see standing.

3. And whereas they were wont to kill many Oxen in their sacrifices to Devils, they may be persuaded to make this change in that solemnity, that on the anniversary day of the Dedication of their Churches, or Feasts of such Martyrs whose Relicks they have, they may raise Tents or booths about the said Churches, and celebrate the solemnity with merry feasting. At which time they must not immolate their beasts to the Devil, as formerly: but kill them for meat to be eaten to the praise of God the giver of them. By this means whilst we permit them a continuance of their former externall jollities, their minds will more easily be brought to entertaine spirituall joys. For it will be impossible at once to withdraw such rude untractable minds from all their former customs: they will not be brought to perfection by sudden leaps, but leisurely by steps and degrees. Thus did our Lord indeed make himself known to the people of Israel in Egypt: But we shall permitting them to continue their custom of sacrifices, he taught them to offer them to his Honour, which before they did to Devils. Thus their hearts being wholly changed, they relinquished some thing and retained likewise some thing of their former practise: so that though the beasts were the same which they were wont to offer, yet since they offered them now to God, and not to Idols, the sacrifices were not the same. These things I desire thee to tell our fore named Brother that he may consider, being there present, how best to be have himself.

4. The discreet Reader may here observe how just a Title this Holy Pope *S. Gregory* had to the Name of Apostle of the English Nation: since amidst the distractions and tumults of businesses which necessarily attended the care of all Christian Churches, yet in one year he could write so many letters, give so many admonitions, confer so many Indults and Graces, and all this with so much affection, zeale, labour and solicitude; that he may seem to have had no other thing in his thoughts but how to adorn this New English Church, and make her fit to become a beloved spouse of our Saviour.

5. To this year likewise belongs what we read in *William of Malmshury* out of the Antiquities of *Glasenbury*, touching a Royal Priviledge then granted to that Monastery: In the year of our Lords Incarnation six hundred and one, that is five years after the coming of *S. Augustine*, the King of *Domunia* granted the land called *Ineswistin* to the ancient Church situated there: the land containing five families (quinq; callata.) This he did at the Petition of *Worge* Abbot of the same place. The Grant was subscribed by *Manvorn* Bishop and the said Abbot *Worge*. Now the Name of the King (saith the Authour) does not appear, being worn out of the Writing by age. But that he was a Brittain can not be doubted; since he calls the place *Ineswistin*, for that is the British name. We may likewise consider of how great Antiquity the said Church was, which is there and then called an ancient Church. The Abbots of the same Church



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were dubb'd Brittain: too, as appears by their barbarous Names, Lademund, and Gregor. The times when they succeeded one another are unknown: But their Names and Dignities are to be plainly seen in a Picture on one side of the Altar in the Great Church.

## XIV. CHAP.

1. *Gr. K. Ethelbert's Munificence to the Church.*
2. *Privilege of Coining given to S. Augustin and his Successors.*
3. *Gr. The Arch-bishop of Canterbury's Jurisdiction over all Brittain, Ireland, &c.*

WE will now take a view of the effects which these Letters and admonitions produced in the persons to whom they were directed, King Ethelbert and Saint Augustin. King Ethelbert therefore calls down all Idols, and commands the Temples accustomed to profane and impious sacrifices, to be changed into places of pure Worship and Piety. And S. Augustin assisted by Irish labourers, purges those profane Temples, and instead of Idols erects the Sacred Cross, the Hieroglyphick of our Faith.

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Caenot  
Park in Ang.  
quit. Brit. f.  
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2. More particularly King Ethelbert, to whom S. Gregory had proposed Constantia for a pattern, with a munificence like Constantian, gave his Palace and whole Royal City of Canterbury to S. Augustin, saith Camden, and built for himself a Palace at Regulver (Regulbium.) Which place, Saith Parker was situated near the Sea: Where likewise he founded a Monastery, the last Abbot whereof was called Venred. Nothing now remains of this place, by reason the Sea breaking in has cover'd it. Only the tops of towers & other ruins of the Monastery are marks to Seamen that they may avoid the dangerous flats there.

Selden. de  
Episcopis f. 17

3. Together with the Royal City King Ethelbert conferred likewise on S. Augustin and his Successors many Regal Privileges (Iura Regalia.) Among which one was a right of coining Money with his own Stamp. For to this effect Selden thus Writes: The ancient Right of the Arch-bishops of Canterbury is signified by an Old Coin, one side whereof is signed with the name Plegmund Arch-bishop, and the other with the name of Ricmund the Coyner. The Prototype is preserved in the Treasure of the family of Cotton: where I my self saw a piece of silver having imprinted on it the name & image of Coluath Arch-bishop. And it seems the right of coining money, generally esteemed a Regal Privilege, did belong to the Arch-bishop as Lord of that City in those times.

4. This Right remained to that See till the times of King Ethelstan, about the year of Grace nine hundred twenty four: who

then abrogated it in the opinion of Selden, & publish'd a Law that no any coin should pass but such as was stamped with the Kings Image. Notwithstanding it was not quite abrogated, for among the same Kings Laws this is one, Let there be seven Minters or Coyners at Canterbury: Of which four shall belong to the King, two to the Arch-bishop, and one to the Abbot. So that this prerogative remained many ages entire to the Arch-bishops, though the measure and valew of the money coyn'd was restrain'd by King Ethelstan, who commanded the same coin for price and quantity to have passage through his dominions: and that none of Coyners should be permitted to stamp it. Neither can it appear from any authentick Record, but that this Privilege continued till the time of the Norman Conquest.

5. To the same See of Canterbury also, by virtue of S. Gregories Rescript, did belong an Universal Jurisdiction over the whole Island. For though in a Synod shortly following the British Bishops made their opposition and contradiction to this Privilege, for which reason S. Augustin forbore to presse it. Yet the same was afterward admitted, not only by all the Churches of the Saxons, but of Brittain in the largest sence, yea of the Britanias in the plural number (Britanniarum) comprehending in the language of ancient Authors (Polybius hist. l. 3. and Ptolomey Georg. l. 2.) both old Scotland, which is Ireland, and Albany which is Modern Scotland. For on the See of Canterbury did both those Nations depend in Ecclesiasticall matters.

6. Thus Queen Matilda call'd S. Anselm the Arch-bishop of the prime See, and Primas of the Northern Islands call'd Oreades. And before S. Anselms time the custom was for the Irish Bishops to receive Consecration from the Arch-bishops of Canterbury, as evidently appears from S. Lanfrancs letter to Godric King of Ireland, extant in Baroniour, as likewise from the letter, of Marthorae another Irish King and Desford a Bishop to S. Anselm Arch-bishop of Canterbury, in which they request him to institute a Bishop at Waterford by virtue of the power of Primacy over them which was invest'd in him, and of the authority of Legat of the Apostolick See which he exercised. This is testified by Radmerus the Monk an eye-witness of that transaction.

7. Next as touching Scotland in the modern acception, though anciently it was subject to the Arch-bishop of York by a Decree of Pope Eleutherius sent by Eugenius and Damianus: Yet now S. Gregory derogated from that Decree, and either having regard to S. Augustins sanctity, or the eminent Empire of Ethelbert, who was in some sort Monarch of the whole Island, he publish'd a New Decree that all Churches of the Britanias should be subject to the See of Canterbury. And this is manifest in the Controversy between Alexander King of the Scotts and the fore-

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XV. CHA.

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## XVI. CHAP.

1. 2. &c The death of S. Gregory the Great: his admirable Sanctity, &c.

THE year of Grace six hundred and four is memorable to the whole Church, but especially to Britany for the death of S. Gregory the Supreme Pastor, and the glorious Apostle of our Nation, as likewise for the General Synod of Britany convoked by S. Augustin, in which there was a convention not only of Saxon and British Bishops, but likewise of severall from among the Picts and Scots.

1. As touching S. Gregory we read thus in S. Bede: The blessed Pope Gregory after he had most gloriously governed the Roman and Apostolick Church thirteen years, six months and ten days, departed this life, and was translated to an eternal Throne in the Kingdom of Heaven. Whose memory we are obliged to celebrate in our History, as being truly the Apostle of our Nation, which by his industry was converted from the power of Satan to the Faith of Christ. For being elevated to the Pontificat over the whole world, and made a Prelat of Churches already embracing the true Faith, he made our Nation, till his days enslaved to Idols, a Church of Christ: so that to him we may apply that of the Apostle: For the sake of his Apostleship are we in our Lord.

3. His Memory is celebrated through the whole Church of God both Eastern and Western on the twelfth of March: On which day we thus read in the Roman Martyrologe, At Rome, the commemoration of S. Gregory Pope, and eminent Doctor of the Church, who for many illustrious acts, and converting the English Nation to the Faith of Christ hath the Title of Great, and is called the Apostle of the English.

4. The many glorious Gifts of this Holy Pope not pertaining to our present subject, I willingly omit, because either generally well known, or easily to be found in Ecclesiastical Histories: and I will content myself with adioyning here a double Character given of him by two learned and Holy Bishops of Spain, S. Isidor of sevilla and S. Ildefonsus of Toledo. The former of which thus writes of him, Pope Gregory Prelat of the Roman and Apostolick See, was a Man full of compunction and fear of our Lord, eminent in humility, and endued with so great lights of Divine knowledge by the grace of Gods Spirit, that none was ever equal to him either in the times he lived in, or any before him. In the next place S. Ildefonsus gives this parallel description of the Pope, He shone so bright, saith he, with the perfection of all virtues and merits, that excluding all comparisons of any other illustrious persons, Antiquity never shewed the world any one



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like to him. He excelled *S. Antony* in sanctity, *S. Cyprian* in eloquence, *S. Augustin* in wisdom, &c.

3. I ought to have bespoken the *Protestant* readers patience, and now demand his pardon for representing this our *Apistle*, relected and disgraced by severall of them, in the features and colours drawn by two such eminent *Bishops*, who liv'd either in, or near the same age with him, and whose judgment, approv'd by the whole *Christian* world till this last age, in reason deserves rather to be relyed upon, then that of a few *Apistles* who liv'd almost a thousand years after him. But I leave it to their consciences to determine, whether this holy *Pope* deserv'd, in *England* especially, that such severe *Laws* should be enacted, and such cruelties executed against him, as have been against those who preach *Christ* as he did, by the confession of *Protestant* Writers themselves: And they must of necessity answer, Yes: for certainly if his *Successors* and disciples deserve these rigorous *Scourges*, he who seduced them, deserved to be tormented with *Scorpions*.

XVII. C.

XVII. CHAP.

1. 2. *Of a great Synod of Saxons, Brittain, &c. assembled by S. Augustin.*
3. 5. *Of the place is uncertain.*
7. 8. *The Names of the Bishops.*

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Bed. l. 2. c. 1.

*Saint Beda* after recounting the death of this our *Apistle S. Gregory*, proceeds to relate the actions of *S. Augustin* the same year, in these words, *In the mean time Augustin by the assistance of King Ethelbert* convoked to a synod the *Bishops*, or *Deacons* of the greatest and wiser *Provinces* of the *Brittains*, who met together in a place to this day in the *English* tongue call'd *Augustins-oke* or *Oake*, seated in the confines of the *Vicij* (or inhabitants of *Worcester* shire) and the *West-Saxons*.

1. Now this *Synod* having been a matter of great importance, we will endeavour to frame with some diligence a *Narration* concerning it, that is, touching the place where it was celebrated, the persons assembled in it, and the speciall matters debated amongst them.

3. The place though named with some *Circumstances* by *S. Beda*, yet after such a vicissitude and chage both of men and language is not at this day obvious or easy to be found. It is doubtfull whether *Augustins-oke* in *S. Beda* signifies simply a *Tree* only, or a *village* among such trees; that is, Whether the *Synod* was held abroad in the open aire, or in some house. The former seems more probable to *Sir H. Spelman*, for saith he *It was an ancient custome in Brittain to hold their assemblies*

Spelm. in 1.  
council. f. 107

abroad, for under a roof the *Brittains* apprehended danger by witch-craft or fascination, as hath been formerly mentioned out of *Beda* at the meeting of *King Ethelbert* with this same *S. Augustin*. Notwithstanding though by *S. Beda*'s relation such was the superstition of the *Infidel* *Saxons*, no ground appears why it should be imputed to the *Christian* *Brittains*, much lesse to *S. Augustin* and his companions who were *Romans*.

4. It is therefore more likely that this *Synod* was celebrated within-doors in a place or village which had its appellation from an *Oake*, and from this meeting obtained the addition of *S. Augustins* name. And herein it resembled an ancient *Synod* assembled by *Theophilus* against *S. John Chrysostom* in the suburbs of the *City of Chalcedon*, which was call'd (*Ad quercum*) *The Synod at the oak*, from some notable *Oak* which had stood near the *Palace* where the *Bishops* sat.

5. But where to find this village is yet uncertain. *Camden* with all his diligence and perspicacity leaves it in the dark. For in his perambulation of the *Province of the Vicij*, mentioned by *S. Beda*, he gives onely this account of it: *About this territory there is a place, but the position of it is uncertain, call'd Augustins-oke, or Oak: at which Augustin the Apistle of England and the British Bishops met: and after many heat disputes about celebrating Easter, preaching the word of God to the Saxons and celebrating Baptism after the Roman rite, they parted from one another with disagreeing minds.*

6. Notwithstanding if leave may be allowed to conjecture, why may we not suppose that a place in the outward limits of *Worcestershire* call'd *Aufrie*, contractedly from *Augustinsrie*, may not have that appellation from *S. Augustin* and this *Synod*? There is another village likewise in the confines of *Warwickshire* call'd *Haustake*, which has some resemblance to the name in *S. Beda*. And each of these lay commodiously enough for the meeting of the *Brittains*. For *Speed*'s opinion that this *Synod* was held in *Hampshire*, wants probability both because that disagrees from the limits of the place describ'd by *S. Beda*, and that province was not at all opportune for the *Brittains*.

7. Next touching the persons meeting in this *Synod*, our *Ecclesiastical* Writers speak very indistinctly: *Sir H. Spelman* affirms that we may truly call this *Synod* (*Panbrutanicum*) an *Universal* *Synod* of the whole *Isle of Brittain*: since therein were assembled not onely the *Saxons* under *Augustin* and his *Roman* companions, but a multitude of *Brittains* likewise; there were moreover some *Scots* and *Picts* quarrelling about *Easter*. The names of those who met at the first *Session* are unknown. *David Powel* writes thus, *To this Synod were call'd seven Bishops of the Brittain. For in those dayes that number of principall Churches, after the Asiatick manner, had their Ordinations under the Metropolitan of*

Camden  
WiganSpelm. in 1.  
council. f. 107Powel. in  
Ann. ad 10  
in Cambria.  
2. c. 1.

Menevia



K CND-  
LULU.

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Dr. C. G. L. King

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f. 35.

Good. I'm  
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XVIII C

## XVIII. C H A P.

1. *The Gifts of that Synod.*
2. *A Catalogue of Protestant writers against S. Augustin for pride and Ambition: dispersed.*
3. *Mr. Salu Beda's true Narration of the Gifts of the Synod: And Saint Augustinus doctrine confirmed by a miracle.*
4. *Wherein consisted the Error of the Britains about the Paschall Solemnity.*

1. **E**nough hath been sayd concerning Circumstantiall matters of place and persons, regarding this Synod: in neither of which we can find any full satisfaction.

2. Thus writes David Powel: *Augustin, faith he, celebrated a synod with this design to subdue to himself the Clergy of all Brittain, and render them obsequious to the Roman Church. Thus likewise the Centurionators of Magdeburg: Augustin a Roman, a Benedictin Monk was in the year 581. sent by Pope Gregory into England to gain it to the Roman Bishop, and to subdue it to his gainfull and Superstitious Jurisdiction, &c. And again, The same Augustin Bishop of the Angels went in a synod with the Bishops of the Britains and Scots, and required of them to submit themselves to him, and to undergoe the common labour of preaching the Gospel to the Saxons. They adde further, He in a synod overborden on the British Churches the Roman Rites and customs, to wit, Altars, Vestments, Images, Masses, Chalice, Croffer, Candlessticks, Incense, Banners, Sacred Vessels, Holy Water, Books of Roman Ceremonies, Oblations, Processions, Pumps, Tiches and such like things hitherto unknown to the Britains, who were consens with the Asiatick and Greek Ceremonies. He requir'd moreover that they should celebrate Easter at the same time with him, administer Baptism with the Roman Rites, preach the Gospel to the Saxons together with him, and acknowledge him for their Arch-bishop. As if these Ceremonies and solemnities in Administering the Sacraments were unknown either to the Grecian or British Churches; When as S. Chrysostom severall ages before this time, who was an Asiatick Preist and Grecian Bishop, testifies of the Ancestours of these Britains, that they had experience of the power of the Gospel: For Churches were founded among them, and Altars erected, &c. And hundreds of Examples have already been related in this History of the like.*

1. Such Impudent calumnies may be expected from *Writers*, who had no other designs in their labours. But they are not not pardonable in Sir H. *Spelman*, a man versed in antiquity, and who ordinarily is ingenuous in his *Writings*; yet he likewise imputes to *S. Augustin* a design of subduing the *British Churches*, For the first thing demanded by *Augustin* in this *Synod* (saith he) was Obedience to the *Roman Church*. And to that purpose he annexes to the sayd *Synod* a *Writing* translated out of *Welsh*, and compiled by an unknown *Author* in an

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Porcell. in ab-  
not, ad itum.  
Camb. 1.2.6.1

Magdeb.  
Centur. 6, f.  
67.

Ms. f. 44<sup>B</sup>.

Christi huius  
advers. Gentil.  
c. 5.

gral. co. 3.  
concil. f. 164.

unknown



unknown age, as himself confesses, but supposed to be the *Apostle* of an *Abbot* of *Reims* to *Saint Augustin*, wherein he tells him, *Other obediences besides that of Charity I do not acknowledge due to the man whom you call Pope, &c.* Besides this, we are already under the government of the *Bishop of Caerleon upon Vek*, who under God is to have imposition over us, to make us observe the first small rule and way.

4. This *New found schedule*, though by him earnestly endeavour'd to be iustified, has been by many *Catholick Writers* sufficiently disprov'd: and there needs no more to make it appear a *Forgery*, then that passage wherein the *Bishop of Caerleon* is say'd to have the principall care of the *Welsh Provinces*: Since by all *Histories* it is evident that very many years before this the *Metropolitick Jurisdiction* had been transfer'd from that *Church to Meretia*: And moreover neither at the time when this *Synod* was held, nor many years before was there any *Bishop* at all at *Caerleon*.

5. But all these discourses either about the *Popes*, or *Saint Augustin's* authority over the *Brittains*, pretended to have pass'd in this *Synod*, are meer fictions invented first by *Bale an Apostat*, and the *Contrivators* without any warrant from our *Ancient Histories*. It is true, *Saint Gregory* had invest'd *Saint Augustin* with such authority over the *Brittains*: but that he wisely dissembled it at this meeting, and onely required a conformity from the *British Bishops* in the celebration of *Easter* and administration of *Baptism*, with a request that they would ioyne with him in spreading the *Gospel*, is manifest from *Saint Bede*, from whom alone we can securely be inform'd of the passages of this present *Synod*: And whole *Narration* shall here entirely be sett down.

6. *Augustin*, saith he, began with a brotherly admonition to persuade them to entertain *Catholick peace and Unity* with him, and for our *Lords* honour to undertake the common labour of preaching the *Gospel* to the *Pagans*. He told them likewise that they did not observe the day of *Easter* in its due time, but reckoned the *Sunday* from the *fourteenth day* of the *Month* to the one and twentieth. Which *Computation* is contain'd in a *Circle* of eighty four years. And many other things beside they did contrary to the *Unity* of the *Church*. This was the Substance of *Saint Augustin's* discourse to the *Brittains* in the first Session of this *Synod*. Here is not a word of the *Primacy* of the *Roman See*, or the submission of *Brittain* to it, and much lesse to him. But what effect these *Christian exhortations* had on the minds of the *Brittains*, the same holy *Writer* thus further declares:

7. When the *Brittains*, saith he, after a long dissipation would not be moved to give their assent, neither by the exhortations nor

incorporations of *Augustin* and his companions, but would needs preserve their own Traditions before the consent of all *Christian Churches* in the world: The Holy Father *Augustin* brought the *remon* and *laborious Dispute* to this conclusion, saying, Let us beseech our Lord who makes brethren of one mind in the house of his Father, that he would vouchsafe by celestiall signs to make known unto us, which of these Traditions is to be followed, and which is the right path leading to his Kingdom. Let some sick person be here produced among us, and be by whose prayers he shall be cured, Let that mans faith and practise be believed acceptable to God, and to be followed by men.

8. This proposition being at last with much ado and great unwillingness accepted by the adverse party, a certain English man who was blind was brought before them: and was first offer'd to the *British Bishops*, but by their endeavours and ministry found no cure or help. At length *Augustin*, compelled hereto by just necessity, knelt down, and address'd his prayer to God the Father of our Lord *Iesus Christ* that he would vouchsafe to restore sight to that blind man, and by a corporall illumination of one to kindle the *Light* of spiritual Grace in the hearts of many believers. Having said this, immediately the blind man recovered sight, and *Augustin* was proclaim'd by all a true Preacher of celestiall Light. Then at last the *Brittains* confess'd that they now perceived that the way of justice taught by *Augustin* was the true way: but without the consent of their countrymen they could not renounce their ancient customs. Therefore they requested that a second *Synod* might be assembled, at which greater numbers might meet.

9. This is the simple and true *Narration* of the *Gists* of this first Session: the sum of which is likewise deliver'd by *Henry of Huntington*. And here we see the way taught by *Saint Augustin* confirm'd by a divine Miracle, and consequently whatsoever the *Brittains* taught in contradiction to that way reprov'd from heaven. So that it is against God himself that they fight, who calumniate the faith deliver'd to the Saxons by him. Be it granted therefore to our *Protestant Writers*, that in this *Synod* *Saint Augustin* requir'd obedience to the *Roman See* from the *Brittains*, and to himself sent from thence: they must then be compell'd to ioyne with the *Brittains* in acknowledging that the way of justice taught by him was the true way.

10. The principall, if not, as *Huntington* implies, the only point about which such earnest contestations pass'd in this *Synod*, was the celebration of *Easter*, or the *Paschall Solemnity*. This *Fest*, as observed by the *Jews*, was to be celebrated exactly on the fourteenth day of the first *Month* after the *Vernal Equinox*, on what day of the week soever it fell: and it was instituted in memory of the de-



A.D. 603.

liverance of the Jews by means of sprinkling the blood of the Paschal Lamb on the posts of their doors, in the night wherein the first born of every family among the Egyptians was slain by an Angel. Now that Sacrifice of the Paschal Lamb only typifying the offering of Christ our true Pasch, the Christian Church from the Apostles times in memory of Christ's deliverance from death after he had offered himself, instituted this Christian Pasch almost at the same time with the Jews. But to distinguish it from the shadow of a Jewish observation, they ordain'd that it should be solemnised only on a Sunday, yet not that on which the fourteenth day of the Moon fell, but the Sunday following: and therefore counted always from the fifteenth day to the two and twentieth, excluding the day of the Jewish Pasch.

11. The Error therefore of the Britains consisted not, as generally Protestant Writers conceive, in conforming to the Asiatick manner of the Quarta-decimani, who kept their Easter always the same day with the Jews, whether it were Sunday, or not: But they made their computation from the fourteenth of the Moon to the one and twentieth (as Saint Beda properly expresses their error) by which means it came to passe, that if the fourteenth of the Moon proved to be a Sunday, the Jews and Britains once in seven years would observe their Paschal solemnity together, which was contrary to the universall practise of the Church, and utterly forbidden by the first General Council of Nicæa. This difference is observed by Bishop Viber alone, of all Protestants: who therefore never charges the Britains with the Asiatick Error.

## XIX. CHAP.

1. 2. The Second Session of the Synod.
3. 4. &c. The British Bishops consult an Anchorite: His answer: and the Success.
5. What S. Augustin required of them: Not submission.
7. 8. The Britains erroneous about Baptism: and how.
9. Saint Augustins Prophecy against them.

1. SVCH having been the Success of the first Session of this Synod, the same Saint Beda proceeds in the Narration of what befell at their Second meeting not long after, saying, The Britains requested that the Synod might meet a second time, when a greater number might be present. Which being appointed, there came (as the

report is) seven British Bishops, and besides them many other very learned men, especially from that most Noble Monastery of theirs which in the English tongue is called Bangorabury, the Abbot whereof at that time is said to have been named Dinnoth.

2. Whether there were seven British Bishops, or no, we see Saint Beda, writes doubtingly, on uncertain report: But none of our ancient Historians pretend to give the names of their See. Onely Bale, a Modern Apostat, as confidently names them, as if he had been present at the Synod: These were, saith he, the Bishops of Hereford, Landaff, Saint Paternus, Bangor, Cluy or Elry, Worcester, and Glamorgan. But Henry of Huntingdon could only name three Sees at this time in Wales, Saint Davids, or Menevia, Bancer or Elry, and Landaff under which is comprised Glamorgan. In this Synod no mention is made of the Arch-bishop of Menevia, saith Sir Henry Spelman: And probably he therefore came not to the Synod, lest he should against the Canons submit his own Metropolitick dignity to a stranger Metropolitan in his own Province. But more probably there was then no Bishop of Menevia at all: for since the time that Saint Sampson carried the Pall over Sea into Lesser Britanny, in the year five hundred and sixty, we doe not find any constant report among Authors that he had any Successors.

3. How many soever, and who soever these British Bishops were, Saint Beda in the first place relates, how before they came to the Council, they repaired to a certain holy and prudent Man who lived an Anchoriticall life among them, to demand his advice, whether upon the exhortation of Augustin they should suffer themselves to be perswaded to desert their Traditions. His answer was, If he be a man of God, follow him. They replied, What proof may we have whether he be a man of God, or no? He answered, Our Lord saith, Take my yoke upon you and learn of mee, for I am meek and humble in heart. If this Augustin therefore be meek and humble in heart, it is to be believ'd that as he himself bears the yoke of Christ, so it is the same yoke that he would impose upon you. But if he be discourteous and haughty, it is certain that he comes not from God, neither are his speeches to be regarded by you. They replied again, But how shall we know whether he be haughty, or no? His answer was, Take order that he with his companions be the first comers to the Synod, and if when you approach, he rise up to you, judge thereby that he is a servant of Christ, and be obedient to what he shall ordain. But if he in contempt shall refuse to rise up to you being more in number, let him likewise be despised by you.

4. This was certainly a very casual sign given by the Hermite and the defect of a complement was a ground very insufficient to excuse their dissent from such things as they

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Spelman tom. 1.  
Council. 15.

Bed. l. 1. c. 2.



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had seen and acknowledged to have been confirm'd by a Divine Miracle. But far more culpable are some Protestants, who from the personal outward carriage of a man will condemn not only all his Sacred Rites, but the substance of his Faith too. This the ancient Britains never did. They had probably heard that S. Gregory had invested him with Ecclesiastical authority over all Britanny, though he never challenged it from them; and they suspected that if they yielded to him in changing any of their Traditions, they should become subject to him in all: and for this reason they refused their assent to every thing proposed by him.

Bed. libl.

5. Let us therefore see the successe of this advice of the Welsh Hermits which Saint Beda thus relates: *It came to passe that when the British Bishops and Deacons came to the place, Augustin was sitting on his seat: which they seeing, presently they were fill'd with rage and indignation, imputing that to his pride: so that they earnestly contradicted him in all things that he said. It was the custome in Gods Church that the President of a Synod should be cloath'd in his solemn Pontifical robes (as we read of S. Cyril in the Council of Ephesus) in which posture it is not becoming to practise those civilities, which are otherwise fitting: This may likely have been a cause of this behaviour of Saint Augustin at this time. Or his mind might have been wholly taken up in thoughts about the present affairs, that he did not attend to outward objects. If any charity had possessed the minds of the Britains, they ought rather to impute this behaviour to any thing than pride, considering that pure charity to the soules of an Idolatrous Nation had forced him to undertake so tedious and hazardous a journey: that being come, he earnestly desired to joyne hands of amity and peace with these angry Bishops, not requiring any subjection from them, but offering them an equall share in the merits of his Apostolick Office.*

Synod Ephes.

6. Many things there were in which these British Bishops and Churches had varied from their former practises, conformable to the generall custom: as we had heretofore an example in the point of Ordinations. And no wonder, considering the late tumultuous times, the falling of Metropolitick Jurisdiction, the want of Synods and Visitations, &c. Yet such was S. Augustins condescendence and love of Unity, that in case they would comply in three points only, he would require no more. Augustin told them (by S. Bedas relation) that there were many things in which they practised contrary not only to the Roman custom, but of the Univerfall Church likewise: But if they would conform in three points only, he would with equanimity tolerate all other matters in which their practises were contrary. Which three Points were, First the celebrating the

Bed. libl.

Paschall Solemnity in its due time: Next, the administration of Baptism according to the custom of the Holy Roman and Apostolick Church: And the third was to sign with him and his companions in preaching the Gospel to the Saxons. Hereby it is evident that there was no difference at all between the Faith profess'd by S. Augustin, and by the Britains, no contrariety in Doctrines. And again, that S. Augustin did not insist on, nor so much as mention any subjection expected by him from the British Churches. So that all the accusations charged by Protestants upon Saint Gregory and S. Augustin for endeavouring to bring in among the Britains a New Religion; and all their complaints against his ambition and thirst of Superiority and tyranny over them, fall to the ground. There are onely three Points wherein he requires a conformity, in none of which that of Jurisdiction is included.

7. Wee have already seen wherein the erroneous practise of the Britains about the celebration of Easter consisted. But we doe not find their particular defect in administering the Sacrament of Baptism. Certain it is notwithstanding that they did not celebrate it so nakedly destitute of solemn Rites, as it is of late in the Churches which call themselves Reformed: For besides the sign of the Crosse (without which no Sacrament is administered, saith S. Augustin) they used Holy Chrism, the benediction of Water and Salt, &c. Most probable therefore it is, that the like defects were in practise among them, which are complain'd of by S. Leo in his Decretal Epistle, to wit, the celebrating of it without necessity out of the solemn times prescrib'd by the Church, Easter, Whitsuntide, &c. or without sufficient previous instructions, for want of which the Exorcisms and imposition of hands on persons of age converted, would want their due effect. But concerning this matter, for want of light from Antiquity, we can onely give conjectures.

Len. Epil. Decretal. 10.

8. These most equall conditions of brotherly affection and Vnity, were rejected by the Britains: For saith S. Beda, Their answer was, that they would not doe any one of these things: Neither would they receive him for their Arch-bishop. This latter clause of their Answer proceeded meerly from the spirit of faction in them, since the receiving him for Arch-bishop was not included in the conditions of Vnion, nor so much as proposed by Saint Augustin: Which ill spirit is denoted by the following words of the same Author, For conferring among themselves, they said, If he would not vouchsafe even now to rise out of his seat in civility to us, how much more will he contemne us in case we begin to yield subjection to him?

Bed. libl.

9. The Britains therefore obstinately refusing compliance in every thing, the Treaty between them necessarily ended: But

before



before the dissolution of the Assembly, *Saint Augustin* by inspiration from God prophesied a heavy judgement shortly to befall them for their uncharitableness. The man of God *Augustin*, saith *S. Bede* is reported to have foretold the Britains by way of threatening, That since they would not accept of peace with their brethren, they should receive war from their Enemies: And since they refused to preach the way of life to the English Nation, they should by the hands of the same Nation suffer no less a revenge then death. Which Prophecy of his in all the circumstances of it was through the just judgement of God fulfilled upon them. The manner how this came to passe shall in its due place be related: where likewise we will clear *S. Augustin* from a most horrible calumny imputed to him, as if by his impulsion many thousands of Religious Monks were murdered.

## XX. CHAP.

1. 2. *Gr. Sebert King of the East Saxons converted.*
4. 5. *Gr. The Church and Monastery of Westminster built.*
7. 8. *Gr. The wonderful consecration of it by S. Peter: attested by Antiquaries of eminent credit.*

**T**HIS Synod (of Worcester, as some call it) being thus ended without producing any good effect, the minds of both parties being rather far more exultated: *S. Augustin* returned into Kent, where he laboured diligently in propagating the Gospel. Neither were his endeavours in vain: on the contrary Almighty God to shew that the uncharitableness of the Britains could not prejudice his designs of good to the Saxons, so wonderfully exalted his Divine Truth among those Pagans, and so depressed the Britains that the words of our Saviour may seem to have been fulfilled in them, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof. For from the British Churches, which hitherto had with so much devotion and gratitude honoured the Apostolick See, but now rejected it, scarce any thing memorable is afforded to furnish our Ecclesiastical Story: Whereas every year almost will suggest new matter to glorify God in the heroically Christian actions of Saxon Princes, the sanctity of Bishops, and the wonders which God wrought for the testifying of both.

1. In the next confining Kingdom to Kent, divided from it by the River Thames, reigned a Prince called *Sigibert*, or *Sebert*, or *Saberet*, King of the East-Saxons, whose Father had married *Ricula* the only Sister of King *Ethelbert*. This Prince moved either by the au-

thority of his Uncle, or the admiration of the Sanctity of *Saint Augustin* and his companions, signified his desire to be instructed in Christian Religion. Whereupon *Saint Augustin* readily sent him Preachers, who found little difficulty in perswading him to relinquish his Idolatry and embrace the Faith of Christ.

3. Presently after *Saint Augustin* himself repaired to him, and administered the first Sacrament of Baptism to King *Sebert* and his Queen *Ethelgoda*. And many of his Subjects following his example gave up their names to Christ: insomuch as *Saint Augustin* for the government of this New Church consecrated *Mellitus*, the Roman Abbot sent him by *Saint Gregory*, Bishop of London. That these things hapned this year presently after the Synod of Worcester, *Saint Bede* is witness, as likewise an ancient Historian named *John Fleet*, whose words are these, King *Sebert* having been baptised by *Saint Augustin* in the Western part of London, demolished a certain Idoll-Temple dedicated to *Apollo*, in a place called *Thorney*, and in the room thereof built a Church to the honour of God and *Saint Peter*: which he recommended to *Saint Mellitus* to be by him consecrated.

4. Others refer the foundation of this Church to King *Ethelbert*, whose Tributary not only King *Sebert* was, but all other Saxon Kings as far as the River of *Humber*, by the testimony of *Saint Bede*. But in the Charter of King *Edgar* afterwards granted to this Church of Westminster, it is more properly said to have been built by *Sebert* a very rich Prince on the persuasion of *Ethelbert* the first English Christian King. And in the same Charter the place where it was built called *Thorney*, is said to have been a terrible place, probably not so much for the Savage rudeness of it, as because wicked spirits formerly worshipped in *Apollo's* Temple had possession of it.

5. To this Church of *Saint Peter* the Holy Bishop *Saint Mellitus* adjoined a Monastery, being admonished to do so at the same time, by *S. Peter* himself, saith *William* of Malmesbury. Indeed in these ancient times scarce any illustrious Churches were built without a Congregation of Monks to attend Divine Service there: A mark whereof remains to this day, for our Cathedral Churches are vulgarly called Minsters, or Monasteries. And this was according to the advice given to *Saint Augustin* by Pope *Gregory*, to institute in his Churches a conversation of religious persons like that in the primitive Church of Jerusalem, in which none accounted those things which he possessed his own, but all things were common among them, as hath been declared already from *S. Bede*.

6. How this Church was consecrated immediately and miraculously by *S. Peter* himself, though my intention is to be modest

Displom. R.  
Edg. in A  
post-lat. Sene  
d. 1172.

Malm. bu. de  
Pontif. l. 2.  
c. 24.

Bede. l. c. 27.



A. D. 664.

vid. P<sup>er</sup> in  
Prim. f. 742.Apostol.  
Genet. f. 71.  
trall. 1.Ealred. in vie  
S. Edward  
Conf.

in recounting such wonders, I will adventure to declare from an *Ancient Priester Ealred Abbot of Kiroall*: But because such things seem dreams to *Practisants*; for mine own iustification, or at least excuse, I conceive fit to premise, That the *Tradition* of this wonder has been confirmed moreover by *Sulcard* in his *Chronicle of Westminster*, by *William of Malmesbury* in his *second Book of English Bishops*, by *Richard of Cicester* in his *Annals*: Yea moreover by other *Witnesses* of higher rank and authority, *Saint Edward the Confessor* in his *Charter* given to that Church nine days before his death, in the year of *Grace* one thousand sixty six: and before him by *King Edgar* repaier of the same Church in his *Charter* dated in the year nine hundred sixty nine, and lastly by *Pope Nicholas* the second in his *Rescript* to *King Edward*.

7. The Narration of the forelaide *Abbot Ealred* in his life of *S. Edward* touching this Miracle is as followeth: In the time when *King Ethelred* by the Preaching of *Saint Augustin* embraced the Faith of *Christ*; his Nephew *Sibert* who governed the *East-Angles* (rather, *East-Saxons*) by the same Holy Bishops Ministry also received the same Faith. This Prince built one Church within the walls of *London*, the principall City of the Kingdom, where he honourably placed *Mellin* Bishop of the same City. Without the walls likewise toward the West he founded a famous Monastery to the honour of *S. Peter*, and endued it with many possessions. Now on the night before the day design'd for the dedication of this Church, the blessed *Apostle S. Peter* appearing to a certain *Fisher-man* in the habit of a stranger, on the other side of the River of *Thames* which flows beside this Monastery, demanded to be waisted over: which was done. Being gone out of the boat, he entred into the Church, in the sight of the *Fisher-man*: And presently a heavenly light shone so clear, that it turned the night into day. There was with the *Apostle* a multitude of heavenly *Citizens* coming out and going into the Church, a divine melody sounded, and an odour of unexpressible fragrantcy was shed abroad. As soon as all things pertaining to the Dedication of the Church were perform'd, the glorious *Father* of men returned to the poor *Fisher-man*, who was so affrighted with his Divine splendour that he almost lost his senses: But *Saint Peter* kindly comforting him, brought him to himself. Then both of them entering into the boat, *Saint Peter* asked him if he had any provision: who answered, that partly being stupified with seeing so great a light, and partly detained by his return, he had taken nothing, being withall assured of a good reward from him. Hereon the *Apostle* replied, Let down thy Netts. The *Fisher-man* obeyd, and immediately the Net was filld with a multitude of fishes. They were all of the same kind, except one *Salmon* (*Esocum*) of a wonderfull largeness. Having then drawn them to shore, *Saint Peter* sayd, Carry from mee this great Fish to *Mellin* the Bishop, and all the rest take for thy hire: and moreover be assured that

both thou all thy life time, and thy children after thee for many years shall be plentifully furnish'd with these kinds of fishes: Only be carefull you fish not on our Lords days. I who speak now with thee, am *Peter*: and I my self have dedicated this Church built to my fellow-citizens and to my honour, so preventing by mine own authority the *Episcopal Benediction*. Acquaint the Bishop therefore with the things which thou hast seen and heard, and the signs yet marked on the walls will confirm thy speeches. Let him therefore cease from his design of consecrating the Church, and only supply what I have omitted, the celebration of the Mystery of our Lords Body and blood, and the instruction of the people. Let him likewise give notice to all that I myself will oftentimes visit this place, and be present at the prayers of the faithful: and I will open the gates of heaven to all who live soberly, justly and piously in this world. As soon as he had sayd this, he presently vanish'd from his sight.

8. The next morning as the Bishop *Mellin* was going in procession to the Church with an intention to dedicate it, the *Fisher-man* met him with the Fish, and related to him whatsoever *Saint Peter* had enjoynd him. At which the Bishop was astonish'd, and having unlock'd the Church-dore, he saw the pavement mark'd with Letters and inscriptions both in *Greek* and *Latin*, and the wall annointed in twelve severall places with holy Oyle: He saw likewise the remainders of twelve torches sticking to a many Crosses, and the Church every where yet moist with aspersions. All which being observ'd by the Bishop and people present, they rendered praises and thanks to Almighty God.

9. A further testimony and proof to this Miracle is afforded by the whole progeny of that *Fisher-man*: For his children according to the command receiv'd from their Father brought the types of all their gains by fishing, and offered them to *Saint Peter*, and the Priests attending Divine service in his Church. But one among them having presum'd to defraud the Church of this Oblation, presently was deprived of the wanted benefit of his trade, till having confess'd his fault, and restord what he had restord, he promis'd amendment for the future. Thus wrote *Ealred* above five hundred years since: The summe wherof was delivered some what before him by *William of Malmesbury*, who adds this particular, That the *Fisher-man*, who was very simple, and as yet not a Christian, described to the Bishop very exactly the shape and lineaments of *Saint Peter*, well known to the Bishop by his Picture publicly extant at Rome, which long before this *S. Silvester* shew'd to the Emperor *Constantin*.

10. The belief of this miraculous story was the cause that this Church was wonderfully enrich'd by following Princes, as *King Offa* and *Kensulph*, mentiond in the fore nam'd Charter of *King Edgar*. And for the same reason it was chosen anciently for the place of the inauguration of



A. D. 604.

out *Kegge*. And a proof full of evidence demonstrating the *Truth* here related was *S. Mellitus* his forbearing to repeat the ceremonies of the *Dedication*, which by certain signs he perceived to have been performed before. And moreover because going awhile after to *Rome* he related these particulars to a *Synod* there assembled, and demanded their advice whether any more was to be done to the *Consecration* of the same *Church*. Those particulars being related by our *Aurhor* of the prime *Class*, it argues a great contempt of the authority of our *Antiquaries*, in *Protestants* who without any proof from *Antiquity*, will confidently proscribe such *Traditions*; as dreams and fables.

XXI. Ch.

## XXI. CHAP.

## 1. 3. &amp;c. The Church of S. Paul in London, built: and endowed.

A. D. 604.

THE same year, in the same City of London and by the piety of the same King *Sebert* another Noble Church was erected in the midst of the City to the honour of the other *Prince* of the *Apostles*, *Saint Paul*. Yet some *Writers* ascribe this munificent work to King *Ethelbert*, whose *Tributary* King *Sebert* his Nephew was. Yea *Polydore Virgil* adds, that the City itself a little before this was become part of King *Ethelbert*'s own Dominion. And *Camden* to the like effect writes thus, *Ethelbert* King of *Kent*, under whom *Sebert* reigned as by consequence in this *Tract*, built a Church at London to the honour of *Saint Paul* the *Apostle*: which in after times being enlarged and beautified grew to that vastness and magnificence as we now see it, as likewise to such rich endowments, by which are plentifully maintained besides the *Bishop*, a *Dean*, *Precentor*, *Chancellor*, *Treasurer*, seven *Arch-deacons*, nine and twenty *Prebends* besides many others of inferior rank.

2. As *Saint Peter's* Church in *Westminster* was erected upon the ruins of the Pagan Temple of *Apollon*: So was this dedicated to *Saint Paul*, upon those of a Temple to *Diana*. Some marks whereof to this day remain, saith the same *Aurhor*, for ancient adjacent Lodgings in the Archives of the Church are called *Diana's Chamber*: and in King *Edward* the first time an incredible number of beaver heads was digged up in the Church-yard, the ancient sacrifices (*Taurupolis*) solemnised to *Diana*, &c.

3. In this Church by the Kings appointment the *Bishop* and his Successours had their fixed seat: The Church service being sung, not by *Monks*, but other Church-men who lived Canonically in community.

4. To the *Bishops* of this Church, saith

*Saint Bede*, King *Ethelbert* offered many rich gifts: and for the maintenance of those who lived with the *Bishops* he added many territories and possessions. Particularly the Lordship of *Tillingham* is named in the *Formule of Donation* imposed by *Stow* and speed to have been written by *Ethelbert*, in this manner: King *Ethelbert* by Divine Inspiration hath given to *Milem* (rather, *Melitus*) for the remedy of his soul, the land called *Tillingham*; for the use of the Community (*Monasterium*) of *Saint Paul*. Which *Donation* in after ages King *William* the Conquerour confirmed, in these words, Know ye that I grant to God and *Saint Paul* and his Ministers the four and twenty Hydes of land which King *Ethelbert* gave near the City of London to the Church of *Saint Paul* as the first foundation, to be free and quit of all Gilds, and of all expedition, works, &c. Where we find what quantity of ground that territory of *Tillingham* contained, to witt four and twenty Hydes of land, each hyde being as much as could be cultivated yearly by one Plough. And therefore in a *Donation* made by *Saint Dunstan* we read it expounded thus, I grant a portion of seven Ploughs of land, which in English is called seven Hides. A Hyde by *Saint Bede* is called a family or *Mans*.

A. D. 604.

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## XXII. CHAP.

XXII. C.

1. 2. An Episcopall See erected at Rochester.
3. 4. &c. The Bishop of Landaff consecrated by the Arch-bishop of Canterbury.

THE same year another Episcopall See was erected in the Province of *Kent*, in a City by the *Romans* called *Durobrum*, by *Saint Bede* *Durobreu*, in after times *Ressa* or *Rochester*, from the name of a principall Saxon to whom it belonged. Where King *Ethelbert* built a Church to the honour of *Saint Andrew* the *Apostle*, the Episcopall See of *S. Justus* the first *Bishop*, who lately came from *Rome* with *S. Mellitus*. Of whose Consecration *S. Bede* thus writes:

2. *S. Augustin* ordained *Iustus* a *Bishop* in *Kent* at self, in the City of *Durobreu*, which the English Nation from a prime Noble person inhabiting there called *Rochester*. There did King *Ethelbert* build a Church to the honour of *S. Andrew* the *Apostle*: and bestowed on that *S.* as he had done on the Church of *S. Paul*, many Gifts: adding withall possessions and lands for the maintenance of those who attended on the *Bishop* and Church. Thus in a few years the Province of *Kent* obtained two Episcopall sees.

3. The two Sees of London and Rochester

acknowledge



A.D. 604.

acknowledged subiection to that of Canterbury: And which is strange, the like was at this very time done by the British See of Landaff, notwithstanding the late dissension of the British Bishops in the Synod of Worcester. For we read that S. Oudoceus the Successor of S. Thelias (surnamed Elias, or The Sun, for his learning and Sanctity) came for Ordination to Saint Augustin.

4. The same moreover appears by a Protestation made in the Synod of Rheims by Urban Bishop of Landaff to Pope Calixtus the Second of that Name in the year of Grace eleaven hundred and nineteen extant in B. Vliet. Which Protestation was by him thus conceived: *From the ancient time of our Fathers (Holy Father) in the Hand-Writing of our Holy Father Saint Thelias testifies, this Church of Landaff first founded to the honour of Saint Peter the Apostle was in dignity and Priviledges the Mistresse of all the Churches in Wales, till by seditions and wars in the time of my Predecessour Herwald it was weakened, almost deprived of a Pastour and annihilated by the cruelty of the inhabitants and invasion of the Norman Nation. Yet there always remained in it Religious men serving God, both by reason of the neighbourhood of the English by whom they were instructed, though differing from them in the Ecclesiastical Ministry; as likewise because from very ancient times, that is, from the days of Saint Eleutherius Pope, and after the coming of Saint Augustin into Britanny, the Bishop of this place hath always been subiect and obedient in every thing to the Arch-bishop of the Metropolitan Church of Canterbury and to the King of England.*

5. For what concerns the present year, the same learned Vliet in his Chronological Index writes, how Saint Thelias Bishop of Landaff and Caer-leon being dead, Saint Oudoceus his Sisters Son succeeded him, whom at his return from the City of Canterbury (where he had been consecrated by Saint Augustin the Arch-bishop) Maurice Prince of Glamorgan honourably received, and by his authority confirmed the Priviledges of the Church of Landaff.

6. The same Author further declares the grounds upon which the Church of Landaff became subiect to that of Canterbury: For, says he, The Bishops of Landaff, as heyr of those of Caer-leon, disdained to be subiect to the Bishops of Menavia (to whom the Metropolitall Jurisdiction had been transferd from Caer-leon: ) And therefore from this time they rather chose to receive their Consecration from the Arch-bishop of Canterbury. And the Church of Caer-leon was so annexed to the neighbouring Church of Landaff, that the Dioceses were not only ioynd, but the Territory likewise belonging to the Churches of Saint Iulian and Saint Aaron was given to Nuddus the one and twentieth Bishop of Landaff and his Successours, as we find express'd in the Register of that Church.

Ap. Pter. in  
Primord. f. 39Id. in Ind.  
Chronol.

Id. ib.

7. Now if there be any truth in these Records, it will follow that those Protestant Writers are much mistaken who affirm that all the British Bishops oppos'd S. Augustin. On the contrary the most illustrious among them, S. Thelias and his Successour S. Oudoceus either were not present at the Synod of Worcester, or did not ioyne in the faction rais'd by younger passionat spirits, who frequently in such meetings by tumults and clamours over-power the counsells of such as are more wise and virtuous.

## XXIII. CHAP.

1. 2. *Of the Two Charters of King Ethelbert to the Monastery of S. Peter and S. Paul in Canterbury.*

1. IN the year of our Lords Incarnation six hundred and five King Ethelbert, who had express'd such munificence in the founding and endowing the Churches of S. Paul in London, and S. Andrew at Rochester, shewd more zeale in adorning and amplifying the Church and Monastery by him first erected in his own Regall City of Canterbury, on which he bestowd many donations, and noble Priviledges. And moreover to secure all these from the Sacrilegious invasions of his Successours, or any other, he confirmd them with a Charter, ratified both with Regall and Ecclesiastical authority. The Copy whereof we will here sett down, with the more confidence because the following Monarks of our Nation beliv'd and acknowledged it for the true Authentick Act of this King. For the two Norman Edwards, the first and second in their Letters, from the first word in them call'd *Insuperimus*, have not only mentiond this Donation, but express'd likewise the Tenour of it.

2. This Charter of Donation is recorded by William Thurn in his History of the foundation of the Church and Monastery of Canterbury, from whence we will here exscribe that which pertains to this matter: Viz. In the year of our Lords Incarnation six hundred and five, King Ethelbert confirmd in the Catholick Faith, together with his Queen Bertha, and their Son Radbold, as likewise the most Reverend Prelat Augustin and other Nobles of the land, celebrated the solemnity of our Lords Nativity at Canterbury. Where convoking a publick assembly as well of the Clergy as people, on the fifth day before the Ides of January, with the approbation of all and every one of them, he by the Blessed Bishop S. Augustin himself surrendered and delivered to God and the Monks there perpetually serving our Lord, the said Monastery, on which he conferd a liberty from all burdens for ever

moreover

A.D. 605.

XXIII Ca

A.D. 605.

Append. at  
Append. f. 31Ibid. Tract.  
1. f. 49. Spald.  
f. 126.



A. D. 603.

moreover enriching it with many possessions and other magnificent Gifts: In the same Monastery likewise he placed a Congregation of Monks, over whom he constituted Abbot a Monk named Peter. And that these things may more manifestly appear to the Readers, I thought expedient to adjoin hereto the Tenour of the Charter of King Ethelbert and Saint Augustin; as followeth:

3. In the Name of our Lord Iesus Christ. Every man who lives according to Gods Law and hopes to be rewarded by him, ought cheerfully and from his heart to promote pious prayers and Devotions to him, it being certain that he shall so much more easily obtain the effect of his own prayers to God, as he more willingly bestows any thing on God. wherefore I Ethelbert King of Kent, with the consent of the Venerable Archbishop Augustin and my Nobles, doe give and grant for the honour of Saint Peter a certain portion of land belonging to mee, which lyeth on the East of the City of Canterbury: to the end that both the place where the Monastery is built, and the fore said land remain in the power and possession of the Abbot who shall be there ordained. Therefore I adjure, and command in the name of our Lord and Omnipotent God, who is the just Judge of all, that the fore said land be forever confirmed by this Donation here subscribed, so that it may not be lawfull either for mee, or any of my Successors Kings and Princes, or any other Dignities or orders Ecclesiasticall or Civil to defraud or diminish any thing of it. And if any one shall attempt to prejudice or make voyd any thing of this our Donation, Let him for the present be separated from the Communion of the Body and Blood of Christ, and in the Day of Judgement for a just reward of his Malice and injustice let him be severed from the Fellowship of Gods Saints. The said land is encompassed with these limits: On the East with the Church of S. Martin: on the South with the way of Burghate: On the West and North with Drunging-street. Added in the City of Canterbury (Dorobernia) in the six hundred and fiftieth year after our Lords Incarnation, and the eighth Indiction. In the End there is added the sign of the Crosse (omitted by Sir H. Spelman) in this manner, † I Ethelbert King of Kent being in sound mind and with deliberate Counsell have confirmed this with the sign of the Crosse made with mine own hand. † Augustin by the Grace of God Archbishop on testimony of my consent have willingly subscribed. Edwald. Hamegislus. Augemundus Referendary. Hucca. Tengil. Pinca. Geddy.

4. This was the first Charter granted by King Ethelbert: to which he added a Second: The Tenour whereof likewise shall for the Antiquity of it be sett down, with a desire of the Readers pardon, who shall very seldom be interrupted or detained by such Forms: for I will content myself with delivering the substance of them, when occasion is to mention them. This second Charter is by Sir H. Spelman inscribed, A Donation of the land of Langport: the Form whereof followeth:

5. In the name of our Lord Iesus Christ. Be it known to all both present and to come, that I Ethelbert by the Grace of God King of the English Nation, having from an Idolater been made a Christian by Augustin my Father in the Gospel, have given to God by the same Prelat a certain portion of land belonging to mee lying under the Eastern wall of the City of Canterbury, namely about the place where by my said Instructor in Christ I built a Monastery to the honour of the Princes of the Apostles Peter and Paul: Which Monastery with the said land and all other things pertaining thereto I have endowed with free liberties: So that it may not be lawfull for mee, or any of my Successors, or any other Power Ecclesiasticall or Secular to usurp any thing of it, but that it remain in the free power and possession of the Abbot. If any one therefore shall attempt to diminish or make voyd any thing of this our Donation, Let him by the Authority of God, and blessed Pope Gregory, as likewise our Apostle Augustin, and our own imprecation be separated from all Communion of Holy Church, and in the Day of Judgement from all Society of Gods Elect. The said land is on all sides encompassed with these bounds. On the East with the Church of Saint Martin and likewise with Sibleddune (Al. be si Wendonne): And so to the North be Wikesmarke. Likewise at the East by Kingesmarke. Also at the North and East by Kingesmarke. So on the West to Rideschape. And so to the North to Drungingstreet. This was done in the City of Canterbury in the six hundred and fiftieth year from the Incarnation of Christ, and the eighth Indiction. † I Ethelbert King of the English Nation have confirmed this Donation with the sign of the Holy Crosse with mine own hand, † Augustin by the Grace of God Arch-bishop have willingly subscribed. † I Eadwald son of the King have favoured this. † I Hamegislus Duke have commended it, † I Hocca Count have consented. † I Augemund Referendary have approved it. † I Graphis Count have blessed it. † I Tangislus one of the Kings Nobles have confirmed it. † I Pinca have consented. † I Geddy have corroborated it.

6. Such were the Forms of these two Prime Charters conferred on this Prime Saxon Monastery founded three years before. And whereas Sir H. Spelman seems to suspect the second by reason that in it Ethelbert calls himself King of the English Nation, whereas properly he was not so much King of the Angli, as of the Inver and Saxons inhabiting Kent, for which reason in his first Charter he styles himself only King of Kent: Notwithstanding if we consider that in those times among the severall Saxon Princes in Britanny, he who had, as King Erelbert at this time, an Empire over the rest, was wont to entitle himself King of the Angli, which Title also S. Gregory in his letter to him gave him, we shall not much be moved with this suspicion. So King Lucius was called King of the Britains, though beside him there were

A. D. 603  
14. lid.

Spelman. ib.

many



A. D. 607.

many other lesser Princes reigning there : his own peculiar Dominion being the Province of the Iles, containing Norfolk, Suffolk, &c.

9. This Monastery thus endowed and privileged remained flourishing for the space of above nine hundred years, much enlarged in the Buildings and Revenues by the piety of succeeding Princes, Nobles and Abbots, and peculiarly cherished by Popes, as immediately subject to them, who bestowed many more liberties and Indulgences upon it, extant in our Records. And though at first it had the Name from S. Peter and S. Paul, yet after the death of S. Augustin it passed into an appellation from his Name.

XXIV. C.

XXIV. CHAP.

1. 2. Peter the first Abbot of Canterbury, drowned.
3. A Church built at Ely.
4. The Inhabitants of Cernel, converted by Saint Augustin : The Saxon Idol, Heyl demolished.

A. D. 607.

Malbran. in  
Moria. l. 3. c. 4.

TWO years after the date of the fore-mentioned Charters the Abbot of the said Monastery was drowned in passing the Sea toward France. Concerning whom S. Bede thus Writes : The first Abbot of the Monastery of the Blessed Apostles S. Peter and S. Paul was called Peter, a (Roman) Priest : who having been sent upon a message into France, was drowned in a bay of the Sea called Ampleat : and by the inhabitants of those coasts sensibly buried. That bay of the Sea, saith Malbranque is now called Amblesea : and touching this Holy Abbot he adds, That Almighty God to publish the great merits of the man caused a heavenly light to appear every night over his sepulcher, till the neighbours observing it, judged the person there buried to have been a Holy man : and making inquisition whence he came, and who he was, they took the Body thence, and committed it to an honourable sepulture in the principall Church of the City of Boulogne. This was done by a Count of that place called Fomerius.

Martyr. Angl.  
6. Januar.

2. His Memory is celebrated in the Gallian Martyrologe on the thirtieth day of December : But in ours on the sixth of January. To him succeeded in the Office and dignity of Abbot, John, who in the first Mission of S. Augustin was sent one of his companions.

3. The same year were layd the first foundations of the Famous Abbey of the Isle of Ely in Cambridgeshire, by the perswasion of S. Augustin, and the assistance of King Ethelbert. Yet Harpsfield writes doubtfully of its antiquity, saying, That Monastery was in the beginning founded by S. Augustin Arch-bishop

as the cells of Ethelbert King of Kent at some report, and dedicated to the honour of the Blessed Virgin Mary : where was placed a Congregation of Monks of the Order of S. Benedict. But I am not satisfied of the truth of this Tradition. It may be this is the place intended in a passage out of the Book of Ely quoted by Camden, where he saith, The Book of Ely relates how our S. Augustin built a Church at Cradiden, which Penda King of Mercia subverted. Probable, therefore it is that out of the ruins of this Church was afterward raised that so famous Monastery.

4. William of Malmesbury reports likewise another example of the labour and industry of S. Augustin in propagating the Gospel : How passing through all the Provinces of Brittain, as far as the Empire of Ethelbert extended it self, he came to a certain village in Dorsetshire, where preaching the word of God, he gained many soules to Christ from the Devils Tyranny. There likewise (saith Camden) he brok in peices a certain Idol called Heil (answering to Esculapim) to which was attributed a power of healing diseases. Hereat the Devil being enraged, inflamed with fury the minds of the Pagans against him, who sett upon him and his companions, and after many indignities forced him to retire three miles from thence, Where whilst he was quietly attending to Prayer, he with the eye of his mind perceiv'd the Divine presence : and presently with a chearfull countenance sayd to his companions (Cerno Deum, &c.) I See God, who will shortly recompence our endeavours, and will inspire into those raging people a more moderate and repenting mind. As soon as he had said this, those Pagans came in great haste to him, and demanding pardon of their fault promised to submit themselves to his teaching. Whom after he had instructed, he intended to baptise them : but wanting water, at the Holy Bishops command a fountain broke forth of secret passages, which to this day for the merits of S. Augustin is held in great esteem by the people. And from the word Cerno (I See) spoken by him with the addition of the Hebrew word El, signifying God, the said village was afterward called Cernel, but vulgarly Cerno. In that place, saith the same Author, Edward after a life spent in great piety was buried, with a high esteem of Sanctity : which in after times gave occasion to a certain very rich man call'd Agilwald to build a Monastery there dedicated to S. Peter.

A. D. 607.

Harpsf. 1. 1. c. 14.

Camden in  
Cambridg.  
shire.

Malmesbury  
Parish. l. 1. c. 110.

Camden in  
Dorsetsh.

XXV. CHAP



## under the Saxon Heptarchy. XIII. Book. 313

## XXV. CHAP.

1. *Of King Ethelberts Ecclesiastical Laws.*

**B**EFORE we finish the course of the present story of Saint Augustin's Gests, it is expedient that we first relate how by his advice King Ethelbert administered his kingdom with great Piety and justice. For, saith saint Beda, among other eminent benefits by his prudence conferred on his kingdoms, he with the counsel of his wise men instituted Orders and Decrees of Judgments, according to the Examples of the Roman Laws and policy. Which Decrees were written in the English tongue, and are to this day extant and in practise. Among which he in the first place set down what satisfaction should be made by those who stole or by fraud usurped any thing belonging to the Church, to Bishops, or other Ecclesiasticks of inferior degrees: For his desire was to give his protection especially to those whom he had so reverently received, and whose Doctrine he had embraced.

1. What those Decrees and Forms of Judgments were may be seen in that celebrated Manuscript called the Text of Rechter, which in the days of King Henry the first was composed by Eynulfus Bishop of that City, under this Title, These are the Decrees or Judgments which King Ethelbert constituted in the life time of Saint Augustin. Here I will set down onely such Laws as regard the Church, and which Saint Beda seems to mention. The which have been brought by Sir H. Spelman into the first Tome of English Councils, and expressed both in the Saxon and Latin tongues. The sense of them here follows:

1. Whosoever shall unjustly take away any thing belonging to God and the Church, shall make satisfaction by a twelve-fold restitution. If such things belong to a Bishop, he shall restore eleven fold: If to a Priest, nine fold: If to a Deacon, six fold: If to an inferior Clerk, three fold. If the peace of the Church shall be violated by any one, let satisfaction be made by paying double: and the like for disturbing the peace of a Monk. If when the King shall call an Assembly of his people, and any injury shall be offered them, the Offender shall restore double, and moreover pay to the King fifty shillings (Solidos), if when the King shall be entertained in any house, any damage shall be done there, let it be recompensed double, &c.

2. Besides these (saith the same Sir H. Spelman in his Annotations to these

Decrees) there follow many other Laws pertaining to honesty of life and correction of manners: but these are all which regard the Church. The precise time when these Decrees were published does not appear: but as the Title declares, they were made whilst Saint Augustin was alive, and at the care of the Church manifest, they were published after King Ethelbert's conversion.

## XXVI. CHAP.

1. *S. Augustin ordains S. Laurence his Successor.*2. *3. &c. His Bull confirming the Monastery of Canterbury: suspected.*

**T**HERE is among our Historians great variety of judgments touching the number of years spent by Saint Augustin in Britanny, and in what year he dyed. Those who place his death in the third year of this Century, as John Dow, or in the fourth, as Baronius endeavours to collect from Saint Beda, doe too much hasten his end: For the Charters of King Ethelbert before mentioned declare that he was alive in the fifth year. On the other side those prolong his life too much who affirm that he dyed not till the year of Grace six hundred and fifteen, as some Authors quoted by F. Knyer in his *Apologia*, or thirteen, as Sir Henry Savill in his *Chronological Faits*: or twelve, as Malmshamensis; or eleven, as Polydore Virgil: For Pope Boniface in his Letters dated six hundred and ten does suppose him dead. Therefore in such variety of opinions Sigebert and Mathew of Westminster most probably place his death in the year of Grace six hundred and eight.

1. A little before his death Saint Augustin consecrated Laurence a Bishop, designing him his Successor in the Archbishopship: Which he did after the example of many former holy Bishops, who upon their view of death approaching, relinquishing the care of others, attended devoutly to the contemplation of that one necessary thing. This same passage is thus related by Saint Beda: Laurence succeeded Saint Augustin, having been ordained Bishop by him whilst he was yet alive, and of an apprehension least after his death the state of the Church as yet tender, being destitute of a Pastor though but for a moment, should begin to falter. And herein he followed the Example of the Prime Pastor, of Gods Church, namely Saint Peter Prince of the Apostles, who having founded the Church

## XXVI. C.

A.D. 608.

A.D. 608.



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of Christ at Rome, is reported to have made Saint Clement his Coadjutor in preaching the Gospel, and consecrated him his Successor.

Ap. Spelm. tom. 1. Concil. 7. 125.

3. The last publick Act attributed to Saint Augustin was the Confirming by a solemn Bull all the Rights and Privileges of his Beloved Monastery of Saint Peter and Saint Paul, exempting it from all Episcopal Jurisdiction, from all tribute, servitude, &c. Prohibiting all Bishops to lay Masses, exercise Ordinations or Consecrations, &c. as by their own authority or Jurisdiction in that place, deputed for the Treasury of Saints and burying place of succeeding Arch-bishops and Princes: And assigning the Election of Abbots to the free Suffrages of the Monks, &c. All which Privileges he confirmed with a denunciation of eternall damnation to transgressors of them by the authority of Saint Peter and his Vicar the Bishop of Rome, Saint Gregory. This Bull was published in the presence and with the approbation of King Ethelbert, his Son Eadwald, all the Nobility of the Kingdom, his Successor Laurence, Melitus Bishop of London, Justus Bishop of Rochester, and Peter the Abbot and Monks of the same Monastery.

ibid.

4. To which Bull there was appended a Seal of Lead. Neither is it a wonder, saith the Transcriber of the said Bull, that Saint Augustin being a Roman, an Apostle of the English Nation and a Legat of the Apostolick See, indued with a plenary Authority to erect Bishopricks and consecrate Bishops, all which were to be subject to him, should have the power and right to make use of a leaden Seal: Though for the space of five hundred years the like privilege was not afterward granted to any of our Bishops.

5. Notwithstanding Sir H. Spelman not unreasonably suspects this not to be a genuine Bull, because the fabrick of the Seal expresses not so great antiquity; and the Sculpture of it more elegant then suited with that age; likewise the Image of our Saviour and the form of a Church engraved in it, resembles the exactness almost of these later times: Moreover the Letters of the Inscription are such as were used in far later ages, about the reign of King Henry the first and King Richard the first. And lastly the Seal is appended to the Bull not after the Roman fashion, with a Chord of silk, but with a Skrole of parchment after the Norman custom. To these we may add, that by mentioning in the same Writing together both Laurence his Successor and Peter the Abbot, who was drowned above a year before that designation of a Successor, the order of times is manifestly confounded, and the authority of the Bull prejudiced.

nifestly confounded, and the authority of the Bull prejudiced.

6. However that most of these Privileges were even from the beginning conferred on that Monastery, yea by Saint Augustin himself in vertue of a delegated authority from the See Apostolick, though the simplicity of that age did not need such Legall Instruments and formall clauses, the constant Tradition of that age doth justify. Which Privileges in succeeding times were frequently ratified by following Popes and Princes.

XXVII. CHAP.

XXVII. C.

2. The Death of our Apostle, S. Augustin.

THE same year of our Lord, six hundred and eighty, saith Marlow of Westminster, Saint Augustin the first Archbishop of Canterbury ended his life on the seventh day before the Calends of June. The same is more expressly related by Saint Beda. Our Holy Father Augustin, beloved of God, dyed, and his Body was committed to Sepulture abroad, near the said Church of the Blessed Apostles Peter and Paul, because as yet it was neither finished nor dedicated. But shortly after when it had been dedicated, the Sacred Body was brought into the Church, and decently buried in the Northern Porch. In which place the Bodies of all succeeding Arch-bishops hitherto were likewise buried, except only two, namely Theodore and Berthwald: Whose Bodies were layd within the Church itself, by reason the foresaid Porch could receive no more.

Westm. hie.

Beda. 3.

2. In all Martyrologes the same day, to wit, the seventh before the Calends of June is deputed for celebrating his Memory: In the Roman Martyrologe we read thus: At Canterbury in England is this day commemorated Saint Augustin Bishop of that City: who together with many others was sent into Britanny, and preached the Gospel of Christ to the English Nation: Where being glorified for his vertues and Miracles, he reposed in our Lord.

Martyr. Rom. 16. Maij.

3. The certainty of Miracles wrought by him hath been sufficiently established before in this History. We will here only add a compendious draught of his Gifts consecrated by this Island to Posterity in an Inscription on his Tomb: Of which Saint Beda thus Writes. There was inscribed in the Sepulcher of Saint Augustin this Epitaph: Here rests Dom Augustin first Archbishop of Canterbury, who heretofore was distressed hither by Blessed Gregory Bishop of the



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Church of Rome, and being supported by God with the operation of Miracles; converted both King Ethelbert and his Nation from the Worship of Idols to the Faith of Christ: and having finished the dayes of his Office in peace dyed on the seventh day before the Calends of June, in the time of the reign of the same King.

He was (saith the Author of his Life in Capgrave) tall in stature, inasmuch as he exceeded the ordinary height of men by the head: He was in his countenance amiable and reverently grave: Of the signs and virtues

which he wrought among the people; no man can recount the number, they were so many. He travelled always on foot: and oft without shoes: thus he passed through all Provinces of this Island: By reason of his frequent kneeling he had his knees covered with a thick hard skin; &c. And yet one of his pretended Successors; after he had related all this; affords him the Character of a soft; nice or effeminate man. The great Veneration in which he was held by our succeeding Princes, &c. I will declare in due place.

A. D. 608.

Antiq. Brit.  
p. 49.



[illegible]





# THE FOURTEENTH BOOK OF THE CHVRCH-HISTORY OF BRITTANY.

## I. CHAPTER.

1. S. Lawrence his Gifts.

2. J. St. His Letter to the Scottish Clergy.

**S**aint Lawrence (saith S. Bede) being floured in the Antichristian Church did strenuously endeavour to convert the Church of Christ in Britanny, whose foundations had been so carefully laid, and by his daily exhortations and examples of piety he sought to exalt it to its perfect height.

His study did his special care extend only to the new Congregation of Christians, collected among the English Saxons, but likewise to the ancient Britan Christians, moreover to the Scots in Britanny and such as inhabited the neighbouring Isle of Ireland. For knowing well that the life and Profession our only of the Scots shined, but of the Britains also in this Island derived from the Rule established in the Catholick Church, principally in as much as they observed not the Paschal solemnity in its due time, but, as hath been said, they kept the Sunday reckoning from the fourteenth day of the Moon to the one and twentieth (including the day of the Jewish Pasch in their Circle: ) wherefore he, with his fellow Bishops, wrote an Exhortatory Epistle to them, beseeching them to hold the Feast of peace

and Catholick Observance with the Catholick Church spread over the whole earth.

3. The speciall cause moving them to write the said Letter is thus related by the Centuriators of Magdeburg, The Scots sent Daganus their Legat to Laurence to commune with him about Ecclesiasticall affairs and differences. But he was so averse both from Laurence and the rest who depended on the Pope, that he refused to eat at the same Table, or to sleep in the same house with them.

4. What ever was the cause of this Scottish Abbots scrupulous uncharitableness, Saint Lawrence and the other Bishops were forced to write this Epistle, To our Lords the Bishops our most dear Brethren, and to the Abbots through all Scotland, Health. The See Apostolick having directed us to preach the Gospel to Pagans in these Western parts, as it has usually done through the whole earth, as soon as we were arrived in this Isle of Britanny, we with great reverence were ready to expresse all respect and charity to the Britains and Scots, beleiving then their practises to have been conformable to the Universall Church. And after we perceived the Britains to swerve therefrom, yet we thought the Scots were better disposed. But we now perceive that the Scots also, we mean Daganus a Bishop sent by them into this Island, and Columban an Abbot who is gone into France, doe in their conversation and practises differ nothing from the Britains. For the said Daganus who

Magdeb. Cent.  
liv. 7. f. 518.

sed. lib.

came



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came to us, would not so much as eat with us, nor sleep in the same lodging. Thus far S. Bede recites this Epistle, the remainder of it being lost.

Moxl. tunc  
6 f. 714.

5. This Dagann was not, as the Generators, from Dale, affirm, a British Monk, taken out of the Monastery of Bangor in Wales to be a Scottish Bishop, but an Irish Monk of the Monastery of Bangor in Ulster and thence made a Bishop in Ireland for by the tenor of this Letter he was sent from beyond sea into Brittany. Yet was he not the same Abbot Dagann, who ten years before this went to Rome to S. Gregory (as we read in Bishop Fisher) and shewd him the Rule which S. Melua (otherwise called S. Lugid) wrote and ordained for his Monks: Which having read, S. Gregory said publicly, The Holy man who wrote this Rule has planted a hedge about his family, which reaches up to heaven. For besides that he is called an Abbot onely, if he had so much respect to Rome, he would not have been so averse from these Roman Missioners.

Ff. in Pri-  
mud. f. 910.

and. ab sup.

6. At the same time S. Laurence with the same his Fellow-Bishops (saith S. Bede) wrote letters also to the British Priests, (Sacerdotes) becoming their Episcopal gravity and reverence: by which they endeavoured to settle them in Catholic Unity. Hereby we may observe that the British Clergy were not broken out into a formed Schism, as Romanists suspect, and others who make mention of an Interdict imposed by S. Gregory on the publick Schooles in Britain, of which no ground can be found in our ancient Writers. But why this Letter should be written to the British Priests, and not their Bishops, it does not appear.

7. The same Saint Bede discoursing of the pious industry of our Holy Bishop in promoting Unity, thus concludes; How much good he wrought by these his endeavours and labours, the present times declare. By which expression he implies, that the ceasing of those Controversies, which in S. Bede's time were quite silenced, was much to be imputed to the care and industry of S. Laurence. For we shall see him shortly not contenting himself with writing letters, but undertaking a voyage into Ireland, &c. to promote Ecclesiastical Unity, and that with good success.



## II. CHAP.

2. Of S. Mellitus his journey to Rome touching Monks, that they might have a power of Elections: And to know whether they might be employed in Pastoral Functions, &c.

1. Here is extant in Sir Henry Spelman the Copy of a third Charter of King Ethelbert, by which he gave to the Monastery of S. Peter and S. Paul a village named Sturiga, otherwise Cithes, together with many other precious Gifts, all which he offered for the redemption of his soule, and out of hope of eternall retribution. Adding, that in the same Church he provided a place of buriall for himself and Successors, hoping that he should be laied from the chains of his sin, and transferred into the gate of eternall happiness by the Prince of the Apostles, to whom our Lord delivered the Keyes of Heaven giving him the power of binding and loosing, &c. Which Charter is dated the year six hundred and ten, which was the fiftieth year of the said King's reign.

2. At the same time (saith S. Bede) Mellitus Bishop of London went to Rome, there to treat with Pope Boniface about affairs nearly concerning the English Church. Being arrived, the Pope assembled a Synod of the Bishops of Italy with an intention to make ordinances concerning the life and secure quietnes of Monks. In which Synod Mellitus sat among the Italian Bishops, and by his authority published and confirmed the Decrees regularly ordained, which at his return into Britanny he caried with him, that they might be observed there. The same Pope likewise wrote Epistles to the Holy Arch-Bishop Laurence, and to the Clergy, as also to King Ethelbert and the English Nation. This Synod was celebrated in the eighth year of the Empire of Phocas, and the thirtieth Indiction.

3. In this Narration we have insinuated the principall Motive of Mellitus his journey to Rome, which was to provide for the life and quiet of Monks: Which will more manifestly appear by Pope Boniface his Letters to the King and Arch-Bishop, but especially by a Decree of the said Pope.

There were two speciall Points concerning Monastick Institution, the clearing of which did much concern the present State of the English Church: the first was a care to make them immortall by a succession, by permitting the present Monks to chuse and assume into the same Profession such among the Britanni, as they found well disposed thereto. This permission and power King Ethelbert by Mellitus desired to be confirmed by the Pope, which he easily obtained, as appears by Boniface his answer extant in a Letter of Pope Gelasius many ages after

written



A.D. 610.

p. 100.  
1. 2000.

written to S. Lanfranc Arch-bishop of Canter-  
bury, in which we read this passage extracted  
out of it, That which thou, O glorious Son,  
hast desired of the Apostolick See by our Fellow-  
bishop Melitus we willingly grant and by our  
Apostolick authority decree, namely that your  
Royal benignity may appoint an habitation of  
Monks living regularly, and that the present  
Monks who were the Preachers of Salvation to  
you may associate to themselves a congregation of  
Monks and adorn them with holy Instructors in the  
Monastery which your Holy Doctor Augustin  
the Disciple of Gregory of Blessed Memory did  
consecrate in the City of Canterbury to the Name  
of our Holy Saviour, in which at present our be-  
loved Brother Laurence is Prelat. This our pre-  
sent Decree, if any of your Successors Kings or  
Bishops, &c. shall attempt to make void, let him  
be subject to Anathema, &c. This part of Pope  
Bonifacius his Letter is recited out of Pope  
Alexanders by Radmer the Monk: and the  
entire Letter is extant in the Annals of Pe-  
terburgh.

5. The other Point seems to have been tou-  
ching the employing of Monks in the Office  
of preaching, administering Sacraments and  
other Pastoral Duties, which some thought  
improper for Monks who are obliged to So-  
litude. But this Controversy had been before  
decided by S. Gregory in his employing onely  
Monks in the English Mission, and was con-  
firmed by Pope Boniface the fourth in a So-  
lemn Decree, by which he declares from  
the Examples of S. Martin, S. Gregory, and the  
late S. Augustine that the power of binding and  
loosing may worthily be administered by Monks:  
Nemo, saith he, did S. Benedict the glorious  
Instructor of Monks in his Rule forbid this: but  
only commanded them to abstain from secular af-  
fairs. Which last Clause strongly proves  
against Novitism, that S. Augustine, Saint Lau-  
rence, S. Mellitus, S. Justus and the rest, yea  
S. Gregory also were Disciples of S. Benedict  
and subject to his Rule. The Summe of this  
Decree is refer'd into the Canon Law by Gra-  
tius, Cap. Iune nonnulli. 16. q. 1. And other  
authorities added, fro whence he concludes  
thus, By all these authorities it is clearly de-  
monstrated, that Monks may lawfully give Pen-  
ances, baptise and administer other Priestly Of-  
fices.

Malmesbury  
P. 117.

6. If the Acts of this Roman Synod had not  
been lost, we should no doubt have read  
their judgment touching the Consecration of  
the Church of Westminster, performed, as hath  
been declared, by S. Peter himself. But the  
result of it appears by what William of Malm-  
sbury writes: It is believed, saith he, that the  
Mystery of its Consecration was never repeated,  
which was shew'd to have been perfected by so  
many Candles lighted in the Church, Crosses  
made, Holy Water sprinkled, and marks of Sa-  
cred Oyle in the due places. Human diligence  
therefore gave place to an Office divinely admini-  
stered prophetically declaring how illustrious that  
Church and Monastery would prove, in which

the Apostle himself exercised the Pontifical  
Office.

A.D. 611.

## III. CHAP.

III. CHAP

1. Of Saint Golven a Bishop in Lesser  
Brittany.
2. Of S. Baldred, or S. Balter.
3. S. Mellitus his return from Rome.
4. Ceolulf King of the West-Saxons dying,  
Kingils succeeds.

1. THE same year dyed S. Golwin Bishop  
of Leon in Lesser Brittany, who in our  
Martyrologe is sayd to have been an English-  
man: But whether thereby he meant a Brit-  
tain I cannot define. In the Gallican Marty-  
rologe his Commemoration is thus expressed:  
On the first of July at Leon in Armenia under  
the Arch-bishoprick of Tours is celebrated the  
Memory of the Deposition (or death) of S. Golven  
Bishop and Confessor; who succeeding S. Paul  
weaned the Church committed to him from its  
childish nourishment, and strengthened it with  
the solid meat of holy Teaching, illustrated it with  
the lights of pious conversation, and advanced it  
to the perfect form of vertue. So rendering him-  
self gracious to our Lord by his care to adorn his  
Spouse, he in white robes ascended to the Marriage  
of the Lamb, celebrated in the Heavenly Je-  
rusalem. The Holy Bishop dyed at Rennes, and  
was buried in the Monastery of S. Melanion.

A. D. 610.

Marty. Gall.  
1. Julij.

2. But the Originall of S. Balred is more  
assured, a holy man born in the Northern  
parts of Brittany, who dyed this year, and  
his Memory is celebrated in our Martyrologe  
on the twenty ninth of March. Where it is  
sayd that he was wonderfully buried in three  
places, being three Towns, Aldham, Tinnisham  
and Prefton, contended for his Body. Probably  
this is the same who by our Historians, Ma-  
thew of Westminster & Hoveden, is called S. Bal-  
ter, whose Church having been impiously  
layd wast by Analef the Dane, he was shortly  
after punished for his sacrilege by a mis-  
erable death.

Marty. Angl.  
29. Mart.

3. The year following by the return of  
S. Mellitus, and the Decrees of Pope Boniface  
and the Roman Synod peace was restored and  
confirmed to the English Church, and quiet-  
ness to Monasteries.

A. D. 611.

4. In the year of Grace six hundred and  
twelve Ceolulf King of the West-Saxons, after  
a reign of fourteen years, dyed. He had spent  
all his life in war, saith William of Malm-  
sbury, and never allow'd himself any rest, but  
was always employed either with defending or  
enlarging his Provinces. Two Princes succeeded  
together in his Throne, both of them valiant,  
and both contending with one another in all of-  
fices of kindness and friendship: their names were  
Cinegilus and Quincelmus. And for their con-

A. D. 612.  
Malmesbury, de  
Reg. Angl. c. 2.

cord,



A.D. 613.

Card, unusual among Kings, they were a miracle to their own times, and an example for succeeding. Many wars they managed so, as it was doubtful whether they shew'd therein greater courage or moderation. Sometimes they fought against the Britains, sometimes against Penda King of the Mercians, a Prince exercised in all the sleights of war. This Quicelmus is by some Writers said to have been the Brother of Cingislaw, but others more probably say he was his Son, and assum'd into a participation of his Throne.

IV. CH.

## IV. CHAP.

1. 2. *Of Ethelfrid King of the Northumbers kills above twelve hundred British Monks.*

7. 8. *S. Augustin unjustly accused of this slaughter by Protestants: and defended. v. Priests horrible calumnies.*

A.D. 613.

**T**HE year of our Lord six hundred and thirteen was blackned by a greivous calamity hapning to the Britains, and among them principally to those who least deserved it, the Religious Monks of the famous Monastery of Bangor. Which calamity was brought upon them by the barbarous King of the Northumbers, Ethelfrid, who well deserved the surname given him of (ferus) cruel or Savage. His Character we have already deliver'd from Malmesburienſis, and how he broke the power of Eden King of the Scots. The present story is related by *Saint Bede* in the manner following:

Bede. l. i. c. 2.

1. The most powerfull King of the Angles Ethelfridus having gathered a mighty army made a terrible slaughter of the perfidious Nation of the Britains at the City of the Legion, in the English tongue call'd *Legacester*, but more rightly in the British *Cair-Legion* (Chester) When he was ready to begin the battell, he saw their Priests who were met to pray to God for their army, standing a part from it in a place of greater safety. Whereupon he ask'd, who those men were, and for what design they were assembled in that place? Now most of them were of the Monastery of Bangor, in which the Number of Monks was so great, that being divided into seven companies, each under a particular President, every company consisted of no fewer then three hundred: and all lived by their labour. Now the greatest part of them were met together in this Army to pray for it, where they likewise celebrated a Fast three days together: and a certain Captain call'd *Bruchmal* was appointed with convenient forces to protect them from the swords of their barbarous Enemies, whilst they should be intent on their Prayers.

2. King Ethelfrid therefore having understood the cause why those Monks were come together, he

said, if it then be so that they cry unto their God against us, they doe truly fight against us, though they wear no arms, since they persecute us with their imprecations. Thereupon he gave command to set upon them first: which was perform'd: and after their slaughter, he destroy'd all the other forces of the perfidious Britains, though with a considerable losse to his own Army.

4. The report is, that of those Monks which came to pray, there were slain no fewer then twelve hundred, and that fifty onely escaped by flight. For *Bruchmal* at the first charge of the Enemy, fled with all his soldiers, so leaving those, whom he ought to have defended, naked and unarmed to the swords of the barbarous Saxons. And thus was fulfill'd the Prophecy of the Holy Bishop *Saint Augustin*, though himself a long time before was gone to heaven. That for their perfidious refusal of his counsel and offer of eternal salvation, they should see a Divine revenge by their temporal destruction.

5. This cruelty of the Pagan King was notwithstanding presently after iustly punish'd, for *Nicholas Trivet* a French Chronologist, from I know not what Records writes, How Ethelfrid after this combat marching forwards toward Bangor was met by three British Princes, *Blodric Duke of Cornwall*, *Margaduc Prince of Southwales* (Demetiz) and *Cadwan Duke of Northwales* (Venedotiz) who fought with him, and kill'd of his army ten thousand and sixty men. Upon which victory Cadwan was by seynt consens made King, who pursu'd Ethelfrid to the River of Humber. But when Ethelfrid return'd with his own and other Saxon auxiliary forces, a composition was made between them by friends, on these conditions: That Cadwan should enjoy the Provinces towards Wales on the south of Humber, and Ethelfrid all on the North side.

6. This is the true Narration concerning the slaughter, wee may call it Martyrdom, of the twelve hundred innocent Monks of Bangor, attested generally by the consent of all our ancient Historians. Onely *Sigebert* affirms this calamity to have befall the Scottish Monks (so he misnames them) in the war between *Edilfrid* and *Eden*, which he refers to the year of Grace six hundred and fifteen: which was seven years after the death of *Saint Augustin*. But true Chronology confirmed by our best Writers place this massacre two years before: and thus (saith *S. Fisher*) doe the *Annals of Wales* refer to the year of Christ six hundred and thirteen the war of *Kartlogan*, where the Saints were kill'd, by the Saxons intending those Monks of Bangor.

7. Which consent of Historians evidently disproves the blasphemous calumnies by some Protestant Writers, *B. Parker*, *B. Jewel* and *S. Godwin* cast on the memory of our glorious Apostle *Saint Augustin*, to whom they impure this horrible Massacre, as if by his instigation that Pagan King had by this cruelty revenged their refusal to

submit

A.D. 613.

N. Trivet.  
Chron.Ighon.  
Ann. ad  
A. D. 613.7<sup>th</sup> Jet. Ind.  
Chron. ad  
A. D. 613.Anghel.  
Brit. f. 14.  
Apolog. pag.  
1. p. 11.  
Coring. de  
Convers.  
Brit. c. 4.



K. KIRK-  
GILL.

A. D. 613.

U. B.

K. KIRK-  
GILL.

A. D. 613.  
W. Pinn.

Brown.  
Fuller. Eccl.  
Hist. l. 3.

submit to his Metropolitick authority : Whereas by the ioynt testimony of our Historians, and the expresse words of *Saint Beda* *Saint Augustin* was dead long before, to wit, five years, at least.

8. But they reply that those words of *Saint Beda* (*quoniam ipse iam multo ante rem-  
pore, ad celestia regna sublatus*) that is, though *Saint Augustin* himself a good while before this, was translated to Heaven, included in a Parenthesis, were added by Papists to save *Saint Augustin*'s honour, and are not found in the Saxon Translation of *Saint Beda* made by *King Alfred*. True it is, that in the Latin and Saxon Edition published by *Abraham Whelock* in the year 1643. those words appear not in the Saxon Copy : But the publisher, though a Protestant, ingeniously confesses that not only in all impressions of *Saint Beda's History*, some of which saw the light before any Protestants were, but in all ancient Manuscripts extant in the Libraries of Cambridge that Clause of *S. Beda* was extant, and never included in a Parenthesis, but only distinguished by Comma's.

7. Surely if we will iudge of *Saint Augustin* by the Spirit of his Father and Master *Saint Gregory*, we would not suspect him of so horribly murderous a disposition. For *Saint Gregory*, though Rome and all Italy had been many years infested and wasted by the Lombards, yet was so fearfull of being in any measure accessory to blood, that he durst not concur to the death of any one of their Princes, though he was assured thereby to free the whole country from their Tyranny. And *S. Augustin* himself, as hath been shewed, taught *King Ethelbert* a quite contrary Lesson, That in the cause of Religion, no violence or compulsion ought to be used.

8. If any credit may be given to *Ancient*, and till this age never questioned Tradition, *Saint Augustin* was a man of eminent piety, of admirable zeale for the rooting out Pagan Idolatry and planting the Gospel in this Island : And even Protestants themselves acknowledge that Almighty God gave testimony to his Tracking by many great miracles. If he had been guilty of some defects, Christian Charity requites us either not to mention them, or to let a thousand great obligations we have to his Memory preponderate them : But upon meer ungrounded suspitions disproved by the current of story, to charge with crimes execrable to Heavens a person, in the judgment of the whole Church for almost a thousand years, now reigning with Christ in glory, is certainly a presumption of which God, with whom the death of his Saints is precious, will one day require a severe account.

9. Yet of late this poysonous humour of calumniating Gods Saints is become the principall Character of the New reformed Gospel. I will adde one example more of a calumniation, at least parallel to these : witt,

*Mr William Pryn* alate signatized Presbyterian, who in his not long since published Censure of Arch-bishop Whigge charges *Saint Anselm* that he induced *Sir Walter Tirrel* to murder *King William Rufus*. Now by the consent of all our Historians *Tirrel* himself was no murderer, for it was by the unhappy casuall glancing of an arrow that the King was slain. However it hapned, yet certain it is that at that time *Saint Anselm* was an exild person in France : and whereas at that Kings burial many Noble men wept, but few mourned for his death, yet faith a late Protestant Historian, of all mourners *Anselm* exprest most cordial sorrow at the news. That blasphemous tongue therefore must expect that such envenomed darts as these, shot against heaven it self, will, if he repent not, one day descend upon his own head, and the wounds made by them never be cured. But alas, what Repentance can be expected in such a person who is inveteratū diuturn malorum, when wee see in his decrepite age his rancorous tongue against innocent Catholics yet more violently sett on fire of hell, so far as to sollicite a generall Massacre of them by publishing himself, and tempting others to damne their soules also by publishing through the whole kingdom that in the last fatal calamity by fire hapning to London they were the onely incendiaries. This he did, though himself at the same time confessed that not the least proof could be produced against them. But, laid be, it concerns us that this report should be beleived. Complaints of this most execrable attempt were made, and severall Oathes to confirm this were offered. But in vain. However, surely there is a reward for the innocent oppressed : And, what soever *Mr Pryn* may think, doubtles there is a God who iudges the world. Let him therefore remember what the spirit of God sayes, (*Quid detur tibi, aut quid apparatur tibi, ad linguam dolosam? Sagitta potentis acuta, cum carbonibus desolatorum.*) that is, What must be given to thee, and what must be assigned to thee for thy portion, O deceitfull Tongue : Sharp darts cast by an Almighty arme, with devouring coales (of juniper.)

10. With as good reason therefore *Anselm* may be accused of the slaughter of these British Monks, as *S. Columban* a Holy Irish Monk in France might be charged with the most horrible death of *Queen Brunehild* hapning at this very time, for he also by the Spirit of Prophecy forewarn'd her of it. And so far may we esteem the ancient Prophets guilty of the calamities befalling many Princes and States, which by Divine Inspiration they foretold.

11. To all this wee may adde, that there was no such freindly correspondence between the Kings of Kent and the Northumbrians, as that this latter should be employed by the former as an instrument of his unworthy revenge. On the contrary wee read that *Ethelfrid* bore so mortall a hatred to all Christians,

5 f that



A.D. 613.

that he denounced to the Kings of Kent and Essex, that he would be no less an enemy to them, because they had forsaken the Infidelity of their Fathers, than he was to the Britains and Saxons. And to conclude, according to the plain Narration of S. Bede, the Pagan King Ethelbert came with no design against the British Monks, but their slaughter was caused by occasion of his seeing them on a hill together, and being told that they were assembled there to pray to God against him. So that the Pagan Author himself of the slaughter absolves both King Ethelbert and S. Augustin, unjustly condemned by partial and ungratefull Christians.

V. CHAP.

## V. CHAP.

1. King Ethelbert the West Saxon King overcomes the Britains.
2. 3 The death of Sebert King of the East-Saxons: His Successors.

A. D. 614.  
Florent. lib.  
Samsingd.  
L. 3.

IN the year of Christ six hundred and fourteen King Ethelbert King of the West-Saxons after he had reigned three years assumed his Son (others say, his Brother) Quicelmus a companion in his Throne: And presently after they both fought a battell against the Britains at Brandune (Bindon) in Dorsetshire: But at the first onset the Britains affrighted with their large swords and long bucklers were quickly put to flight, without any considerable losse on the Saxons side: who upon a survey found the bodies of two thousand and six hundred Britains slaine. These large swords, called by Huntingdon Secures, and by Wicthind, large knives, were in the Saxon tongue called Sars, from whence that Nation is said to have received its name.

A.D. 615.

2. The year following according to Walsingham's account dyed the vertuous and devout Sebert King of the Trinobantes, or East-Saxons, and with great and general mourning was buried in the Church of Westminster built by himself, which in succeeding times was magnificently enlarged and adorned, and made the common Sepulcher of our Kings.

Walsingham, in  
Edw. 3. f. 93.

3. How acceptable to God was the Sanctity and merits of this good King appeared by a lasting Miracle: For in the days of King Edward the first of the Norman Race, the Monks of Westminster having a resolution to translate his Body from the Old Church to the New, assen as with great devotion they had opened his Sepulcher they found his right hand to the middle of his arm entire in flesh, skin, nayles and bones compacted. This was seven hundred years after he had been there buried. Thus writeth Walsingham. In his place succeeded his three sons Seerd, Edward and Sigebert, joynd equally in the Government: but much degenerating from their fathers piety.

## VI. CHAP.

VI. CHAP.

1. 2. 3. The death of King Ethelbert: and of the Holy Bishop Leobard.
4. 5. The Sanctity of King Ethelbert acknowledged.
6. 7. His Children.

A.D. 616.

Bull. 1. 2. 3.

M. lib.  
Mansingd.  
Rum. 24. fol.M. lib.  
Post. 1. 1.  
f. 96.Ap. Capem  
in vi. 1. 2.  
theibet.

PRESENTLY after, if it was indeed after, dyed also Ethelbert, glorious in piety and merits; the first Protector of the rising Christian Church of the Saxons. His death befell in the fifty sixth year of his reign, and the one and twentieth after he had embraced the Christian Faith. He was the third King of the English Nation whose Empire extended over all the Provinces Southward from the River Humber, saith S. Bede; adding that he was the first of those who went to heaven. (By which clause is implied that he dyed before King Sebert. However certain it is, that a very small space of time intervied between both their deaths.) He was buried in the porch of Saint Martin within the Church of the blessed Apostles Peter and Paul: where likewise the Body of his devout Queen Bertha (or Aldiberga) was layd. And his memory is consecrated both in ours and the Roman Martyrologe, on the sixth of the Calends of March.

2. King Ethelbert had also another blessed companion in the place of his Sepulture, to wit, S. Leobard the Holy B. of Sens, who came with Queen Aldiberga out of France into Britanny. Concerning whom William of Malmesbury thus writes, An ancient Author called Gosselin celebrates the miracles of Saint Leobard who accompanied Queen Bertha into this Island, particularly his readiness to afford rain in times of drought, when his intercession is demanded: a pleasant example whereof was shewd about the same Writers time. For there having been a terrible fiery drought about the height of Summer, the Sacred Body of the Saint was solemnly carried in Procession with Litanies. But no rain succeeding thereupon, the Cantor at his return with the Body with some indignation addressed his speech to the Holy Bishop, saying, Dost thou not see how great the tribulation of the whole country is by reason of this drought, and yet thou art negligent in succouring us? These words of a seeming reproach were no sooner uttered, but presently there fell such abundance of rain, that the most greedy desires were satisfied.

3. The virtues of King Ethelbert are comprised by the Author of his Life in these words: This blessed King though his power extended as far as Humber, yet in his conversation he shewd himself as perfectly one of Christ's beggars, as if he had possessed nothing. It was a blessed sight to see this glorious King humbly serving the poor: to see him who terrified Kings, to stand in fear



K. KING  
GLIS.

# under the Saxon Heptarchy. XIV. Book. 323

K. KING  
GLIS.

A. D. 616.

of Gods Precepts, and to shew an humble respect to the means Ministers of the Church. How brightly he shone in representing vice, exalting virtue, fulfilling the Divine precepts and in all works of piety is so much more clearly to be read in Gods heavenly Book, as human Writers have been negligent in expounding, &c. Antiquity and the favourable authority of former Saints is an irrefragable Witness of his Sanctity, since from the beginning his solemnity has been celebrated by Gods Saints.

of Oshwin  
not a Dun  
Jan.

Among which Saints devoted to this Holy Kings memory S. Dunstan was one, who on a certain night watching in devotion at the sepulchre of this King, of S. Augustin and other Holy Bishops his Successors, heard on a sudden voices of certain persons singing this Antiphona of the Ecclesiastical Office (Gaudet in coelis anima Sanctorum, qui &c.) The souls of these Saints who have followed our Lords steps do not reside in heaven, &c. Whereat being astonish'd, he approach'd to the door and looking through the cloys (for it was lock'd) he saw the whole Oratory shining with a wonderful light, and a quire of persons in white robes melodiously and joyfully singing that Antiphone, such honour is due to holy Kings and Prelats, &c. This we read related by Osborn an ancient Compiler of the Life of Saint Dunstan. In which Narration, though Saint Ethelbert be not named, yet without question he reposing there, was principally intended.

of Oshwin  
not a Dun  
Jan.

1. In proof of his acknowledged sanctity, &c. there were in S. Augustins Church set up daily five candles continually burning, to wit, before the Tomb of S. Augustin, of S. Mildred, of S. Adrian Abbot, before the great Altar, before the Monument of King Ethelbert, and of S. Leithard Bishop, and a sixth in the Grot before the Image of the Blessed Virgin Mary, where S. Dunstan was honoured with many visions of her, as the Author of S. Augustins life testifies. And Polydore Virgil affirms, that even to his days the Sacred body of King Ethelbert was illuminated by many Miracles.

of Oshwin  
not a Dun  
Jan.

2. He left behind only two children by his Queen Adilburga, Eadwald to whom he resign'd the Title of King, after he had earnestly admonish'd him to be carefull in preserving and promoting the Christian Faith: which admonition how he complied with shall be shew'd hereafter; And Eadburga, who was afterwards married to Edwin King of the Northumbers, and of whose Conversion she was a principall instrument. To these two a third is added by Canaan, speed and other Modern Writers, namely the Holy Virgin Edurga, who among Saxon Virgins was the first which undertook the Profession of a devout Maide. This holy Virgin, saith the Author of her life, after she had received sacred Baptism, gave praises to God day and night, fervently begging of him the grace to be esteem'd worthy to enjoy the spiritual rewards of her onely Bride-groom Iesus Christ. She spent her life in serving God with all purity in the Church and

of Oshwin  
not a Dun  
Jan.

of Oshwin  
not a Dun  
Jan.

of Oshwin  
not a Dun  
Jan.

of Oshwin  
not a Dun  
Jan.

Convent where her Niece S. Mildred was Abbess, to whom likewise she succeeded in the government of it.

7. Among the praises of this holy King Ethelbert we will in the last place mention his zeale to convert Redwald King of the East-Angles to the Christian Faith: though the event proved not so happy in him, as it had been in Sebert King of the East-Saxons. Concerning which Redwald S. Beda writes, That in Kent, the Kingdom of Ethelbert, he had been imbued with the Mysteries and Sacraments of Christian Faith: but in vain; for when he returned home he was perverted and depraved from the sincerity of Faith by his Wife and other impious Teachers, so that his latter end was worse then his beginning: for like the old Samaritans he would both serve Christ and his old Pagan Gods together, placing in the same Temple a Holy Altar for the sacrifice of our Lord, and an impure Altar for the Victims of Devils. Which profane Altar Ethelwolf, who lived King of that Province in the dayes of S. Beda, testifies to have remained to his time.

A. D. 617.

Bed. l. xiv. c. 15.

Beut. Chron.  
col. 745.

## VII. CHAP.

1. S. &c. Apostacy of the Kings of Kent, and the East-Saxons.
5. S. Mellitus banished from his See at London.
7. S. &c. Laurentius determining to fly, is chastis'd by S. Peter.
10. The Centurions impudence.

## VII. CHA.

1. Christian Religion seemd to have been so firmly rooted in the two Kingdoms of Kent and the East-Saxons by the piety and zeale of the two late holy Kings, Ethelbert and Sebert, that no danger could reasonably be apprehended of its fayling. But that it might appear that Faith is the free gift of God, his just Providence permitt'd the impiety of their children and successours to endanger the utter ruine of that heavenly Edifice which their Fathers had erected, insomuch as that the Pastours of Gods people were banish'd, their Churches profan'd, and their Profession if not prohibited, at least discountenanced.

A. D. 617.

2. The order and manner of these disorders was as followeth: King Ethelbert had left in Kent his Successour his only Son Eadwald, who though in his Fathers dayes he seemd inclined to Christian Religion, for he was a Witnes and approver of his Fathers Charters by which he bequeathed to the Church of S. Peter and S. Paul severall possessions: Yet after his Fathers death he quickly returned to his vomit. The first step whereof was his unlawfull lust to his Fathers second Wife, whom he more unlawfully and incestuously married. After which crime incompatible with a sincere Christian Profession,



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he publicly renounced Christianity, and again set up Pagan Idols, inviting also and tempting his subjects to follow his Example, which the greatest part of them did. Yet he did not force either *s. Laurence Arch-bishop of Canterbury*, or *s. Justus Bishop of Rochester* to abandon their sees.

3. This unhappy change in Kent was accompanied with a like, or worse change in London, and the rest of the East-Saxons Kingdom. For the three Sons and Successors of *Sebert*, perhaps communicating counsels with *Radwald*, relinquished their former seeming profession of Christianity: an occasion whereof they took from the Holy Bishop *Mellitus* his refusing them the Holy Communion, which they demanded out of a foolish curiosity, or perhaps with an intention to make a quarrel. The particular story is thus related by *s. Bede*:

Bede l. i. c. 5.

4. This storm and perturbation was much increased by the death of *Sebert* (or *Sebert*) King of the East-Saxons, who at his departure out of this life to a better Kingdom in heaven, left heirs of his temporal Kingdom his three Sons *Sigbert*, *Seward* and *Sigebert*, who had remained obstinate in their Heathenish Superstitions; though during his life time they had seemed to inter-mix the exercise thereof. But as soon as he was dead they publicly professed Idolatry, and gave free leave to their subjects to do the same.

5. Now it happened on a certain time that they saw the Holy Bishop *Mellitus* at the celebrating a Masse in the Church give the Holy Eucharist to the people. Whereupon they in a foolish pride said to him, Why dost thou not as well give us that white wafer which thou wast wont heretofore to give to our Father *Saba* (for so they usually called him) and still continue to give the people? His answer to them was: If you will be washed with that saving water with which your Father was purified, you may likewise, as he was, be partakers of this Holy bread. But if you despise the water of life, you must by no means receive the Bread of life. But they replied, We have no intention to enter into that Font, of which we have no need: But however we will have our part of that Bread. When they were thus often and earnestly admonished by him that without a precedent purification by Baptism, it was not lawful to give them part of the most holy Oblation; at last they grew into fury, and told him, If thou refusest to consent to us in a matter so easy as this, thou shalt stay no longer in our Kingdom. Thus they banished him, commanding both him and all that belonged to him to depart out of their Province.

6. *Mellitus* being thus expelled from his See of London, came into Kent, with an intention to demand counsel of *Laurentius* and *Iustus*, what course for him was best in these extremities. And after serious deliberation, it was decreed by common advice among them that their best way was rather to return into Italy their Native country, where they might serve our Lord with free minds, than to remain among such rebelles

and Apostates from their Faith where no good could be done (considering the malice of their Princes.) *Mellitus* therefore and *Iustus* forthwith departed, leaving themselves into France.

7. But *s. Laurence* shewed a little more constancy: he could not so suddenly resolve to desert his flock, though extremely diminished, of which he was the Chief Pastor. Sometimes he would entertain hopes that God would not permit so much labour, so prospered by him, to be lost. But on the other side a sad consideration of the inconsistency of the people, the impiety and unrestrained lusts of the King, and that himself was now left alone without any to counsel or assist him, such thoughts as these peircing deeply into his mind, quickly extinguished his former faint rising hopes, so that he resolved to quit the ingratefull country likewise, and to follow his fellow-Bishops into France. And this resolution he had put in execution, had not our Mercifull Lord by his Chief Apostles prevented it. The manner of which prevention is thus described by *s. Bede*:

Bede l. i. c. 6.

8. When *s. Laurence* was upon the point to follow *Mellitus* and *Iustus* and to desert Britanny, the night before his journey was to begin, he gave order that a couch should be prepared for him in the Church of Saint Peter and *s. Paul*: Whereon when, after many prayers and tears poured forth to God, he had layd him down to rest, and was fallen asleep, there appeared to him the most Blessed Prince of the Apostles, who after many sharp stripes inflicted on him, asked him with an Apostolick severity, Why he would forsake the flock with which he had entrusted him? And to what Pastours care he would commit the sheep of Christ, now encompassed with so many wolves? *But* thou forget, said he, the example I have given thee, who for the good of those Lambs which our Lord, in testimony of his love, recommended to me, suffered from Infidels and enemies of Christ bonds, stripes, prisons, torments, and in conclusion death it self, even the death of the Christ for which I am now crowned with him?

9. The servant of Christ *Laurence*, being encouraged with these stripes and exhortations of the Blessed Apostle, as soon as morning appeared went to the King and laying aside his vestment, shewed him how grievously his body had been torn with whips. The King wondering at it, demanded who durst be so presumptuous to treat so worthy a person so cruelly? But when he was informed that the Bishop had for his salvation and eternal happiness suffered so many torments, he was struck with great fears.

10. We will awhile interrupt the prosecution of *s. Bede's* Narration of the happy effect of this Miracle, in the Kings conversion; to attend the judgment given hereof by some Modern Protestants, especially the Centuriators of *Magdeburg*, whose censure is this, These things were prettily feigned by *Laurence*, to astonish a Pagan King: for none but su-

Magdeburg  
cent. 7. c. 11.

perfection



A.D. 617.

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peritiam fides nulli latere: that he was in ear-  
nest favoured by Peter. Saine Beda then, it seems  
was misinformed; S. Laurence was a cheating  
hyar, and all posterity superstitiously credu-  
lous: yea God himself, who prospered this in-  
vention with the Kings Conversion and the  
restoration of the Christian Faith, in these  
mens judgment stood in need of a lye  
to perfect his own work. Certain it is  
that above eight hundred years since,  
Alcman, a man of admirable learning,  
made use of this argument of S. Laurence his  
being chastised by S. Peter, to encourage a  
then Arch-bishop of Canterbury chased from  
his See: And the same example was after-  
ward applied by Osbern a Monk, and Precent-  
or of Canterbury to S. Anselm declining the  
burden of the same Church. But what proofs  
have those Censurers to disprove Saine Beda's  
Narration? None at all but their bare asser-  
tion. That these lying Miracles were contrived  
to support an Opinion that Saints have power to  
hurt those with whom they are displeased. So  
that it seems in their opinion the reall  
scourging of a man is an act exceeding Gods  
Omnipotence.

3. Edwin living in this Tyrants Court grew  
up an example of all vertues and endow-  
ments: which rendered him agreeable to all,  
but formidable to Ethelfrid. Who yet though  
he hated him, as one who both had right to  
the Kingdom and deserved it, yet he durst  
not lay snares for his life, fearing in case  
such designs should want success, least con-  
sidering the generall compassion and love  
born to Edwin, a party should declare in his  
behalf, and endanger his Crown. Therefore  
imputing to him some feign'd crimes he  
sent him into Exile, hoping that by po-  
verty, want of freinds and discontent he  
would quickly shorten his own life.

4. Before his banishment he had married  
Queenburga the daughter of Carl King of  
the Mercians, who accompanied him in his  
exile, and brought him two sons, Offrid  
and Edfrid: after which she dyed, before  
his restoration. And Edwin fearing the Ty-  
rants trains, was forced to disguise himself,  
and shift from place to place in the habit of  
a peasant: Till at last going into the King-  
dom of the East-Angles, he committed him-  
self to the faith of Redwald King there: in  
whose Court he lived with great splendour,  
being acceptable both to the King and all  
others for his rare endowments: for he di-  
vided his time between reading and Marriall  
Exercises, and in both he so far advanced  
himself, that his fame was spread through  
the whole Island.

5. In the mean time Ethelfrid sought his  
destruction by all the ways he could ima-  
gine, sending spies every where to discov-  
er him, and assassins to murder him. But at  
last hearing that he was so kindly enter-  
tained among the East-angles, he resolved  
either with treasure to buy, or with an ar-  
my to procure his death. He sent therefore  
an Embassadour to Redwald, by whom at  
first he offered great summs of money to pur-  
chase the delivering up of Edwin: But those  
offers being rejected; he next threatned open  
war upon refusal. This threatening terrified  
Redwald, in so much as chusing rather to ex-  
pose the single life of a stranger, then hazzard  
the destruction of his kingdom, he yielded  
to the solicitations of Ethelfrid, promising  
either to deliver him up, or to take order  
for the shortning his life.

6. These Treaties between the two Kings  
were not caried so secretly, but Edwin had  
notice of them: and by the change of King  
Redwalds countenance and gestures began  
to suspect his own danger. Which suspi-  
cion was changed into assurance by an ad-  
vice given him by a freind of Redwalds reso-  
lution. Which freind advised him to secure  
himself by flight, offering himself his com-  
panion and guide therein. But Edwin's answer  
was, That having had so many years expe-  
rience of Redwalds fidelity and generosity,  
he would not be the first to shew a suspicion  
of so base a crime in a King: and that if he

must

VIII. CH.

## VIII. CHAP.

1. Edwin Prince of the Northumbers,  
banished. His dangers.

2. He is comforted by an Angel.

3. His Enemy Ethelfrid, slain.

A.D. 617.

WE must a little longer delay the re-  
lation of the happy effects which  
the visible marks of S. Laurence his stripes  
wrought in the mind of the Pagan King Ead-  
balam (which effects began to be publicly  
seen the year following:) to insert another  
illustrious Example of Gods Goodnes to our  
Nation in exalting to the Throne of the Nor-  
thumbers a Prince called Edwin, by the de-  
struction of that cruel King Ethelfrid, the  
murderer of so many hundred innocent  
Monks of Bangor: Which Edwin not long  
after embracing the Christian Faith, raised  
up a glorious Church in those rude and bar-  
barous Provinces, which were indeed the  
first towards whom S. Gregory intended to  
expresse his Charity, upon the sight of a few  
beautifull young slaves from hence expo-  
sed to sale in the Market at Rome.

A.D. 617.

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must perish, he would chuse to doe it rather by the hand of a freind, then of a declared Enemy. With this resolution he dismissed his freind. This discourse between them for the greater privacy passed in a solitary place, and in the evening when it began to be dark.

7. Edwin being thus left alone in obscurity, had the greater freedom to entertain his melancholick thoughts, which were busied rather how to dye nobly, then how to secure his life, which he conceived impossible. Being taken up with such meditations he on a sudden heard the voyce of one at a little distance, who ask'd him, Why he staid there alone in the dark, when all others were asleep: Edwin nothing imagining who this unknown person was, desired him to be gone. Yet he departed not: but continuing his speech he said, My Son, you have indeed great cause to be grieved, and to stand in fear of Redwald, who is resolved on your ruine. But what reward would you give to him who would restore you without all danger to this Kings fidelity? Edwin answered, that it was beyond his power to make an equall recompence: But said the other, what retribution would you make to him, who should not only doe this, but make you stronger then your enemy, and possessor of his crown, yet and increase your patrimony with the accession of other Kingdomes beside? Hereto Edwin sayd, I can only promise a gratefull mind: for such obligations exceed all possible retribution. When he had said this, the Angel (for that it was an Angel, the successe demonstrated) added these words, But what will you doe for him who will not only make you happy and glorious in this world, but after this life procure for you immortall glory? Will you not at least afford him your attention and submission when he shall propose to you counsells in themselves holy and good for you? This being readily promised by Edwin: Then the Angel layd his hand upon his head, and sayd to him, When you shall hereafter see a mans hand thus layd on your head, and all the things which I have foretold you accomplish'd, then be sure to remember this promise you have made. And having said this, he vanished, leaving Edwin in an uncertainty between hope and feare.

8. Now whilst these discourses passed between Edwin and the unknown Messenger from heaven (which S. Bede, Huntingdon, Florilegus, and severall Protestant Writers doubt not to call a Divine Oracle) the Queen, Wife of Redwald, undertook the patronage of Edwin, representing to her husband his noble qualities, the basenes and infamy which would lye on him, being a King, if for feare he should betray his freind, &c. In a word she so wrought with him that he renounced the promise made to Ethelfrid, embraced Edwin confirming his ancient fidelity, and in revenge of the infamy which the tyrant would have perswaded him to,

he sent first a defiance to Ethelfrid, Laich Florilegus, provoking him to a combat. Wherupon armies were raised on both sides; which met in the Region of the Intes on the Eastern side of the River Idle.

9. Huntingdon gives this Narration of the combat: They fought, saith he, in the Province of the Corstans (Nottinghamshire) in the bounds of the Mercians, on the East of the River Idle, which lost its colour by the abundance of blood shed there. King Ethelfrid wounding and disclaiming that any one should dare to oppose him, with his choicest and most tryed soldiers, with wonderful boldnes, but withall disorderly, rushed among his Enemies, whose army was ranged to the best advantage, and terrible to behold: for they were not only more numerous, but with shining helmets; great grooves of spears and innumerable banners, they march'd orderly in three great bodies. Norwithstanding the King of the Northumbrians hastily rushing, as to an assured prey, among the thickest squadrons, slew Reomer the son of Redwald, sending him and his part of the army before him to Hell: But Redwald nothing affrighted, but rather incensed with this losse, kept his ground invincibly with his two other bodies: Which the Northumbrians being not able to pierce through, Ethelfrid beyond his power striving to enter, was separated a good distance from his own soldiers, and in a short time slain, his body lying upon a heap of enemies slaughtered by him. After which King was dead his whole army fled.

10. This deserved end had the ambition of Ethelfrid, nourish'd with all manner of crimes, after he had reign'd four and twenty years: In whose place succeeded Edwin now rightfull King of the Northumbrians, who was present at this combat, and seems to have given name to a town not far distant called Edwinflow: though others derive that appellation from another root. As for the Sons of Ethelfrid, Oswald and Albo, born to him by Acca the sister of Edwin, they fled privily into Scotland, by which some understand the originall countrey of the Scottish nation, Ireland: Of whose return we shall treat in due place. And thus much of the Divine Oracle was this year fulfill'd: the rest also will be duly accomplish'd in the proper season.





K. KING-  
GILL.

A.D. 618.

IX. CHA.

A.D. 618.

Bell. 2. c. 6.

Ap. 2. c. 6.

Ap. 2. c. 6.

K. KING-  
GILL.

A.D. 619.

X. CHAP.

IX. CHAP.

1. 2. &c. Eadbald King of Kent repents his  
Apostacy.

**W**E will now contemplate the happy  
change which the right hand of our  
Lord made in the heart of Eadbald King of  
Kent upon the sight of the wounds which  
the stripes inflicted on the Body of the Arch-  
bishop S. Laurentius by S. Peter caused. It is  
thus described by S. Bede: When the King heard  
that for his eternal good the Bishop had suffered  
from the Apostle such wounds and torments, he  
was sore affrighted: And renouncing his former  
accursed Idolatry, also repudiating his incestuous  
Wife, he received the Faith of Christ, and was  
baptized. After which he was careful to favour,  
and with his utmost power to promote the affairs of  
the Church.

2. S. Bede had reason to mention his fa-  
vour and liberality to the Church, for there  
is to this day extant a Charter of his dated  
this year, in which after a commemoration  
of the occasion of his Conversion by seeing the  
stripes inflicted on S. Lawrence, he declares  
that for the remedy of the soules of his fa-  
ther, his own and others of his kindred he  
granted for the use of the Monastery of Saint  
Peter and S. Paul a portion of land of thirty  
ploughs in Kent called Northburn: and with-  
all confirmed all the Gifts, Priviledges and  
liberties formerly granted by his Father to  
the same Church, &c.

3. Moreover to testify his care of the  
advancing the Christian Faith in his King-  
dom, he sent (saith Saint Bede) into France,  
from whence he recalled Mellitus and Justus, or-  
daining that they should return to their Churches,  
and freely instruct and govern the flocks  
committed to them. Accordingly they came back  
about a year after their departure: And Jus-  
tus indeed went to his Church at Rochester, for-  
merly committed to him: But the inhabitants  
of London would not receive their Bishop Mellitus,  
for they rather chose to obey their idolatrous  
Priests.

X. CHAP.

1. 2. &c. S. Lawrence his voyage to procure  
Unity with the Irish and Scottish Bishops:  
the good Success of it.

3. His death: Saint Mellitus, his Suc-  
cessor.

**A**fter this S. Lawrence survived no long  
time, for he dyed in the beginning  
of the following year. But the short remain-  
der of his life he spent very profitably for  
Gods Churches. For not contenting himself  
with providing for the spirituall good of his  
own See, he extended his zeale and care  
beyond the limits of the Island. Inasmuch  
as some Authors write that to procure an  
Union and charitable correspondance be-  
tween the Churches of the Saxons, Britains,  
Scotts and Irish, he undertook a painfull  
voyage into Ireland, to persuade them to a  
conformity with the Univerſall Church in ce-  
lebrating the Paschall solemnity.

2. But perhaps their meaning was, that  
by his appointment a Conference or Synod  
was assembled in which certain Irish and  
Scottish Bishops met to compose differences  
about that point. Which Synod according  
to the Centuriators of Magdeburg was cele-  
brated in the Isle of Man, in which S. Lau-  
rence earnestly contended for an uniformity with  
the Catholick Church in that Observation, and  
wrote letters to the same effect to the Irish and  
Scottish Bishops who were absent.

3. Neither were his endeavours vain: for  
as the Author of his Life in Capgrave re-  
lates, by S. Lawrence his preaching and exhorta-  
tions in Ireland (Scotia) his fame was largely  
spread, inasmuch as S. Tengan an Arch-bishop  
of Ireland came to him: A man of so great San-  
ctity, that he is reported to have raised to life  
three dead persons. Which Holy Bishop having  
heard S. Lawrence disputing touching the Paschall  
Observation and other Apostolick Institutions,  
yielded the Victory to Truth, and endeavoured to  
reform the practise of his own Nation.

4. And no wonder it is that Truth defend-  
ed by such a man should prevayle, since  
he by Gods assistance confirmed it with Di-  
vine Miracles: Among which the restoring  
of a dead man to life at his return from the  
same Synod is recorded by the said Author,  
The man of God Lawrence being returned (saith  
he) found the son of a man who had kindly en-  
tertained him, dead, and the parents in great  
sorrow, who with a loud voyce cryed to him, O  
holy man, restore our son to us, that we may  
more firmly believe in Iesus Christ whom thou  
hast preached to us. Hereupon the Holy Bishop  
having first offered up his prayers to God, said to  
the Child, Arise: who presently rose up: and  
withall testified, that being dead his soule was

A.D. 619.

At 2. c. 6.

Ap. 2. c. 6.

Ibid.

violens 17



A.D. 619.

violently drawn by terrible spirits to the flames of Hell, but upon the prayer of the holy man Laurence it was by Angels shining with brightness brought back to the body. Hereupon the child together with his Father, mother, whole family, and kindred were baptised, and the Holy Bishop passing through the whole region dispersed saving doctrine every where, which he confirmed with Miracles.

A. D. 619.

3. These are the last Goss recorded of S. Laurence: who in the beginning of the following year of Grace six hundred and nineteen deposed his mortality and was buried in his own Church neer his Predecessour S. Augustin: with an Epitaph inscribed, which commemorated his forementioned scourging by S. Peter. Not the English only but Roman Church likewise celebrates his memory on the second of February, for thus we read in the Martyrology, At Canterbury in England is this day celebrated the commemoration of S. Laurence, who after S. Augustin govern'd that Church, and converted also the King to the Faith. Upon which passage Baronius thus writes, in the Catalogue of the Writers of Brittain is signified, that the Life of S. Laurence was compiled by Gislelm a Monk of S. Bertins in Flanders: which probably is the same still extant in Copgrave.

Martyrol.  
Rom. s. 1. 1. 1.

Baron. lib. 1.

6. It hapned commodiously that S. Mellitus Bishop of London was returned into Brittain before the death of S. Laurence. For since the Kings of the East-Saxons would not admit him, neither could Eadwald, whose power was not so great as his Father, constrain them to it, now upon the vacancy of the See also at the request of Eadwald, and no man opposing, he succeeded S. Laurence therein, whilst S. Iustus governed the See of Rochester. These two Bishops, as we read in the Antiquities of Brittain, with an equal care and sollicitude exercised their Episcopall function, and received exhortatory letters from Pope Boniface, who after Deusdedit governed the Roman Church. Those to Mellitus are not now extant: But the Letters directed to S. Iustus shall be mentioned in due place.

Antiq. Brit.  
in Melita.Bed. lib. 1. c. 6.  
Ap. Copgrave,  
in Melita.

7. King Eadwald the year foregoing this had begun the building a chapel to the honour of the Blessed Mother of God in the Monastery of S. Peter: which being now finished was consecrated by S. Mellitus. S. Bede makes mention of it: And how gratefull it was to the Blessed Virgin Mary, was oftentimes made manifest by praises sung to God in it by the glorified Saints and many Miracles, saith the Author of S. Mellitus his life.

## XI. CHAP.

## 1. 2. Of King Edwin's Conquests.

1. IN the mean time Edwin King of the Northumbers according to a Divine Oracle being exalted from a state of Exile to that Kingdom, encreased his dominions. For in the year six hundred and twenty he fought against Cadwallan the British King, who had compelled King Ethelfrid to retire more Northward, quitting certain Provinces of the Brigantes (Yorkshire) lying towards Wales: Which Provinces Edwin now again recovered, having overcome him in battell. The Region thus recovered was anciently called Elmer, saith Camden: and it is seated near Leeds a principall town in Yorkshire, in the Saxon tongue called Leydi, which became a Royal Town after the burning of (Cambodunum) Almonbury, or Almbury, in this King's days, where S. Paulinus built a Church to the honour of our Priests-Martyr S. Alban.

A. D. 626.

Camden in  
Brigant.

2. The year following the same King Edwin fought prosperously against the Scots and Picts, lead by their King Eugenius, and recovering from them the Provinces of Galloway and Lunden, added them to his own Dominions. That Region was in the times of the Romans call'd Valentia, &c. belong'd to the Britains. Some Writers say that the Scottish King Eugenius was at this time dead, and that these Provinces were won from Ferquhard his Son, and this with lesser difficulty, by reason of civill dissensions between the said Ferquhard and his Nobles. He is sayd to have been educated and instructed by Conan the Holy Bishop of Exeter in the Isle of Man: and that afterward by means of frequent conversation with British Priests: he fell into the Heresy of Pelagianism, with which never any Scottish King before had been tainted. Thus Hecstet Boetius: Although no other Historian does in this age impute that Error to the Britains.

A. D. 626.

Camden in  
lib. 1. c. 9.

3. King Edwin's conquests were the next year yet further extended: For according to Saint Bede's relation, he subdued the Islands called Meruana, or Mercia, to the English Empire. One of which Islands lying more toward the South (namely Anglesey) is both more happy in producing plenty of corn and other fruits, and in quantity larger, as containing according to the English estimation the measure of nine hundred and sixty families: Whereas the other (to wit, the Isle of Man) contains little more then three hundred.

A. D. 626.  
Bede lib. 1.

4. Many proofs may be produced to demonstrate that these Islands anciently belonged to the Jurisdiction of the Britains:

Ibid. lib. 1.

for



K. King.  
615.

A.D. 624.

XII. CHA.

A.D. 624.  
V. 10. 11.

A.D. 624.

May 1. 11.

## under the Saxon Heptarchy. XIV. Book. 329

K. King.  
O. Ls.

A.D. 624.

Bid. L. 11.

cc

cc

cc

cc

cc

cc

cc

cc

cc

cc

cc

Malmbr. de

Pentif. L. 1. f.

208.

cc

cc

cc

cc

cc

Ld. 11.

Ant. q. Brit.

for *S. Bede* expressly calls them *British Isles*: but had been a long time injuriously possessed by the *Scots*, taking advantage from the weakness of the *Brittains* at their first invasion by the *Saxons*. Hence it was that the *Bishop of Sodor* in the *Isle of Man*, or lesser *Manavia*, was subject to the jurisdiction of the *Arch-bishop of York*.

### XII. CHAP.

1. 2. Death of the Apostles, East Saxon Kings.
3. 4. Also of *S. Mellitus* Arch bishop of Canterbury: to whom *S. Justus* succeeds.
5. 6. Epistles of *P. Boniface* confirming the Privileges of the See of Canterbury.

1. THE year of Grace six hundred twenty three is by *Floridegus* marked with the death of *Saxons* and *Sword Kings* of the East-Saxons: who were slain by *Kingis* King of the West-Saxons and his son *Quicelm*: And this, saith he, came to pass by the just judgment of God, because after the death of their Father *King Sebert*, they returned to the worship of Idols, having expelled *S. Mellitus* Bishop of London out of their Dominions. Their whole army was utterly destroyed, that not one escaped home to carry the news.

2. There succeeded in the Kingdom of the East-Saxons, *Sigebert* surnamed *The Little*, son of *Sword*, saith *William of Malmbrury*: from whence may be collected that the third Brother, *Sigebert* the Son of *Sebert* was dead before: For to this *Sigebert* the Little, of whom small mention is made, there succeeded another *Sigebert* Nephew to *King Sebert* by his Brother *Sigebald*. As for *Sigebert* who began his reign this year, he had a Brother truly deserving the surname of *Great*, celebrated in all our *Martyrologies* for a *Saint*: Of whom more hereafter.

3. The year following *S. Mellitus* the lately made *Arch-bishop* of *Canterbury* dyed, having seen the miserable end of those ingratefull Kings of the East-Saxons who had banished him from his See of *London* and was buried, saith *S. Bede* in the Church of *S. Peter*. His Memory is celebrated on the four and twentieth of *April*, both in the *Roman* and *Englisb Martyrology*; as likewise that of *S. Bede*, *Wulfstan* and *Ada*.

4. His Successour in the said See was *Saint Justus* Bishop of *Rocheſter*, who only of all the *Romans* remained in the Island adorned with a *Mirac*. Which moved *King Radwald* to acquaint *Pope Boniface* with the penury of persons sufficient for so high a function. *Saint Justus* likewise informed the same *Pope* of the vertues and zeale of the King, and how great hopes appeared

of a great access to the Church, if more labourers were sent to cultivate our Lords Vineyard.

5. These particulars appear in the answer sent by *Pope Boniface* to *Justus* recited by *Saint Bede*: Wherein he expresses his great joy to heare the good effects of his labours and zeale, which *King Radwald* had declared to him: and exhorts him to persevere to communicate the Gospel both to Kent and other Provinces. He likewise informs him that he had sent him a *Pall*, to be made use of only in celebrating the Divine Mysteries: giving him moreover a power to ordain Bishops in all places commodious, &c.

6. Another Epistle from the same *Pope* to *Saint Justus*, or rather a wrong Copy of the same is transcribed by *William of Malmbrury*, wherein the *Pope* confirms the Privileges conferred by *Saint Gregory* on the See of *Canterbury*, constituted the Metropolitan and Primasall See of the whole Nation, immediately under the protection of the See Apostolick. Yet this Copy was by *Saint Lanfranc* sent to *Pope Alexander* to justify the Privileges of the See of *Canterbury*, as the same *Aurhor* declares. Yea even *Bishop Parker* transcribes it entirely into his *Antiquities*, and on this Letter grounds the dignity and supereminence of his See: For other arguments he has none, but such as are derived from *Popes*, to whom notwithstanding he can allow no other titles but proud, superstitious, impious Prelats, and such as had no lawfull jurisdiction over *Brittany*. Thus manifestly manifesta est iniquitas sibi: Such self-contradictions necessarily attending injustice and disorderly passion.

7. Upon the receipt of these Letters and the *Pall*, *Saint Justus* consecrated *Romanus* Bishop of *Rocheſter*, who for some time assisted him in propagating the Christian Faith. But shortly after being obliged upon occasion of some emergent businesses, not for the obtaining Consecration (as the *Cenſurators* fancy) to goe to *Rome*, he was drowned at sea by the way, and the See of *Rocheſter* became once more vacant.





A.D. 614

XIII. C.

## XIII. CHAP.

1. 2. &c. Redwald K. of the East angles  
dyes: And Edwin elected his Successour:  
but gives it to Redwalds Son.
3. 4. &c. Edwin Monark of the English:  
demands the Sister of the King of Kent  
to wife and on certain conditions  
obtains her.

A. D. 624.

1. THE same year Redwald the party-Chri-  
stian and party-heathen King of the  
of the East-angles dyed, and though he  
left behind him a son Erpenwald who was  
bred up to the expectation of the Crown, yet  
were the affections and esteem of that  
people to Edwin King of the Northumbers  
so great, that neglecting their late Kings  
Son, they unanimously chose Edwin for  
their King, having had long experience of  
his vertues during his exile in that Court,  
and also incited with the fame of his Con-  
quests.

Bed. l. 2. c. 5.

2. Notwithstanding Edwin gave to Erpenwald  
the Title and Emblems of Kingly authority,  
contenting himself with an authority  
paramount over that Kingdom, as he  
enjoyd the same over all the rest, excepting  
only the Kingdom of Kent: So that among  
his other Titles he now inserted that of  
Monark of the English Nation. For after  
King Ethelberts death that Title descended not  
upon Eadbald his Son, but on Redwald  
King of the East-Angles. For, saith Saint  
Beda, the first who enjoyd this Empire was Elli,  
King of the South Saxons; the second, Celin  
or Ceaulin King of the West-Saxons; the third,  
Edilbert King of Kent; the fourth Redwald King  
of the East-Angles, who also during the life of  
Edilbert was Prince of that Nation: And the  
fifth was Edwin King of the Northumbers, who  
with greater power then any before governd all  
the substants of Britanny, whether Saxons or  
Brittains, except Kent only. He had also lately  
subdued to his Empire the two British Islands  
called Menavia, seated between Britanny and  
Ireland.

3. There remained nothing of the fore-  
mentioned Divine Oracle given to Edwin  
unaccomplish'd that concernd his felicity  
in this life: Of a poore, afflicted and per-  
secuted Exile, he was exalted to the Throne  
of the Northumbers, to that Kingdom he had  
adied severall Regions and Islands lately sub-  
dued, likewise another Kingdom of the  
East-Angles which offered it self to him,  
and lastly a Supereminent Monarchical  
Power over all the Britains and Saxons,  
excepting Kent: Yet that was still wanting

which alone could indeed make him  
happy, the knowledge and love of the  
true God.

4. In order therefore to a perfect accom-  
plishment of the said Oracle, Almighty God  
putt it in his thoughts to demand for a  
second wife (in place of Quenberga who  
dyed during his Exile) Ethelberga, calld  
also Tara, daughter of Ethelbert late King  
of Kent, and sister to Eadbald at this time  
raigning there. For which purpose he sent  
Embassadors into Kent: But the Royal Virgin  
who had the devout Quern Aldiberga for  
her Mother, and Saint Augustin for her  
spiritual Father, who had instilld into her  
a Noble, and deeper sence of Christianity,  
refused to hearken to such proposalls  
made by a Pagan, Idolatrous King. The  
answer therefore brought back by the Em-  
bassadors was according to Saint Beda,  
That it was not lawfull for a Christian Virgin  
to be married to a Pagan, for fear lest the  
Faith and Sacraments of the Celestial King  
should be profaned by so near an association with  
a King who was ignorant in the Worship due to  
the true God.

5. Notwithstanding this repulse, Edwin  
would not desist from his pretensions, but  
remanding his Messengers with orders to  
presse more earnestly the Marriage. he as-  
sured King Eadbald and his Sister, That for  
himself he would never doe the least thing that  
might be contrary to the Christian Faith pro-  
fessed by the Virgin: but rather would allow  
full permission both to her and all those who  
came with her, men and women, Priests and  
servants to enjoy after the Christian manner  
the perfect exercise of their Religion, both as  
is an open Profession of their Faith, and perfor-  
mance of all Rites belonging thereto. He added  
moreover, that he himself would not refuse to  
embrace the same Religion, in case that after  
a serious examination by prudent men it  
appeared to be more holy and befitting the  
Majesty of God, then that in which he had been  
brought up.

6. Such advantageous conditions as  
these from so potent a King could not be  
refused: For no doubt the pious Virgin  
considered that, as to her self, there would  
be no danger: and withall that hereby a  
way was opened to the gaining not only  
of her husbands soule, but of the great-  
est part of his subjects too. This was the  
very case of her own countrey: for by the  
marriage of a Christian Lady into it, her  
Father had been well disposed to embrace  
the Christian Faith, alfoon as proposed  
by Saint Augustin: and he was no sooner  
converted, but generally his whole King-  
dom followed his Example. Besides Prea-  
chers were now ready, and near at hand,  
not to be expected from forraign coun-  
treys, or strangers who had no knowledge  
of the Kingdoms language; and as for Religion  
it self, it was becom no wonder even

among



among the Pagans, the fame of the great *miracles* confirming it, was dispersed over the whole Island, and no doubt would dispose the way for its reception.

7. Upon such considerations as these the *Marriage* was consented to. Yet before her departure, the pious *Virgin* obtained from *Saint Justus* Arch-bishop of *Canterbury* a man fit indeed to be her spiritual Father and Master, namely *Saint Paulinus*, who was one of those which had been sent by *Saint Gregory* into *Brittany*, to labour in the Harvest of *Soules*. And moreover to enable him to preach the *Truth* with greater authority and vigour, *Paulinus* (saith *Saint Bede*) was ordained Bishop (of *York*) by *Justus* Arch-bishop, on the twelfth day before the Calends of *August*, and in the six hundred and four and twentieth year after our *Lords* Incarnation.

8. Under the secure conduct of so prudent a Guide, therefore the *Royal Virgin* is sent to her Husband *King Edwin*: To whom likewise she presented Letters from *Pope Boniface*, (saith *Saint Bede*, by whom they are at large recited: The substance whereof consisted in a summary Explanation of the grounds of *Christianity*, touching the Creation and fall of man, the Doctrine of the Holy Trinity, and *Mans* redemption, &c. from whence descending to exhortations to renouncing *Idolatry*, the vanity and danger whereof he declared, he proposed *King Oswald* (Eadwald) and his *New Queen* for his examples to follow in receiving the sign of the *Cross* and *Sacrament of Baptism*, by which alone he might be freed from the guilt of sins and eternall misery, &c. Here to be added as a sign of benediction from *Saint Peter* certain presents, a shirt adorned with gold together with ( *Lena aegyptia* ) a certain Robe of the Eastern fashion.

9. The same *Pope* had likewise written a Letter to the *Lady Edburga*, in which after expressing his joy for her own and her Brother *King Eadwalds* conversion, he earnestly exhorted her to use all possible endeavours by persuasions to her husband, and by prayers to *God* to instill into him a love of *Christian Faith*, assuring her that he himself also would join in the same prayers. He desired her likewise to inform him by letters of the success of her pious endeavours: concluding also with small presents of a Looking-glass set in silver, and an ivory comb gilded, &c.

10. It is not to be doubted but the pious *Queen* diligently followed such charitable exhortations, and both by her words and example endeavoured to prepare her *Husbands* heart to admit the celestial Light of *Divine Truth*. Neither can we suspect that *Saint Paulinus* would be wanting to contribute his assistance in so pious a work. But *King Edwin* forgetfull perhaps of the *Divine Oracles*, could not suddenly be persuaded to

renounce the *superstitions* received from his *Ancestors*, and complying too much with vicious liberty, and instead thereof to submit his neck to *Christ's yoke*, easy only to hearts replenished with Charity. A stronger hand, therefore was necessary to expugn all difficulties; and this, *God* was pleased to stretch forth to him the year following.

## XIV. CHAP.

## XIII. CH.

1. King Edwin in danger to be murdered.
2. 3. &c. His promises to become a Christian, upon conditions.
3. His war against the West-Saxon Kings; and victory.

1. THE prosperity of *King Edwin* raised extreme envy, especially in the mind of *Quichelme* King of the *West-Saxons*, and an equal desire to stopp the current of it. But not daring to attempt this by a declared war, he had recourse to treachery: and sent an *Affassin* under the shew of a publick Messenger to murder him. *King Edwin* was then recreating himself in a country house at *Auldby* upon the *River Derwent*, seven miles distant from *York*. It was then the day of the *Christian Paschal solemnity* when the *King* was advertised of the *Messengers* arrival, whom he commanded to be admitted: And while the *King* courteously stretched forth his hand to salute him, the *Affassin* with a feigned submission put his own hand under his *Arme* and took out a short sword, which with great violence he directed against the *King*, and had certainly peirced him through, had not a faithfull servant of his, call'd *Lilla*, interposing himself, receiv'd the sword into his own body. Notwithstanding so furious and forcible was the thrust that the point of the sword passing through *Lilla's* body, entred a little into the *King's*, who was presently secur'd from further danger by his Guards. Neither could the *Messenger*, whose name was *Eumerius*, be dispatched, before he had slain another of the *King's* soldiers call'd *Forder*.

2. This wound brought everlasting health both to the *King* and *Kingdom* of the *Northumbrians*. The *Queen Edburga* was then great with child, and by the consternation caused by that dismal accident and the *King's* danger was before her time the same night deliver'd of a daughter. Whereupon the *King* partly in gratitude to his *God* for his escape, and partly for joy of receiving issue, obliged himself by certain vows to them (for he was naturally very devout) and causing Publick Prayers to be appointed, his intention was to sacrifice his young daughter to the vain *Idol* worship.



A.D. 616.

ped by him. Which impious design of his being come to the knowledge of *Saint Paulinus*, he very opportunely interposed himself, and informed the King that he owed his present safety not to the false *Deities* adored by him, but to the one onely true God, from whom himself by prayer had obtained safety both to the Father and daughter: and therefore that it was iust that the young child should be consecrated to *Christ* the Authour of his health.

3. Vpon this remonstrance King *Edwin* was somewhat moved: but yet replied, *What assurance canst thou give mee that I owe mine own and my daughters life to the God worshipped by thee, and not to mine own Deities?* Hereunto *Paulinus* answered by setting forth the impotency of *Idols*, and omnipotency of the true God: adding other considerations touching the *Queens* sanctity very acceptable to God, and her Prayers also for his life and prosperity. Well, said the King, who was then recovered of his wound, I will now put it to the tryall, whether I am to give thanks for my present safety and happy success to thy God, or no. I am resolved to invade this *murderous King*: If *Christ* whom thou adorest will give mee victory, I engage my Faith here to serve and worship him alone. In the mean time, since *Rebelburga* earnestly desires it, I resign my child to be disposed of by thee, and initiated in the Mysteries of thine and her Religion: And moreover I promise, in case I return from this war with health and victory, that I will seriously deliberate of the great offence, and will doe as thou advisest mee.

4. *S. Paulinus* infinitely glad at these promises of the King departed from him, and on the solemn day of Pentecost following baptised this first-born child of *Rebelburga*, together with twelve others of the Kings family, saith *S. Beda*, who were the first fruits of that Nation: And then was accomplished the Oracle pronounced by *S. Gregory*, and *Alliulus* with great joy sung among them. The name imposed on the child was *Eanfleda*. She was afterward a Queen, and illustrious for sanctity: concerning whom more shall be related in due place.

Bed. l. 2. c. 9.

5. King *Edwin* deferred not the war: but the same year gathering a great army, saith *S. Beda*, he marched against the *West-Saxons* and coming to a battell he gained the victory: after which he either killed, or had surrendered to him all those whom he was informed, had conspired his death. *Flaviolegus* adds, that *Quichelme* (whom he calls *Quinchelme*) was slain in the place of battell, which place in testimony of his victory *Edwin* called *Quinchelme* home: and so returned with triumph into his own kingdom. But *William* of *Malmesbury* affirms that both the *West-Saxon Kings*, *Keneigile* and *Quichelme*, escaped, and not long after embraced the Christian Faith by the preaching of *Benignus* a holy Bishop: likewise that they fought prosperously against *Penda King* of the *Mercians*.

Florileg. lib.

Malmesbur. l. 1. c. 2.

## XIV. CHAP.

## XIV. C.

1. 2. King *Edwin* wonderfully converted to Christianity.

3. 4. *Chr. A General Assembly called: in which Idolatry is renounced: and the Christian Faith received.*

11. The place of this Assembly.

1. CERTAIN it is that King *Edwin* obtained an illustrious victory, as shortly appeared by his acknowledgment of his obligation to discharge the *Vow* he had made to *Almighty God*. Notwithstanding at the first he delayd, partly upon a pretence of publick affaires, and partly out of a desire to deliberate more maturely. For being a man (as *S. Beda* saith) naturally of a peevish sagacious spirit, he would oftentimes sit alone, silent, but revolving in his mind many doubtfull thoughts what he should resolve upon, and what Religion he should professe. He was already unsatisfied in his own superstition, but withall he had fram'd in his mind objections against Christian Religion: He thought it misbecoming a great victorious King to submit his neck to the yoke of one who had been crucified, &c.

A.D. 616.

Bed. l. 1. p.

2. On a certain day as he was agitated with such uncertain thoughts, *Saint Paulinus*, no doubt by divine inspiration, came suddenly to him, and laying his hand on the Kings head, severely asked him, Whether he call'd to mind that sign of his Faith and promise formerly given when he was in a private condition, an exile person, and in imminent danger of death? And he bad him take heed how he continued longer a rebel against God: since he who had raised him up so high, could as easily depresse him. The King was struck with this unexpected behaviour of *Saint Paulinus*: but having recovered the freedom of his thoughts, and perfectly remembering the forementioned Divine Oracle, he presently fell at *Saint Paulinus* his feet, acknowledging his guilty doubtfullness, and submitting himselfe to obey what soever he should command him from God, whom, by a new infused Light, he perceived to have been his Guide through strange and wonderful wayes to his Divine saving Truth. Now all his doubts and objections vanished, and he is resolved not only himself to become a servant of *Christ*, but to endeavour to make his subjects also companions with him in that happy servitude. He perceives a compleat effect of all the promises formerly made by the invisible Messenger, and he condemnes his own slowness in corresponding to the Divine Goodness.

3. But



But withall considering what inward suspicions and commotions in mens minds a sudden publick change of Religion would probably cause, he with the advice and approbation of *Saint Paulinus* thought fit to proceed with as much prudence and caution as might be, and by calling a *Generall Assembly* of his *States*, to endeavour to make the introducing of *Christian Religion* an Act of the Kingdom, as well as of the King. To this expedient *Saint Paulinus* the rather consented, because since the *Queen* and her *Christian families* coming, he saw a generall disesteem of their *Idol-Gods* among the people.

The great *Assembly* being convened, the King in the first place signified to them the great and signal blessings he had received from God, and how desirous he was to expresse his gratitude to his Benefactor. But since severall Nations according to their fancy appropriated to themselves many peculiar Gods, he could not persuade himself there could be any more than One Omnipotent God. That therefore which he desired to propose to their serious considerations was, Which God they should devote themselves to. He added, That the vertuous innocent life of his *Queen* and her family had begot in his mind a greater esteem of the God whom she adored than any other, and whether they should adhere to him only, rejecting all their impotent Idols, he desired them faithfully to advise.

Such a discourse of the King was hearkned to attentively by the whole company present, neither did any one among them expresse any dislike of his proposal. Yea moreover a certain person among them named *Cuifin*, who was the Chief Priest of the Pagan Superstition, freely confessed the vanity and impotency of the Idols which they had served, and added that a plurality of Gods contradicted human reason concluding that One only God was to be worshipped: But whether the Religion professed by the *Queen* should be admitted, that he desired them further to consider of. Alsoon as he had ended his speech the whole Assembly unanimously cried out, Let the Idol-Gods be taken away, and the Religion of Christ professed. But *Cuifin* added moreover, That he thought fit that the *Queen* Chief Priest *Paulinus* should be admitted to give an account of the Christian Religion professed by him: which when they heard, they might more advisedly proceed.

Hereupon *Saint Paulinus* was sent for, and required to expound to them plainly and sincerely the Nature, qualities and condition of the Religion professed by himself and the *Queen*. This task he cheerfully undertook, and with a discourse

full of prudence and zeale, began with an invective against the *Idol-Superstition* in practise among them, shewing that the Gods which they worshipped were at the best but mortall and finfull men unable to help, and many of them meer fictions of mens brains, or wicked impious spirits, which sought no other thing but the eternall perdition of their worshippers. Then he demonstrated that the Creator of Heaven and Earth could be but one onely God, the Principle and End of all things. Yet that, notwithstanding this Vnity of Nature, there was in the Deity such a fecundity of divine perfections, that three Subsistences or Persons were to be distinguished, which three notwithstanding are but one God. That among these, the Second Person the Eternall Son of God out of infinite Love to Men lost in sin and misery, had mercifully taken our Nature on him, and by his humility had exalted us, by delivering a Law full of Sanctity and Perfection, which Law he confirmed with his own death, by which he made himself a sacrifice of atonement for our Sins: And after death by his own power restored himself to life, and in the sight of many hundreds of Witnesses ascended gloriously into heaven, thereby in his own person giving an assured proof that those who beleived in him and lived according to his Law, should by the same power be raised from death, to live for ever with him in happiness incomprehensible. That Christians therefore having such infinit obligations to Christ their saviour, ioyfully professe, and are not ashamed to worship him who was willingly crucified, since by a death so full of torment and shame he made them for ever free from all shame and torments.

What hath been hitherto recounted, is conformable to *Saint Bede's* relation: But the successe of *Saint Paulinus* his Discourse shall be declared in his own expression. After this, saith he, King *Edwin* having first consulted with the most eminent in wisdom among them, asked them singly one by one what opinion they had of this Doctrine and new manner of worship, of which they had never heard before. Herein *Cuifin* the Prime Pontife presently answered: Doe thou, O King, consider how this Doctrine newly preached before us is to be esteemed: for mine own part I declare upon assured knowledge and experience, that the Religion which we have professed hitherto has in it neither vertue nor profit at all. There is not any of your Subjects has been more diligent and zealous in the service of our Gods, then myself: yet there are very many who have received far greater benefits and dignities from you then I have: Now if our Gods were of any power or gratitude they would

surely



A.D. 616.

surely be most kind to them by whom they are left served. It remains therefore, that if in your opinion the advices lately given us, be now fewer, be indeed better and of more profit, we should without delay admit them.

8. To this discreet persuasion of Coifi another of the Kings Nobles assenting, added, The present life of man upon earth compared with the time following it, whose end is uncertain to us, seems to me as if, whilst your Majesty are feasting with your Nobles in the winter time in a room warmed with a good fire, whilst abroad cold winds and tempests do rage, a silly sparrow entering into the room at a window should presently fly out at another opposite to it: During that moment of time in which she passes through the room, she feels not the bitterness of the winter: but immediately she enters into the tempestuous cold, and flies out of your sight. It is just so with this present life: it appears for a short moment: but what follows, or what went before it, we are utterly ignorant of. Therefore if this new Doctrine can give us any certainty what shall befall us after this short life, it deserves to be embraced.

9. These and such other Discourses passed among the Kings Counsellors and Ancients of the Assembly. To which Coifi again adjoynd, that he was desirous to hear Paulinus once more discourse to this point, of the God whom he preached. Which being done by the Kings command, Coifi cryed out, It is not of late only that I have understood that the Gods worshipped by us are nothing worth: because the more studiously I sought for Truth in their service, the less I found. Now therefore I openly profess that in this mans discourse the Truth appears manifestly, and such a Truth as is able to confer on us the Gifts of life and eternal happiness. Therefore my counsell is, O King, that without delay our Temples and Altars, from which we never received good, may be cursed and given to the fire.

10. In conclusion, not to be tedious, the King openly and plainly professed his assent to the Doctrine preached by Saine Paulinus, and renouncing his former Idolatry acknowledged that he received the Faith of Christ: And having demanded of the foresaid Pontife, to whom the care of profaning the Altars, Temples and ground about them dedicated to superstition, should be committed: His Answer was, To none but myself: For who is more fit to be a pattern for others in destroying those things which in the time of my folly I worshipped, than myself, now that by wisdom newly inspired by God I see their vanity? And having said this, immediately abjuring his superstition, he desired the King that he might be furnished with arms and a horse: which having mounted, he hastened to destroy the Idols. In which manner he rode so declares publicly his deserting his former profession: For it was against their Superstitious Law for a Pontife to carry arms, or to ride except upon a mare. Thus being girt with a sword, and having

a lance in his hand, mounted likewise on the Kings horse he went to the Idol-Temples. When the common people saw this, they thought him one of his wits: but he went on however, and when he was come to the Temple he profaned it by casting into it the lance which he held in his hands, shewing great joy for the knowledge of the true God which he had newly learned. And having done this, he commanded his companions to destroy and burn to the ground the Temple and all buildings belonging to it.

11. The place where this Assembly was held and Idols destroyed is thus described by the same Saine Beda; Men shew the place where the Idol-temple formerly stood: It is not far from York, toward the East beyond the River Derwent, and it is at this day called Godmundigham, where the foresaid Pontife, by Divine Inspiration, polluted and destroyed the Heathen Altars which himself had consecrated. The memory thereof has likewise been conserved ever since Saine Beda's time, being still called Godmundham, or the mansion of the false Heathen Gods. Yet some Authors ascribe an higher original thereto, as far as the ancient British and Agman times: For they conceive that the town called Delgovitia (which in the British tongue signifies an Idol) was anciently seated here.

12. Heceto accords this Observation of Camden in his perambulation through these parts, I do not doubt, saith he, but that in the times of the Britains here was a famous Oracle, when Superstition, spread through all Nations, had more strongly possessed the minds of the ignorant inhabitants. But when Paulinus preached Christ to the Northumbrians, Coifi who was the Pontife of their Pagan Ceremonies, having embraced Christian Religion, was the first who by casting a lance into it, profaned the Temple, a Mansion of impiety there.

## XV. CHAP.

XV. Cha.

1. 2. &c. King Edwin Baptised: and great numbers of his Subjects.

1. KING Edwin though perfectly converted, deferred his Baptism to the year following which probably he did to the end he might have more companions of his happiness. Saine Beda thus relates it: King Edwin with all the Nobles of his kingdom, and great multitudes of the common people received the Faith and Lever of Regeneration (or Baptism) in the eleventh year of his Reign, which was the year of our Lords Incarnation six hundred twenty seven, and above the hundred and eightieth after the coming of the English into Britanny. He was baptised at York, on the Holy Feast of the Paschal Solemnity, the day before the Ides of April, in the Church of Saine

Peter



A. D. 627.

Peter the Apostle, which, during the time of his instructing in the Faith, he commanded to be suddenly erected for that purpose.

2. This Church for the quicker dispatch was at first built of wood: and though of a good capacity, yet it was too narrow to receive all that flocked to Baptism: among which are named Offid and Edrid, the King's sons born to him by his Queen Quenburge whilst he was in exile.

3. In the same City of York (saith Saint Beda) he assigned the Episcopall See to his Teacher and Prelat Saint Paulinus. And presently after his Baptism, upon the proposal of Saint Paulinus, he took order for the erecting a far larger and more magnificent Church in the same place: and in the midst of the New Church was inclosed the Oratory built before. The foundations therefore being prepared in a large square on all sides of the former Oratory, the Churches building went on with great diligence.

4. How wonderfully King Edwin's good example drew the rest of his Subjects in other parts to seek instruction in Christian Faith, is thus described by the same Author: It is reported that the peoples fervour to embrace the Christian Faith, and their desire to be initiated by Baptism was so great, that on a certain time when Saint Paulinus attending the King and Queen came to a certain country Palace of theirs at Eborac called Adregeu (or rather, Adregeu, now Teverin, seated in the utmost parts of Northumberland) he was obliged to stay there thirty six days, spending that whole time from morning till evening in catechising and baptising such as came to him, on the River Glen, which flowed not far off. This village was deserted in the times of the following Kings, who made their abode in another called Melmin, (but now Melfield.) In the same country of the Bernicians, not far from that place there is a Town, saith Camden, called Eborac (or Holy Stone) where the report is, that in the Primitive Church of the Saxons Saint Paulinus baptised three thousand persons.

5. But a more plentiful harvest did Saint Paulinus reap in the other Province, of Deira, containing Yorkshire, &c. For thus Saint Beda prosecutes his Story: In the Province of the Deira where for the most part Saint Paulinus made his abode with the King, he baptised greater numbers in the River Swale which passes by a village called Cataract: For as yet in the infancy of this Church Oratories and Houses could not so soon be built. Notwithstanding at Campden, where the King had a Royal Mansion, he erected a Church, which afterward the Pagans by whom King Edwin was slain, set on fire together with the town adjoining. In stead of which the following Kings built themselves another in the Territory called Loida (or Leeds.) Notwithstanding the Altar belonging to the said Church escaped

the fire, because it was of Stone: and it is to this day kept in the Monastery of the most Reverend Abbot Trumwulf, which is seated in the forest Elmet. This place Campodon is the same which now is called Almondbury, but the true name is Alenbury, saith Camden, from a Church built there, which was consecrated to Saint Alban by Saint Paulinus the Apostle of the Saxons. And to this day the black colour of the Stones remaining of its ruins doe testify its burning.

6. Among the persons baptised by Saint Paulinus we must not omit three Royal Infants which Queen Ethelburga bore to King Edwin, concerning whom Saint Beda thus writes, In the time following there were baptised by him other children of King Edwin by his Queen Edilburga. Their names were, Edilthime, Edilfrida a daughter, and another son called Wlfrea: of which the two former were taken out of this life whilst they were in their white robes of Baptism, and were buried in the Church at York.

Camden in  
Britann.

Beda.

## XVI. CHAP.

XVI. CH.

1. 2. 3. Christianity received in Lincolnshire.

4. 5. Saint Iustus Arch-bishop of Canterbury dying: Saint Honorius succeeds him: who is consecrated by Saint Paulinus.

1. NEITHER was the piety of King Edwin and zeale of Saint Paulinus confined to the Provinces on the North-side of Humber: but their effects passed over that River the year following into the Province of the Corisani, or Lincolnshire: For thus consonantly to Saint Beda, writes Florilegus: In the year of Grace six hundred twenty eight the Arch-bishop Paulinus converted to the Faith of Christ the Province of Lindissa, which lies on the South-coast of the River Humber. And the first baptised by him was Blecca governour of the Prime City thereof (Lindocollina) with all his family. In which City he likewise built a Church. Which Church (saith Saint Beda) was of stone, of exquisite work: the Roof whereof either by negligence or hostile violence is cast down, but the walls are yet standing: and every year in that place miraculous cures are wrought, to the great benefit of those who in devotion visit it.

2. The same Saint Beda also testifies that the Pious King Edwin accompanied Saint Paulinus in this devout labour, and was present when he baptised a very great multitude in the River Trent. Concerning the Faith of the inhabitants of this

A. D. 628.

Florileg. lib.

Bed. l. 2. c. 16.

Id. lib.

Provinc.



K. KING-  
GILS.

A. D. 613.

336

## The Church-History of Britanny

K. KING-  
GILS.

A. D. 619.

Province belonging to the Kingdom of the Mer-  
cians, which he; I was told by a certain Abbot  
and Priest called Deda of the Monastery of Pen-  
tamer; a man of great integrity, that an ancient  
man had assured him that he himself was one of  
those who had been baptised by Saint Paulinus at  
Mid-day, King Edwin being present: and that  
a great multitude were also baptised with him  
in the River Trent near a City called in the En-  
glish tongue Donsingham. The same man  
was likewise wont to describe the shape of the said  
Holy Bishop, that he was a man of a tall stature,  
but some what bowing, that he had black hairs,  
a lean face, a nose somewhat rising, that he was  
very slender, and with his aspect begetting both  
veneration and terror in the beholders. He had  
likewise attending him a Deacon called James,  
who was a man very illustrious in Christ and  
his Church, who lived to our very times.

and in  
Cuthbert.

3. We read likewise in Camden that in the  
Province of Nottingham at the same time a  
Church was built and consecrated to the blessed  
Virgin at a town called Southwell: the which  
Church, at the same time, was erected by Pau-  
linus first Arch-bishop of York, when he baptised  
the inhabitants of this country in the River  
Trent. He conjectures likewise very pro-  
bably that this Southwell was the same City  
of the Mercians which Saint Beda calls Tri-  
wulfingham.

Harpf. 1. 7.  
7. 6. 7.

4. The same year dyed S. Justus Arch-  
bishop of Canterbury after he had administered  
that See three entire years. He was a Bishop,  
saith Harp. 1. 7. of such integrity that the  
Name of Justus may seem to have been given him  
rather to honour his virtues, than as belonging  
to his family. Which virtues were acknowledged  
to be in him, and wonderfully cherished by Pope  
Boniface the fourth (rather fifth) who likewise  
by his Letters exhorted him to consummate to the  
end his so excellent course of piety. He ended this  
mortal life the fourth day before the Ides of No-  
vember: and was buried in the Church of Saint  
Peter and Saint Paul, near to Saint Augus-  
tin.

Bed. l. 1. 2. 13

5. His Successor in the Archbishoprick was  
Honorius, who indeed deserved all Honour  
for his piety and zeale in preaching the  
Gospel. When he was to be ordained, he came to  
Saint Paulinus, who met him in the City of  
Lancaster, where he was consecrated the fifth Pre-  
late of that See after Saint Asaph. saith  
Saint Beda. Hereby it appears that Saint Pau-  
linus either had before this received his Pall,  
or at least a power of ordaining the Prime  
Arch-bishop in case of vacancy, without the  
assistance of any other Bishops. Which Pri-  
viledg, considering the penury of Bishops  
at this time, was by Pope Honorius shortly after  
conferred on each of those two Sees, in these  
terms, That when either of the Arch-bishops  
should leave this world and return to his Creator,  
the survivor might ordain another in his place.  
This appears in the Letters of the said Pope to  
King Edwin and Saint Paulinus, written five  
years after this. Notwithstanding this or-

Honor. 1. 2. 7.

donation of Honorius to the Arch-bishoprick  
seems to have been conferred on him not  
the little year that Saint Justus dyed, but  
the year following: during which time  
probably such Faculties were sent from  
Rome.

### XVII. CHAP.

XVII. C.

1. 2. Of Penda the cruel King of  
the Mercians: His war against the West-  
Saxons.

A. D. 613.

1. After such hopefull beginnings of  
the Gospel in the kingdom of the  
Mercians, the progresse thereof was inter-  
rupted by the violence of Penda, King of  
those Provinces, a Prince of an ambitious,  
turbulent and cruel nature, and one who  
professedly bore an irreconcilable enmity  
to Christian Religion. He is by some Au-  
thors esteemed the first King of the Mercians:  
For Crida (descended in the tenth degree  
from Woden, the 100. day of the Saxons,) about  
the year of our five hundred eighty  
five invading the midland Provinces of this  
Island, layd the first foundations of that  
Kingdom. To him succeeded his Son Wibba,  
who by fire and sword enlarged the bounds  
thereof. After him reigned Cowl (whose  
daughter Eadburga was the first wife of  
King Edwin:) and he dying, Penda, a Son  
likewise of Wibba, inherited the Crown, and  
more then all his Predecessors rendred the  
Name and power of the Mercians formida-  
ble to all their Neighbours. The former Prin-  
ces are said to have contented themselves  
with the Title of Dukes: and Penda to have  
assumed that of King.

Malden l.  
1. de Reg. c. 4.

2. He was according to William of Malms-  
bury, fifty years old when he ascended the Throne,  
which was in the year of our Lord Incarnation  
thousand two hundred twenty six: a Prince illustrious for his  
descent, active and vigilant in war, and who  
by frequent excursions into his Neighbour Pro-  
vinces, had enriched and much increased his  
treasures: but which he was even sacrilegiously re-  
turn in his rage superstitious and impiety. There-  
fore as soon as he was possessed of the Kingdom,  
being impatient of rest, and not regarding his  
great crime amongst war was, he invaded the  
neighbouring Cities, disturbed the bounds of  
his conquering Saxon princes, and filld all the  
Provinces about him with tumults and ter-  
ror.

3. In the third year of his reign, in which  
happened the Conversion of Black Gover-  
nour of Lincoln, he broke into open war  
against Kinga and Querla Kings of  
the West-Saxons: and beleaguered the  
City of Eboracaster belonging to them.  
To raise which siege they gained a great

Phileg. 16.  
1. de Reg. c. 4.  
Hunting l.

army



A.D. 619.

and came to battell: which was fought a whole day together with extreme fury, each army having abjured flight: so that only want of light sever'd them. The next morning, both sides being much weakened, by the intercession of persons of more moderation, they entered into conditions of peace, and retired.

London in  
Pictor.

*Cirencester*, where this battell was fought, is the same ancient City which *Ptolemy* calls *Cirencester*, *Antoniaca*, *Cornovium*, and the *Britanni*, *Cair-Cori*: It is seated in the Province of the *Doboni* (Gloucestershire) at the River *Corn*, now call'd *Churn*. The ruins of the ancient walls containing a circuit of two miles, show it to have been a large City. It belonged to the *West-Saxons*: for we read how *Penda King* of the *Mercians* besieging it with a numerous army, was discomfited by *Kentigis* the *West-Saxon King*. It came afterward into the power of the *Mercians*; and so remained till the English Monarchy.

XVIII. C.

## XVIII. CHAP.

1. *King Edwin Tufa, or Ensign of the Crosse.*

2. *Conwall King of the Scots: his devout veneration of the Crosse.*

3. *Custom of subscribing Charters with the Crosse: now began.*

A.D. 619.  
Bell. l. c. 26.

**T**HIS tumult and bloodshed raged in the Province of the *Pagan Saxons*, Whereas after receiving of the *Gospel* faith *S. Bede*, there followed so great peace through all the parts of *Britanny* as which the *Empire* of *Edwin* extended, that according to the vulgar saying, if a woman alone with her new-born infant should travel through the whole Island from sea to sea, she might doe it without the least danger. And such solicitude the King shew'd to procure the commodity of his Subjects, that in such places where he saw any fresh spring rising near the High-ways, he would for the refreshment of travellers cause brassen vessels with provision, (canons) to be sett upon posts, which no man would presume to mak use of beyond necessity, such was the greatness either of their fear or love to him. The Majesty likewise and splendour in which he lived was so great, that whether so ever he went *Ensigns* were carried before him, and this not in war-time only, but likewise in peace. Moreover in his progress both through *Cities* and *country* that kind of *Ensign* which the *Romans* call'd *Tufa*, and the English *Tuf*, was born in high before him.

1. This *Ensign*, according to *Lipsius* was a Ball or Globe, which *Augustus* used as a Mark of Monarchical sovereignty. But Christian Emperours and Kings were accustomed to fix a golden Crosse upon the said Ball, as we see

in many of their ancient Coynes: Particularly in those of the *Emperour Heraclius* and his Son, who the same year that *King Edwin* was baptised recovered the *Holy Crosse* which *Cosroes* the *Persian King* had taken from *Jerusalem*: after which time the Veneration of *Princes* thereto much increased.

3. Particularly of *King Edwin* we read that he bore with him a *Crosse of Gold*, which his *Queen Erhelberga* after his death carried with her into *Kent*. Neither can his reverence to that *Sacred Ensign* of our Salvation be doubted of, since his *Master* and *Prelat S. Paulinus* caused many *Crosses* to be erected through the Kingdom. One of which *Camden* testifies to have been lately extant at *Deufborough* (*Dunburgum*) a town in *York-shire* in the river *Culder*, with this Inscription, *Paulinus preached and celebrated (Malle) here*.

4. Neither can this veneration of the *Crosse* be imputed to these *Roman Missioners*, as if they had first introduced it into this Island, for besides many *Examples* already mentioned, our *Historian Hollingshead* will inform us that *Conwall King of the Scots* in the year of *Grace* five hundred sixty nine, was carried with such devotion to the *Holy Crosse*, that whither soever he went, he made it be born before him: and both when he mounted on horseback and descended, he prostrated himself before it, and reverently kissed it, as his attendants likewise did (according to the fore mention'd example of *S. Alban*). That *Crosse* was of silver, in which was fixed the Image of *Christ crucified*: and this Inscription was upon it, *The glory of Christians*. He commanded likewise a *Woodden Crosse* to be sett upon the tops of Churches, over the gates of Castles, Cities and most eminent Towers.

5. From the same respect proceeded the practise of subscribing Charters and other publick Writings with golden *Crosses* and other like sacred marks, which continued in use, saith *Ingulfus*, to the dayes of *S. Edward the Confessor*. And *Selden* adds, That it was not rashly or without cause that Writings and Instruments for conveying Lands, &c. were generally signed with such sacred Marks: since *Supreme Princes* did usually carry round Balls with *Crosses* (*Staurophoros globulos*) as testimonies of their Sovereignty. For so *Ambrose* relates of the *Emperour Justinian*, that he carried in his left hand a globe with a *Crosse* for a sign that by his Faith in the *Crosse* he became Lord of the Earth. The like intention, no doubt had *King Edwin* in carrying his *Tufa* before him, signifying that he ascribed to the Vertue of the *Holy Crosse*, and his Faith in *Christ crucified*, all the Empire which he possessed.



A.D. 619.

Camden in  
Yorkshire.Hollingsh. in  
Scotl. d. f.  
1, 6.

Ingulf. f.



A. D. 633

XIX. CH.

## XIX. CHAP.

1. 2. A Controversy about Easter
3. 4. &c. An Irish Synod determining the said Controversy. Of S. Lefrean, S. Munno, &c.

A. D. 630.

Bed. de sex.  
etarb. ad  
A. M. 4191.

Id. ib.

Ado Vinn.  
Chron. 1116.Vsser. in  
Primord.  
f. 959.

1. **W**Hilst all things were so peaceable in King Edwin's Dominions, commotions were renewed among the Britains and Scots touching the celebration of Easter. Their practise discordant from the whole Church. S. Beda calls the error of the Quarta-decimani which is not to be understood strictly, for they alwayes observ'd it on a Sunday: But their account was such that when the fourteenth day of the Moon fell upon a Sunday they kept the Paschall Solemnity on that day, as the Jews and Quarta-decimani did: whereas in that case according to the Decree of the Synod of Nicæa, they ought to defer it till the Sunday following. He adds, That Pope Honorius by an Epistle reproved their practise, and Pope John his next Successor after Severinus, as soon as he was elected to the Pontifical wrote to them likewise upon the same subject, and touching the Pelagian Heresy, which was revived among them.

2. In like manner Ado of Vienna in his Chronicle testifies that at this time among the Scots a very great Error arose touching the Solemnity of Easter. He calls it (errorem maximum) a very great Error, both because it was esteemed a kind of Sacrilege to conform with the Jews in Christian solemnities; and likewise because all the Mysteries and Feasts of our Lord almost depended on this of Easter, so that upon a wrong solemnization of it there followed a great distraction among Christians in the Worship of God.

3. The occasion of mentioning this by the said Authours, was because at this time a great Synod was convok'd in Ireland about this controversy, which had been agitated formerly by S. Columba and his Disciples. For a certain Irish Abbot nam'd Lefrean earnestly defended the Roman custome, whereas S. Munno (otherwise call'd Fintan or Finten) as earnestly opposed it. In which saint's life (saith S. Fisher) we find these particulars related touching this Synod. On a certain time there was a great Council of the people of Ireland assembled in the White field: among whom there arose a great contention about the order of observing Easter. For Lefrean Abbot of the Monastery of Leughenne, under whom lived fifteen hundred Monks, defended the New order which came from Rome. But others defended their old practise. Now Saint Munno came not presently to this Council: therefore all the rest expected him. The

said saint was for the old custome. Then Subne Son of Donnail, and Duke of the Region Huanaircha said, Why doe you expect so long this fleshy Loper? But Abbot Lefrean answered him, O Duke, doe not speak ill of Saint Munno, for though he be absent in body, yet in spirit he is present here, and no doubt wheresoever he is he hears what thou hast said, and our Lord will avenge upon thee the injury of his servant. Now the same day before even Saint Munno came to the Council: and the company went to meet him. And when Saint Lefrean and Saint Munno saluted one another, Duke Subne was likewise present, and asked Saint Munno his benediction. To whom the Man of God said, Why dost thou ask the benediction of a Loper? I tell thee for certain that when thou speakest so vilely of mee, our Lord himself blushed at the right hand of his Father: For I am a true member of Christ, who is my head: now the head is sensible of every injury done to any member. Wherefore before this Month be ended some of thy kindred shall kill thee, and cut off thy head: and cast it into the River Berner, which shall never appear more. And so indeed it came to passe: for the same Month his Brothers Son killed him near the River Blathach, and his head was cast into the River, according to the Prophecy of the Man of God.

4. After these words, S. Munno said to Abbot Lefrean before the people: It is time the Council were ended, that every one may return to his own home. We have a contention about the Order of the Paschall Solemnity: let us dispatch it in a word, and pronounce Sentence in the Name of our Lord. I here offer thee, O Lefrean, the choice of these three things: Let two Books, one of the old Order, and one of the New be cast into the fire, and we shall see which of them shall escape burning. Or let one of thy Monks and another of mine be shut up together in a house, and fire set to it; we shall then see which of them shall be delivered. Or let us goe to the grave of the Monk Iustus lately dead, and restore him to life: and he shall tell us which of the two practises is best, and let that be observed this year.

5. After these proposals of S. Munno, S. Lefrean said, We will not contend with thee, being assured that so great are the merits of thy labours and Sanctity, that if thou shouldst command that Mountain Marga to come into this White field, or this White field to remove to that Mountain Marga, God would not delay to doe it for thee. Now they were in the White field at that time, over which the Mountain Marga hangs. After this, the people consenting to these Saints, returned to their houses. Or (as it is more fully expressed in another Copy) after they all had professed their consent to the Holy man Munno, they returned home joyfull.

6. Which consent, it is to be feared was to the Old erroneous Order: although Cumman in his Epistle to the Abbot Segeni affirms that in the said Council the Bishops decreed that the year following the Paschall

A. D. 639.

Id. Ib.

solemnity



A.D. 633.

solemnity should be celebrated together with the Paschal Church. But it appears from Bishop Fisher's observation that they kept Easter differently from the Roman practice: for he adds, That year in which the Council was assembled seems to have been the six hundred and thirtieth according to the Christian account, which year the Irish following the Cycle of eighty four years, kept Easter day being Sunday on the first of April, which was an entire week before the time prescribed in the Alexandrine Cycle of Nineteen years (Enneadecateride) received by the Romans: Whereas the year following, there intervened a full Month between the two accounts: for the Irish kept Easter on the one and twentieth of April, and the Romans on the four and twentieth of March.

Notwithstanding the summary deciding of this Controversy in the foresaid Irish Synod, called the Synod of Leny from the place where it was kept, to which the White field belonged, and in which the Arch-bishop of Ireland presided: yet many there were unsatisfied, being desirous to explore the order observed at Rome: For the fore named Cumman in his Epistle to the said Abbot Sergius writes thus: We sent to Rome certain persons of whose prudence and humility we had experience, as children to their Mother: Who by the Divine Will had a prosperous voyage thither, and three years after returned to us. And there according as they had heard, they saw all things, to be: yes they were now more assured having seen, then they were before upon report. There they observed the Paschal Solemnity in the Church of Saint Peter, in the company of a Grecian, converted Jew, a Syrian and Egyptian, all which were their companions in the same lodging: Which Paschal Solemnity was a whole month distant from ours. The same men before the Feast professed to us, that upon their knowledge Easter was celebrated through the whole world the same day it was at Rome.

The same Bishop Fisher moreover testifies that the foresaid Abbot Lefrean with fifty others went to Rome this year about the same affair, immediately after the Synod of Lechen (or Leny:) where he was ordained Bishop by the Pope, and moreover constituted his Legat in Ireland: Where after nine years he dyed. So that probably he and his companions were the same mentioned in the Letter of Cumman.



XX. CHAP.

1. Erpenwald King of the East-angles converted: and for that made a Martyr.
2. 3. &c. Letters of Pope Honorius concerning the Paschal Solemnity, &c.

Another proof of the piety and zeal of King Edwin to propagate the Faith of Christ beyond the limits of his own kingdom, was given by him in the year of Grace six hundred thirty two, in which he dealt effectually with Erpenwald the Son of Redwald King of the East-Angles to renounce vain, impure Idols, and not only himself to receive the Faith and Sacraments of Christ, but to induce his Subjects to do the like. Neither did his zeal want a good effect, for Erpenwald, faith William of Malmesbury, embraced pure incorrupt Christianity. But the propagating the same right Faith among his Subjects was hindered by his death: for not long after his profession of Christianity, faith S. Bede, he was slain by a certain Pagan named Ricbert: and thence it came that that Province continued three years longer in Heathenish Error. He is deservedly stiled a Martyr, because it was for his Religion, and his care to introduce it into his kingdom that he was slain by the procurement of that great Enemy of Christ, Penda King of the Mercians, as Huntingdon affirms.

This year according to Baronius, King Edwin sent Messengers to Rome, desiring Pope Honorius to send Palls both to S. Paulinus Arch-bishop of York, and to Honorius Arch-bishop of Canterbury: To which request the Pope condescending, returned an Answer by letters the King, and with them sent the two Palls.

These arrived in Brittany the year following. Now in his Letters to King Edwin called by S. Bede, exhortatory Letters (the Copy of which is recorded by him) after congratulating with him for his piety and zeal, he with a fatherly charity incites him to persist continually and advance in the Faith of that saving truth which he had embraced. Adding withall, that at his request he had sent two Palls for the two Metropolitans, Honorius and Paulinus, with a Faculty enabling each of them, by his authority to subrogate another when either of them should depart this life. This privilege he granted as well out of his affection to the King, as in consideration of the great distance between Rome and Brittany.

At the same time likewise Pope Honorius wrote letters to Honorius the new Arch-bishop of Canterbury, in which, faith S. Bede, he renewed the Decree mentioned in the former letter, That when the Arch-bishop of Canterbury or York should dye, he who remained alive, being of the same degree, should have power to ordain another in the place of him who was dead: that it might not be necessary to weary themselves with

A.D. 633.

XX. CH.

A.D. 633.

Bed. 2. c.

Malm. de  
Reg. 1. c. 30.

Bed. ib.

Huntingd. l.  
Baron.

A.D. 633.

A.D. 633.

Bed. 1. c. 19.

ib. c. 18.



A. D. 635.

sending to Rome through so far extended spaces of land and sea for the ordaining an Arch-bishop. He further signified that he had sent him a Pall, and another to S. Paulinus for the same purpose. The Exemplar of this Letter is likewise extant in S. Bede.

14c. 9.

5. Moreover the same year Pope Honorius wrote to the Scots touching their Errour about Easter: for thus writes the same Authour: The same Pope likewise directed Letters to the Nation of the Scots having found that they erred in the observation of the Paschal solemnity: Whom he earnestly exhorted not to prefer their own reason, being inconsiderable for their paucity, and living in the utmost bounds of the world, before all other Churches both ancient and Modern through the whole world, and consequently that they would not celebrate another different Easter, contrary to the Paschall computations and Synodal Decrees of the Universal Church.

V. 11. 11. Pri.  
m. 1. f. 93.

6. The successe of which Letters is thus declared by S. Fisher, That these admonitions were not unprofitable I partly collect from Bede, who relates how the Scots dwelling in the Southern parts of Ireland by the advice given them from the Bishop of the Apostolick See were taught to observe Easter after the Canonical Rite; and partly from Cumman who lived at the same time, and in his Epistle to Segeni Abbot of the Monastery of Hy writes thus touching the first admitting in Ireland the great Cycle of the Alexandrins consisting of five hundred thirty two years, composed of the multiplication of nineteen (or the Cycle of the Sun) into eight and twenty (the Cycle of the Moon) The first year, saith he, in which the Cycle of five hundred thirty two years was received by our country-men, I my self received it not, but held my peace, neither daring to discommend, nor commend it But after a year was passed, I consulted the Successor of our Holy Fathers Albem Bishop, Queran of Cloen, Brendin, Neffan and Lugid, who being assembled in the field of Lena made a Decree, that the year following Easter should be celebrated the same time with the Church Universal.

A. D. 635.  
c. 19.

7. By this narration of Cumman it seems that in the Synod of Lena two years since, at least the more sound and considerable part of the Irish Ecclesiasticks determined to conform to the generall practise of the Church: but that those inhabiting the Northern and more rude parts continued refractory. Which the Abbot Lafran signifying to the Pope, occasioned the writing of these Letters in which the Church of Ireland in generall is not taxed, but onely some part of it, for the Pape's expression related by S. Bede is this, I am informed that certain persons of your Province in opposition to the Orthodox Faith, doe endeavour to renew an Heresy already antiquated, &c. It was so of old in Asia, for not that whole Province even of Lesser Asia, but some paticular Churches in it obstinately maintained the Errour of the Quarte deciman.

## XXI. CHAP.

A. D. 635.

XXI. CH.

1. 2. *King Edwin slain: and acknowledged a Martyr, &c.*

3. *His Queen Ethelburga returned into Kent.*

A. D. 635.

1. **W**Hilst these contentions were agitated among the Scots, who desired to draw the Britains into the same faction; the English-Saxon Churches flourished wonderfully, Christian Faith having changed their manners, heretofore extremely barbarous, but now exemplary to the whole world for their Modesty, Justice and Charity, especially in the Kingdom of the Northumbers, in which, saith William of Malmshury, there were no dissollicit sheeves, no treacherous under-miners of conjugal chastity, no fraudulent usurpers of other mens Estates: which happiness is to be attributed to King Edwins care. For this large extended Empire was limited by Justice and peace, which there mutually kissed each other. And this felicity had been accomplished, but that an immature death unfortunately snatched him from his country. His death indeed which hapned this year, was most deplorable to his country, but most happy to himself: For the chief blessing promised him by the forementioned Divine Oracle, remained alone not yet accomplished, which was after many temporal Crowns, one that was eternal. The manner how he attained it, is now to be declared.

Malmsh.

2. We have before shewd how Cadwan Prince of Northwales for his valour and good conduct against Ethelfrid King of the Northumbers was chosen King of all the Britains. After his death his Son succeeded in the same power called by Writers severally, Cadwallin, Cerdwalla, and by Saints Bede, Carduella, but the Britains call him Caswalllo. Now there hapned a Controversy between him and King Edwin, saith Florilegus, which could not be decided without war. Whereupon they came to a battell, in which Cadwallin was put to flight, and lost many thousands of his Souldiers. King Edwin therefore having obtained the Victory, marchd with his Army into the Provinces of the Britains, burning their Cities, destroying the inhabitants, till at last he brought under his Dominion their three kingdoms of Demetia, Venedoria and Menavia.

Florileg. bl.

3. Cadwallin seeing his power thus broken, enters into a league with the potent King of the Mercians, Penda, by which both of them conspired to the destruction of King Edwin: Cadwallin was a Christian, and Penda a violent Pagan, yet the Christian Prince was in his manners and cruelty far more barbarous and cruel then the Pagan. Wherefore

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A. D. 634.

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joining all their forces together, they invaded King Edwin's Territories.

4. The time and success of this war is thus describ'd by S. Beda: King Edwin, saith he, had now reigned seventeen years most gloriously over the English and Britains: of which he spent six years in the service and spiritual warfare of Christ. Then did Carduella King of the Britains rebel against him, and was assisted with the auxiliary forces of Penda the potent Prince of the Mercians, who governed that Kingdom with variable fortune the space of two and twenty years. They came at length to a furious combat in a place call'd Hethfield, in which King Edwin was slain on the fourth day before the Ides of October, and the year of our Lords Incarnation six hundred thirty three, in the forty eighth year of his age: and his whole army was either slain, or dispersed.

5. In the same battell was also slain King Edwin's son Offid, a little before his Father. And because this war was managed by him in defence of Gods Church and Christian Faith against its barbarous enemies, our Ancestors have always esteemed Kind Edwin a Saint and Martyr: so that his name deservedly enjoys a place in our Martyrology on the fourth of December: Where likewise it is sayd that a Church was anciently consecrated to him in London, and another in Somersetshire at a Town call'd Breme. His head, saith S. Beda, was brought to York, and buried in the Church of S. Peter the Apostle, begun by himself, but finished by his Successour Oswald. It was layd in the Parke of S. Gregory Pope, by the preaching of whose Disciples he had received the Word of life.

6. What followd the death of this Blessed King is thus further related by the same Author: At that time there was made a most grievous slaughter in the Church and Nation of the Northumbers, inasmuch as one of the Leaders was a Pagan, and the other, because in his nature barbarous, more cruel then a Pagan. For Penda with his whole Nation was devoted wholly to Idols, and ignorant of Christianity. But Carduella (or Cadwalla) though in name and outward profession he was a Christian, notwithstanding in his mind and manners he was so very barbarous, that he spared neither sex nor age, but like a raging wild beast, with cruel torments killd all he could meet with. A long time he ranged through the country, every where exercising his savage cruelty, determining to root out of the land the whole Saxon race. Neither had he any regard to Christian Religion newly planted among them: For such was, and to this day continues the malice of the Britains, that they set at naught the Christianity of the English, with whom they will no more communicate, then with Pagans.

7. To this horrible slaughter may be added the most inult murder of King Edwin's second son Edfrid born to him by his former Queen Quenburga, and baptised by S. Paulinus, which Edfrid, saith S. Beda, being thereto compell'd by necessity, fled to Penda King of the Mercians,

by whom he was afterward slain contrary to his promise confirm'd by an Oath, during the reign of Oswald.

8. What became of the pious Queen Ethelburga, the same S. Beda thus declares: The affairs of the Northumbors being brought to this miserable state (saith he,) immediately after this slaughter S. Paulinus seeing there was no security but in flight, took with him the Queen Ethelburga whom he had at first conducted thither, and fled with her into Kent, where he was honourably received by the Arch-bishop Honorius and King Eadwald. He came thither under the guard of Bassin a most valiant soldier of King Edwin; and with the Queen there was her daughter Hensled and her son Pulefrea, together with Issi the son of Offrid, both whom she afterward sent into France, recommending them to the protection of King Dagobert, out of the fear she had of Eadwald and Oswald Kings of the Northumbors. And there both these infants dying, were buried with such honour as became their Royal birth and such innocent lambs of Christ. The Queen likewise carried with her great store of King Edwin's most precious jewels and vessels, and among the rest a great Crosse of gold, and a golden Chalice consecrated for the ministry of the Altar: Both which have to this day been kept in the Church of Canterbury.

XXII. CHAP.

XXII. CH.

1. 2. S. Paulin administers the Church of Rochester.
3. He repairs the Old Church of Glastonbury.
4. 5. His Death: and Translation.
6. 7. The Queen Ethelburga retires into a Monastery: Her happy death.

1. S. Paulinus having been thus in duty obliged to conduct his special charge, the Queen, in safety to her own Countrey left not for all that his flock deprived of a good Pastor: For according to S. Beda's narration, he recommended the care of the Church of York to James his Deacon (of whom we have already made mention) a holy man, and very observant of Ecclesiastical Order. He remained in the said Church a long time, and by teaching and baptising recovered from the Devils power very many soules. There is a village neer Cataract, where he most usually made his abode, that beares his name to this day. He was very skilfull in Church Musick, and therefore when peace was afterward restored, and the number of Christians augmented, he became the Master of Ecclesiasticall singing, according to the custom of Rome and Canterbury: and in the end full of days and merits he followed the way of his fathers.

2. In the mean time S. Paulinus was not without employment in Kent. The Church of

Rochester,

Ed. I. 2. 10.



A. D. 633.

Rochester, faith S. Beda, being vacant, because Romanus who had been Prelate thereof had been drowned in passing the Sea towards Rome, whither he was sent by S. Justus Arch-bishop to consult with Pope Honorius about Ecclesiastical affairs. S. Paulinus therefore at the invitation of the Arch-bishop Honorius and King Radwald undertook the charge of it: till in his due time he went to heaven there to reap the fruits of his glorious labours. And at his death, he left in the said Church the Pall which he had received from the Pope.

Antiquit.  
Glaston-f. 44.

3. We read in the Antiquities of Glastonbury, That S. Paulinus, who had been Arch-bishop of York, but then was Bishop of Rochester, the third from S. Justus who had been consecrated by S. Augustin, came to Glastonbury, where he abode a long time, and made the walls of the old Church to be built from the top to the bottom of timber (whereas anciently they were made of wattles,) and to be covered with lead. And thus that Holy Oratory remained in the same plight till the time that the Church was burnt (in the days of King Henry the first.) Such care had that holy Bishop, that without prejudicing the Sanctity of that place, an addition should be made to its beauty. We find mention of this Church thus repaired by S. Paulinus in the Charters granted to it by King Ina in the year of Grace seven hundred and four, and of King Canutus above three hundred years after Ina: both which Charters are said to have been confirmed and signed in the same wolden Church.

Ap. Malms-  
bur de Reg. l.  
2. c. 11.

4. Concerning S. Paulinus nothing occurs in our Ecclesiastical Records till his death which hapned in the year of Grace six hundred forty four, the sixth day before the Ides of October, faith S. Beda, after he had held the Bishoprick of Rochester nineteen years and one and twenty days. He was buried in the Secretary of S. Andrew the Apostle, which King Ethelbert built from the foundations in the City of Rochester.

Bed. l. 3. c.

5. The opinion of his Sanctity was great after his death, and the memory of it remained in that Church many ages: for thus writes the Authour of his Life: When Gundulph was Bishop of Rochester, Lanfranc the Arch-bishop pluck'd quite down the Church of S. Andrew, and built a new one; at which time he took out of the ground the bones of S. Paulinus, and putt them honourably in a bier. Now among others then present there was a certain Matron grievously afflicted with an infirmity of body, but much more burdened with a certain crime. She coming to the sepulcher of S. Paulinus, there with great devotion offered her vows to God, That if by the merits of S. Paulinus she might be freed from her disease, she would never more commit that sin, in which she then lived: and presently she was restored to health. This Translation was on the fourth day before the Ides of January, on which day his Anniversary solemnity was observ'd in the Church of Rochester. His Memory is celebrated both in the In-lub and Roman Martyrologies on the tenth of October. In his place Honorius the Arch-bishop of Canter-

Martyrol.  
Aug. 10. 08.  
Bed. l. 3. c.

bury retained Ethelbert, descended from a family which was native of Kent, but in learning and piety equal to his Predecessors.

A. D. 634.

6. As for the Widow-Queen Ethelburga, after she had dispos'd of her Children, the love to whom was the only worldly affection remaining in her heart, she determin'd to shunt it entirely to temporall things, and to employ in a Religious solitude all her thoughts and desires upon heaven and God alone. Which intention of hers being known to her Brother King Radwald, he piously assisted her vow, and assign'd her a place remov'd from the noise of the Court, where she might with much commodity execute her Religious design, and moreover bestow'd on her a village call'd Liming, where she built a Monastery, and for ought appears was the first Widow among the Saxons which with a Religious veyle (receiv'd from S. Paulinus) consecrated her self to serve our Lord. S. Parker most unskillfully calls her a weyl Virgin: thinking perhaps that none but Virgins might take a Religious Veyle: Whereas S. Hierome expressly says, that both Virgins and Widows, who in scorn of the world had vow'd themselves to God, did offer their hairs to be cut off by the Monks of the Monasteries, and afterward went out in contradiction to the Apostles ordinance, with their heads uncovered, but bound and weyl'd.

Antiquit.  
Britan. in  
Gloster.

Hieron Ep. 48

7. Which sacred weyl was not such an one as woemen ordinarily wear, of a light transparent stuff: but made of a course weal, and so thick that mens sights could not pierce it. True, entire, and pure Virginal Chastity, faith Tertullian, fears nothing so much as its own self: It will not suffer the eyes even of women. It flies to the weyl on the head as to a helmet, yea as to a shield to protect its only good from the darts of Temptations and scandals, against suspicions and whispers. And concerning this Veyl S. Ambrose has this exprestion, Let men lift up the eyes of their minds and bodies, and consider this congregation of modesty, this assembly of integrity, this Council of Virginity: here are no curious ribbons to adorn the head, but an ignoble veyl, yet enabled with the exercise of chastity: here all arts to set forth beauty are abandoned.

Tertull de  
veland. Virg.  
c. 14.Ambrosi con-  
symmach c. 13

8. This excursion may be pardon'd, being occasion'd by this first example in our Saxon story. But this was an example which presently after was imitated by thousands: Almost every year we shall read of Virgins hastning out of the world to live with Christ, of Monasteries erected, enclosures establish'd, and God most purely and devoutly served: All which continued almost a thousand years in the esteem and gratulation of all Christians, till an Apostate Friar solicited a Professed Virgin for his lust to break her vow of chastity, and by that example the habitations of Piety became expos'd to the rapines and lusts of a sacrilegious generation.

9. This Religious Widow after that by Poverty, chastity and subiection of her Will

sh.



She had ascended to the Perfection of Divine Love, ended at last her Mortality. Her Memory is celebrated in our Martyrology on the tenth of September, where she is stiled a Mother of Many Virgins and Widows, because many such by her example undertook the sacred Institute of a Religious Profession.

## XXIII. CHAP.

## 1. 2. &amp;c. The Gifts and Martyrdom of S. Livinus.

14. July.

**A**Bout this time hapned the Martyrdom of S. Livinus, who though not born in Britanny, may yet challenge a place in this History. The Summary of his Life is thus described by Aubert Miram: Livinus was born of a noble race in Scotland (he means, Ireland.) His Teachers were first a worthy Priest called Benignus, afterward the Great S. Augustine first Bishop of England, by whom also he was baptised. The same Holy Bishop exalted him likewise to the Order of Priesthood: in the discharge of which Office he behaved himself so worthily, that not long after the Scots (or Irish) chose him for their Arch-bishop. But he after a while, leaving his Vicar in Scotland a man of eminent sanctity, called Silvanus, who was his Arch-deacon, being moved with the Zeale of propagating the Gospel in other Countreys, took with him three of his Disciples, Folian, Helias and Kilian, sailed into Flanders, and entering into a Monastery at Gant lately built by the Holy

Bishop S. Amand, he was there kindly entertained by the Abbot Floribert, and his Brethren. Three years before that S. Bavo had been there buried at whose monument great miracles were wrought: And for this reason S. Livinus staid there thirty days, celebrating Masse continually upon his Sepulcher.

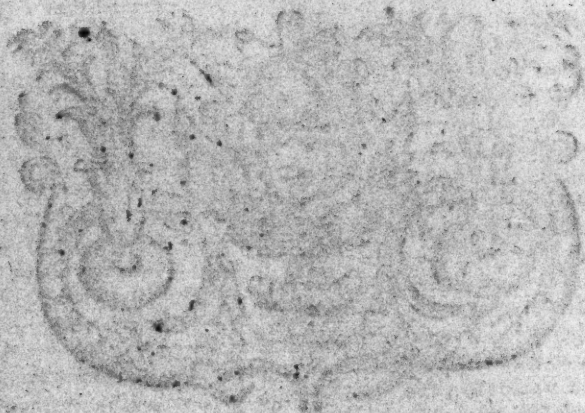
2. After thus departing from thence to execute the Office of preaching, he by his instructions, example and Miracles converted a world of Infidels to the Faith of Christ. But certain impious persons, who hated our Lord and all piety, perceiving such great multitudes brought by the Holy Bishop to a Religious life, and a contempt of their former Vices and Errours, persecuted him wonderfully. Neither did they desist from their malice, till having seized upon him, they cut out his tongue, which they cast to be devoured by dogs: Which notwithstanding was miraculously restored to him. Yet not mollified with this, they at last, having wounded him grievously in severall places, murdered him at Escha a village in Flanders, in the year of Grace six hundred thirty three, or as some reckon, the year following.

3. This S. Livinus is to be distinguished from another (almost) of the same name, called Levinus, or Lebrinus, a companion of S. Willibrord and S. Suibert: who likewise finished his Life by Martyrdom neer Gant, and is stiled the Apostle of Darentre. But he was a Saxon, as we shall declare toward the end of this Century. Whereas S. Livinus of whom we now treat, was an Irishman. His Memory is celebrated in the English and Gallican Martyrologes, on the twelfth of December.

Martyr. Gal.  
& Anglic.  
12. Decemb.



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| The following is a list of the names of the persons who have been appointed to the office of Justice of the Peace for the County of London, in the year 1853. | The following is a list of the names of the persons who have been appointed to the office of Justice of the Peace for the County of London, in the year 1853. |
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THE  
FIFTEENTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

## I. CHAPTER.

1. *Of Osric and Eanfrid Succeed King Edwin: Their Apostacy from Christianity.*  
 2. *Of Oswald Succeeds his Brother Eanfrid.*  
 3. *Letters of Pope Honorius.*

**R**ETURNING to the Kingdom of the Northumbers, we shall see nothing but spectacles of misery, a Nation desolated, a Church torn in peices, and nothing but horror and confusion. Yet in a short time all these tempests will be asswaged, and so great a peace and order will return both to the Kingdom and Church by another pious King, that even the losse of King Edwin will be fully recompenced. But first let us view the present calamities, thus sett down by *St. Bede*.

1. *After that King Edwin was slain in battle (saith he) Osric the son of his Uncle Elfric, who by the preaching of St. Paulinus had been imbued with the Sacraments of our Faith, took upon him the Kingdom of the Deiri. As for the Kingdom of the Bernicians (for anciently the Nation of the Northumbers was divided into these two Provinces) that was possessed by Eanfrid the son of Edilfrid, born in the same Province. Now we*

have already declared that during the whole course of King Edwin's reign the sons of his Predecessour Edilfrid attended by great numbers of the Nobility, retired themselves among the Scots and Picts, where they lived in banishment. And they were instructed in Christian Religion professed by the Scots, and purified by the Grace of Baptisme.

2. *As soon therefore as their Enemy King Edwin was dead, they were permitted to return into their country, and there the elder of them, Osric became King of the Province of the Deiri, and the second Eanfrid, of the Bernicians. But both of them were no sooner invested with the marks of a temporall Kingdom, but they renounced the Sacraments and badges of the Heavenly Kingdom, with which they had been initiated, and to their eternall ruine polluted themselves with the filth of their former Idolatry.*

3. *But divine iudgment quickly overtook them both: for they were slain in a short time by the impious hand of Cedwalla King of the Britains, whom Almighty God made the instrument of his iust severity. For the elder of them Osric having rashly besieged the said King in a certain town the summer following, the King made an unexpected furious sally, and in a moment destroyed both him and his whole army. After which Cedwalla possessed the whole Kingdom of the Northumbers, not as a victorious King, but a furious Tyrant, for he tore it in peices with the tragickall slaughters committed by him. As*



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length after about a year was passed the other Prince Eanfrid accompanied only with twelve soldiers unwisely coming to him to demand conditions of peace, was in like manner slain by him.

5. This was an unhappy year, and the memory of it remains still in execration with all good men, as well for the Apostacy of these two Saxon Kings, who had abused the Sacrament of their Faith, as for the barbarous Tyranny of the British King. And therefore by a general consent in the computation of the times and succession of our Kings, the memory of these two perfidious Princes was abolished, and this year assigned to the reign of the pious King Oswald who succeeded them.

6. This Oswald brother to Eanfrid, was the son of Eadelfrid, and Nephew to the Holy King Edwin by his sister Aeca: so that his Title to the Kingdom of the Northumbers was sufficiently valid. He after his Father's death, retired also among the Scots, where understanding the vanity of Idols, he embraced the Christian Faith. Seventeen years he continued in banishment: But now hearing the desolation of his country, the ruine of Christianity and death of his Brother, armed with zeal and charity he took the courage, though attended with very unconsiderable forces, to hasten to the rescue of his kingdom, and the Church of God in it, almost become invisible. With what success this attempt was undertaken, S. Bede will inform us the year following.

7. It seems by the Letter of Pope Honorius to Honorius Arch-bishop of Canterbury dated this year, and recorded only by William of Malmesbury, that the miseries of the Northumbrian Church and Kingdom were come to his knowledge: for therein he comforts and encourages the same Arch-bishop not to faint in the midst of so many and grievous calamities, but to fix his trust in the promises of God to his Church, and those who sustain the care of it. In the same letter he likewise confirms the authority and Primacy of the Church of Canterbury over all the Churches of Brittain, &c. This Epistle found in the Archives of Canterbury was by S. Lanfranc directed afterwards to Pope Alexander the Second, as a proof of the ancient Privileges of his See.

8. There is another Letter of the same Pope produced by Caius the Defender of the Antiquity of Cambridge, in which the said Pope exempts that University from the jurisdiction of all Arch-bishops, Bishops, Arch-Deacons, &c. and their Visitations or Censures, giving the sole authority over students to the Chancellor and Rectors of the same, with power to excommunicate, &c. In the granting of which Privileges he professes to follow the examples of his Predecessors, Pope Eleutherius, Fabian, Simplicius, Felix and Bonifacius. But what grounds there are to suspect fraud in the compiling this Grant, may be

read in Brian Twyne the *Advocat* for Oxford, and since him in the learned Bishop Fisher, to whom I refer the Reader.

## II. CHAP.

1. 2. *Of King Oswald's miraculous Victory over the Britains.*

1. 4. *Of the Crosse Venerated by all Christians: This approved by Miracles.*

1. IN the year six hundred thirty five, Oswald King of the Northumbers fighting against the Tyrants, happily triumphed. And because our gravest Author S. Bede, William of Malmesbury and others affirm that encountering them, Faith was his strongest armour, we will endeavour more diligently and largely to recount the order and manner of the Combat, by which he restored the Crown to himself, security and Faith to his Subjects, and the Churches to God.

2. S. Bede's summary Narration of it is this: As soon as Cedwalla had slain the two Kings Ofrich and Eanfrid, Oswald attended with an army weak for their numbers, but fortified with Divine Faith, came upon him, and in the combat that execrable King of the Britains was slain, together with his immense army, which he thought no power could resist. This combat happened in a place (in Northumberland) called in the English tongue Devils-burn, or the Devils-brook. It is at this day, faith Camden, called Dilsen, but in ancient Records, Divellston; the Seat and Mansion of the Noble family of Ratcliff. Yet Brompton calls the place Denysbourn, or River of Denys, and adds that from this combat it took the appellation of slaughter of the Cedwallians.

3. Oswald preparing himself for the fight, considered, no doubt by God's inspiration, that victory was not to be expected but from heaven therefore to shew his trust in God's assistance, he made the Crosse his standard-royal, by which our Lord had triumphed over Hell, and Constantin over the world. This Crosse being prepared and erected, Oswald himself held it upright between his hands: till it was fastened in the earth. Which being done, he called his Army together, and thus spoke to them, (saith Saint Bede) Let us bend our knees, and with one heart and voice beseech the Omnipotent, true and living God mercifully to defend us from this proud and fierce Enemy: For he knows that this war undertaken by us for the safety of our country is just.

4. Having said this, his army with a new infused courage sett upon the Britains, and without any considerable resistance put them to flight. In this combat nothing is more commended by our Authors then King Oswald's Faith. Oswald, saith William of Malmesbury, more armed with Faith then weapons, at the first onset drove out of his camp Cedwalla puffed up with the memory of his former exploits, and destroyed him with all his forces.

5. But whence had Oswald received this

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P. 11. 11. 11.

II. CHAP.

A. D. 635.

Bed. l. 1. c. 1.

Camden. in Northumb.

Brompton. c. 73.

Bed. l. 1.

Bed. l. 1. c. 1.

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Malmesbury.

de Reg. l. 1. c. 3.

Faith.

Malmesbury de  
Pont. f. l. 1. f.  
208.Caius de An-  
tiquit. Can-  
tonig. l. 1. f.  
58.B. Twyne de  
Antiq. Oxon.



A. D. 635.

A. D. 635.

Id. ib;

III. CH.

A. D. 635.

Bed. l. 1. c. 1.

*Faith* ? If our Modern Protestants were to answer, they would cry, No doubt from Rome. For thus *Augustin* met King *Ethelbert*, carrying the *Crosse* in a solemn Procession, and teaching the Saxons to venerate it. And indeed if any Roman Teachers had instructed King *Oswald*, they would have had reason to impute the Original of his Faith to Rome. But it was among the Scots that he learnt Christian Doctrine, and they were at this time very averse from Rites practised at Rome. Which evidently shews, that honour and veneration paid to the *Crosse*, was the common practice of Christians, who were therefore even in the Primitive age of the Church scornfully stild by Heathens, Cruels, or worshippers of a *Crosse*. It was therefore doubtless from the example of the Emperor *Constantin* that King *Oswald* learnt, that Victory against Tyranny, injustice and infidelity would assuredly attend the saving standard of the *Crosse*.

6. Yea moreover not the *Crosse* only, but the very place in which King *Oswald* had erected the *Crosse* was by posterity had in veneration. For *S. Beda* above eight hundred years ago thus writes, To this day is shewn, and with great veneration esteemed the place where *Oswald* ready to fight, erected the sign of the Holy *Crosse*, and with bended knees besought almighty God to afford to his faithful servants his celestial aid in their so great necessity. The said place is called in the English tongue *Hofen-feld*, or the field of heaven. Which Name certainly was given it by a presage of following events. For it signified that there a heavenly victory to be begun, and heavenly miracles to be in future times wrought. Now it is stated near that great Wall anciently built by the Romans from Sea to Sea across *Brittany*, to hinder the incursions of the barbarous Nations beyond it. The same place is at this day called *Haledon*, fair Camden.

7. *S. Beda* consequently adds, That it was a custom continued a good while before his time for the Monks of *Hagulfad*, who lived near that place, to go thither every year on the day before that of his death, and there to say Vigils for the health of his soule, and the morning after to offer the sacrifice of the holy oblation with Lauds for him. Which good custom encreasing they of late built and consecrated a Church there, so rendering this place more sacred and venerable. And thus they did with just reason: For through the whole country of the *Bernicians*, as far as we can learn, there was not any visible sign of the Christian Faith, nor any Church or Altar before this good King the Captain of this new Christian army had raised up this Standard of the Holy *Crosse*, when he was ready to fight against a most barbarous Enemy. Whence it appears that though severall Churches had been erected by *S. Paulinus* and King *Edwin* in the southern part of his Kingdom, or Province of the *Deiri*, yet they had not space enough to propagate the Christian Profession among the Northern *Bernicians*.

8. Let us now see how God was pleased to shew his approbation of King *Oswald's* Faith, the erection of that *Crosse*, and the veneration shewed to it. For thus *S. Beda* proceeds in the Narration of the Gifts of his own time, It will not be impertinent, saith he, to relate one, among the many Miracles which our Lord was pleased to work at this *Crosse*. A certain Monk of the Church of *Hagulfad* nam'd *Bothelm*, who is yet alive, walking unwarily by night upon the ice not many years since, fell suddenly and broke his arm: by which he was so incommodated, that besides the paine, he could not lift his hand to his mouth. One morning having heard that one of his Brethren was to goe that day to the place of the Holy *Crosse*, he desir'd him to bring him a small portion of that Sacred wood: For he said, he was confidently perswaded through Gods help to be cured by it. The Brother performed what he desir'd, and coming back at even when the Monks were in the Refectory, he gave him a little of the masse which covered the outside of the wood: which he put into his bosome. When he went to bed, forgetting to lay it by, it remain'd in his bosome all night. But waking about midnight, he felt some thing which was cold lying against his side, and searching for it with his hand, he perceived that both his hand and arm were become perfectly whole.

### III. CHAP.

1. a. *Ec. K. Oswald demands Preachers from the Scots: Cormac is sent: but returns discouraged.*

5. b. *Ec. The Holy Bishop Aidan succeeds: Sent from the Monastery of Hy. Hu vertues: and great austerities.*

14. 15. He places his See, and Monastery in the Isle of Lindesfarne.

16. The Monastery of Hagulfad.

17. 18. King Oswald finishes the Church at York: His Piety and Humility.

1. King *Oswald*, as a reward of his Faith and piety, having obtained a glorious victory, and by that a secure possession of the whole kingdom of the *Northumbrians*, as well the Province of the *Deiri*, as *Bernicians*, made it his first care to expresse his gratitude to God, to whose goodness alone he imputed his victory, by restoring his true Faith and Worship, the greatest ornament of a Kingdom. But not finding at home any Ecclesiastical persons capable of instructing & guiding others in the way of Heaven, he seeks them abroad.

2. This good design of King *Oswald* is thus express'd by *S. Beda*, *Oswald*, saith he, as soon as he was possessed of his Kingdom, had a vehement desire that his whole Nation should be imbued with the Grace of the Christian Faith, great experience of the good wherof he had received in conquering his barbarous enemies. Therefore he sent



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to the chief among the Scots, by whom himself and his followers had received the Sacrament of Baptism earnestly desiring them to send him a Prelat, by whose teaching and ministry his subjects might be instructed in the true Faith, and enjoy the Sacraments of it.

Id. l. 3. c. 1.

3. The Scots to whom he sent, were not such as *S. Bede* calls Scots of the Southern, but Northern country, that is, not such as inhabited Ireland, the ancient Native country of Scots, but the Northern parts of Britanny, and were mingled with the Picts: For among them it was that both himself and his Brethren had remained many years during their banishment, by the testimony of the same Author.

Id. l. 3. c. 1.

4. Those to whom King *Osvald* sent, complying with his desire sent him out of their country a Preacher, called by some Writers *Corman*. But his coming took not that effect which was desired and expected: Whether it was that he was a man of a rude disposition, so that he could not comply with the humour of the Saxon Nation, or being not well acquainted with their tongue he found too great tediousness and difficulty in conversing with them, or that he was impatient of labour; what ever the cause was, finding little profit in his endeavours, he shortly returned whence he came, and in a publick Meeting of those who had sent him gave this account of his deserting so suddenly his employment, saith *Saint Bede*, by telling them that no good could be wrought in that Nation to which he had been sent, by reason they were men of a rough, barbarous and incorrigible nature.

Id. ib.

5. Notwithstanding this mans endeavour to excuse himself by disparaging the Saxons, yet did not that Assembly of Scottish Clergy desist from their intention to endeavour the satisfaction of King *Osvald*: Whereupon (saith *S. Bede*) there was a great debate in the Council about the course they were to take for that purpose: for they had an earnest desire to contribute to the salvation of that Nation, seeking it as their hands, though they were somewhat troubled that the Preacher sent by them had not been received.

Bede l. 3. c. 1.

6. It fell out happily that in this Assembly there was present among others one called *Aidan*, a man of an humble, charitable and meek spirit, who earnestly interceded for the ignorant rude Saxons, advising withall that such Missioners should be chosen as could comply with the rudeness of the Nation, instilling by little and little the Mysteries of Christianity into their minds, &c. *Aidan*'s discourse pleased the whole Assembly: and himselfe was judged most proper to succeed in this Apostolick employment. Him therefore they sent: and he was received by King *Osvald* with all kindness & joy.

7. He was by Profession a Monk, educated in the famous Monastery of *Hye*, which had a superiority over all other Monasteries of the Picts a long time, and also enjoyed supreme jurisdiction in all Ecclesiastical affairs, saith the same *S. Bede*

Adding, that the said Island of *Hye* or *Iona*, of right pertained to Britanny, from which it was divided by a very narrow strait, but by the free gift of the Picts inhabiting the adjoining continent, it had many years before been bestowed upon the Irish Monks, by whose preaching they had received the Faith of Christ.

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Id. ib. c. 1.

Bede.

Bede.

Bede l. 3. c. 17.

Id. ib.

8. From hence it was that the holy Preacher *Aidan* came into the Kingdom of the Northumbrians, having first been consecrated Bishop at the time that *Sogenius* a Priest was Abbot of the said Monastery. Now *Aidan* (saith *S. Bede*) was a man of eminent meekness, piety and moderation, having withall a Zeale of God, though not perfectly according to knowledge: For following the former and erroneous custom of his own Nation, he observed the Paschal Solemnity from the fourteenth Moon to the twentieth. Which Error though (according to the judgment of *Baronius*) it was no light one, yet did not exclude that Nation from the Churches Communion. It had indeed been oft condemned by Ecclesiastical Councils: but since it regarded only external Rites, and not Dogmes of Catholick Faith, it was a while tolerated, till the Truth could be more perfectly discover'd to that people. Neither indeed could the Scots be justly reckoned among the *Quarantismians*, condemned by the Council of *Nicea*: for as they did not celebrate Easter after the Roman custom, so neither did they after the Jewish.

9. *S. Bede* therefore thus excuses this holy man: I can neither commend nor approve *Aidan* for that he did not celebrate Easter in the due time: which he did either out of ignorance of the Canonical account, or if he knew it, would not conform thereto because he was unwilling to contradict the practice of his own nation. Yet in this I do much approve him, that in observing Easter after his own fashion, he neither in his heart believed, nor openly venerated or taught any thing different from us: for he kept it only in memory of the Passion, Resurrection and Ascension of the Mediator of God & men, *Iesus Christ*. Moreover the day celebrated by him was not, as some do erroneously think, the same fourteenth Moon which the Jews observed on what day of the week soever it fell: for he always kept it on a Sunday falling between the fourteenth Moon and the twentieth, to show his belief of our Lords Resurrection which hapned on the first day of the Week, and likewise to show his hope of our Resurrection, which he believed, as the Church also doth, shall befall likewise on the first day of the week, or Sunday.

10. This is the only defect imputed by *S. Bede* to *Aidan* the Scottish Monk and Bishop. In all other regards he acknowledges him Orderly, agreeing in the common Faith of the Catholick Church. Yes moreover he was esteemed by him not only free from error or vice, but a great example of vertue and holiness. And particularly, saith he, among other good precepts of our common living, he left to Clergy-men a most wholesome example of abstinence and continence. (Now it is well known that by abstinence *S. Bede* understands an austere life, consisting in a contempt of delicacy in food:

and



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11. 11.

and by continence, an abstaining not only from all unlawfull sensual delectations, but those also which to others would be lawfull in a Matrimoniall State.) He adds. That the thing which most commended his Doctrine to all, was that as he taught so he lived himself, and all that belonged to him practised in their lives. For he neither loved, nor cared for any contentments of this present world.

11. It is very probable that from his Example proceeded the custom in Britanny, not only of abstaining from flesh; but also fasting on Fridays, which is not practised in Catholick countreys abroad: Though he then added Wednesdays also to that austerity: For thus S. Bede writes, At that time Religious men and women, inspired by Aidan's examples, through the whole year prolonged their fast till three of the clock after noon on Wednesdays and Fridays, except only in the Paschall time.

12. Moreover Aidan, being himself a Monk, came out of the School of S. Columba in the Monastery of Iona, who left behind him Successors of his own Institute, men eminent for their great continence, Divine Love and Regular Observances. Their only defect was that in the celebrations of the Paschall Solemnity they followed dubious accounts and Cycles. And no wonder, since being feared as it were one of the world, none took care to send them the Synodal Decrees touching the Paschall Observance. So that they were informed therein no further then as they could learn from the Propheticall, Evangelicall and Apostolick writings, according to which they diligently observed the Duties of Piety and Chastity.

13. These Monks therefore being according to the Institute of S. Columba, so continued many years: and to distinguish them from the Monks in Kent, who coming from Rome followed the Rule of S. Benedict, our Writers began to call the Benedictines, Black-Monks, from the colour of the Habits which they then generally wore: Whereas these Columbian Monks either wore white garments, or of the naturall colour of the Sheep. Notwithstanding we read that S. Wilfrid in a synod publicly professed that himself was the first who commanded the Rule of the most Holy Father S. Benedict to be observed by Monks in the Northumbrian Kingdom. But whether his command extended to Monasteries founded there before, or only such as himself had built, I leave to the disquisition of others.

14. This Holy Bishop Aidan received the gift of his Bishoprick in the Isle of Lindesfarne, seated among the Bernicians in the most Northern coast of the Kingdom of the Northumbrians, which is a little Island, saith William of Malmesbury, and is now by those of that country called the Holy-Island. This Isle S. Aidan who was a lover of Silence made choice of for his See, desisting the pompe and populousnes of York. But besides the advantage of solitude and silence, another Motive inducing S. Aidan to chuse that Island seated in the German Ocean, might probably be, because the Bernicians, a people

hitherto more rude and ignorant stood in greater need of his care: And besides it was easy for him, from thence by ship to visit the other Province of the Deiri.

15. S. Aidan moreover having accepted this See, did according to the example of S. Augustin, erect there a Monastery. This is after this manner related in an ancient Manuscript of the Monastery of Evesham, cited by the R. F. Clement Reyner in the Appendix to his Apostolat: The Holy King Oswald and S. Aidan Bishop and Monk, did first settle an Episcopall See and Order of Monks in the Church of Lindesfarne, according to the relation of S. Bede, about the year of our Lords Incarnation six hundred thirty five, and the thirty ninth after the coming of S. Augustin. Which See and Order continued there together the space of two hundred forty and one years: For then the Church of Lindesfarne was totally destroyed by the most barbarous Infidel Danes, and the said See and Order translated from thence to Conk Chester.

16. Besides this, severall other Churches were built in many places among the Bernicians, saith S. Bede, and the people flocked with joy to heare the Word of God. King Oswald likewise bestowed possessions and lands to maintain the Monasteries, in which English Children were instructed by Scottish Teachers both in lower and higher studies and also in the Observance of Regular Discipline: For those who came to preach were Monks. At the same time likewise the famous Monastery of Hagulfad is said to have been founded, in the place where formerly was seated Axeldunum, now called Hexham, near the Piffis wall where also in following times was an Episcopall See.

17. The like care and Munificence the Holy King Oswald shewd in his other Province of the Deiri: where he not only finished the Noble Church of S. Peter in York, begun by King Edwin: but likewise erected severall Schooles for the education of youth in learning and piety: For which purpose he commanded more Monks to be sent out of Scotland, who, saith S. Bede, came in great numbers year after year into Britanny, and with great devotion preached the Word of Faith in the Provinces subject to King Oswald, and those among them who were Priests, administered likewise Baptism to such as had been instructed.

18. An admirable example of piety, zeale & Christian Humility, the same Author relates of this blessed King: Who, saith he, as soon as S. Aidan was come, humbly and chearfully hearkened to his admonitions, and took great care and diligence to found and dilate the Church of Christ through his whole Kingdom: Where it often hapned that a most beaueifull spectacle was represented, for whilst the Bishop, who was not perfectly skilled in the English tongue, was preaching, the King himself would be the Interpreter of the Heavenly Word to his Officers and servants: for he during his long exile had fully learnt the Scottish language.

19. Now how Almighty God even with outward blessings recompenced this good

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Ap. Reynet in  
Appendix ad  
Apostolat. f. 43

B. 11. c. 7.

Bed. l. 3. c. 2.

id. ib.

Kings



A. D. 633.  
Huntingd. l. 3.  
f. 311.

King's piety, and how according to the encrease of Faith his Empire also was encreased, Huntingd. thus declares: King Oswald, faith he, being formed by the institution of Saint Aidan, as he made progress in the Graces of his mind so did he likewise in the extent of his Rule, beyond all his Predecessors. For all the Nations of Brittain, Britains, English, Picts and Scots became subject to his Dominion. And yet though he was so high exalted, he was humble and mercifully kind to the poor and strangers.

## IV. CHAP.

## IV. CHAP.

1. 3. *St. S. Birinus converts the West-Saxons: His Miracles.*

6. 7. *St. K. Kingils converted, and baptised: Dorchester appointed the Episcopall See: And Canons under a Rule placed in it.*

10. 11. *St. A great Controversy about S. Birinus his Relicks.*

A. D. 633.  
Bed. l.

1. THE same year was happy likewise to the West-Saxons; which happens how it arrived, S. Bede thus declares: At the same time, faith he, the Nation of the West-Saxons, anciently called Gruffa, in the reign of Kingils, received the Christian Faith by the preaching of Birinus a Bishop, who with the advice of Pope Honorius, came into Brittain having promised in the presence of the same Pope, that he would diffuse the seed of the Gospel in the inmost parts of Brittain, where never any Teacher had gone before. Upon which promise, by command of the same Pope, he was consecrated Bishop by Asterius Bishop of Genoa. His coming into Brittain to preach the Gospel to the West-Saxons happened, (faith Ebelward) six years after the same King Kingils his fight against Penda King of the Mercians at Cirencester; which fight we recounted in the year of Grace six hundred twenty nine.

Ebelward.  
in Chron.

2. This Apostolick Mission of S. Birinus our Lord approved by a Divine Miracle. Which because it powerfully manifests the Faith preached by him to have been Orthodox, and ancient grave Authors have attested it, in so much as even John Fox after he had related it, adds, Of this there are so many Witnesses who constantly avow it, that it is to me a great wonder, I will not doubt to give the Narration of it from Bede, who cites for it William of Malmesbury, Huntingd. Florentius, Mathew of Westminster, &c.

Fox AB. and  
Mon.

3. I have thought expedient, faith he, to describe here one of the Acts of S. Birinus a wonderful Miracle bestowing an Apostolick man, which is omitted by S. Bede. It was thus. The Holy man being arrived to the shore of the Brittain Sea, and ready to take ship, celebrated the Divine Mysteries, offering to God the Sacrifice of the Saving Host, as a Memorial for himself and follow-

Barn. lib.

ers. After which, the season being proper, he was hastily urged to enter the ship, and the wind serving that they sailed speedily, when in the sudden Birinus called to mind that he had lost a thing infinitely precious to him, which by the urging hast of the Sea-men having his mind other ways busied, he had left behind him at land. For Pope Honorius had bestowed on him a Pall, or Corporal, upon which he consecrated the Body of our Lord, and afterwards used to wrap in it a particle of the said Sacred Body, which he hung about his neck, and always carried with him; but when he celebrated Masse, he was wont to lay it by him upon the Altar. Armed therefore with Faith, he by Divine inspiration went down from the ship into the sea and walked securely upon it to the shore. Where finding what he had left behind, he took it and in like manner returned to the ship: Which he found standing still immovable, whereas a little before he had lost it sailing extreme swiftly. When he was entered into the ship, not one drop of water appeared on his clothes: Which the Mariners seeing kneeling before him and worshipped him as a God, and many of them by his preaching were converted to the Faith of Christ.

4. This custom of carrying with them the consecrated Body of our Lord was practised from the beginning of the Church, many proofs whereof are in Tertullian, S. Cyprian, S. Ambrose writing of his Brother Satyrus; S. Basil, &c. Which from custom, faith Bede, in the fervour of Religion introduced, so Religion as holy hath in latter times forbidden it. Formerly a firm Faith incited to the doing that which Reverence afterward dissuaded. In both cases Gods faithful people deserve commendation: as we read both the confidence and the modesty of the Apostles praised in the Gospel, both when they were sorrowful to want our Lords presence for a moment, and likewise when S. Peter desired his absence, saying, Lord, goe from mee for I am a sinful man.

Id. lib.

5. S. Birinus being thus arrived in Brittain, with an intention to visit the inmost rudest parts of the Island, according to his promise to Pope Honorius, he found at his landing so full a harvest, that, as William of Malmesbury says, he thought it a folly to goe any further, or to seek out sick men whom he should cure, when as in the place where he already was, there were not any found. Thus it hapned to S. Birinus, as it had formerly to S. Augustin, who being sent to the Devil in the North, staid at the very entrance into the Island in the South. He has notwithstanding found a more favourable esteem among Protestant Writers than S. Augustin did, thought both taught the same Doctrine. For S. Godwin calls him a man of great Zeal and devotion: and Camden says he was illustrious for his Sanctity even to a miracle, &c.

Godwin's  
anal.  
Camden in  
Dobos.

6. At his first coming, S. Birinus addressed himself to King Kingils: to whom he with a modest boldness expounded the Summ of the Christian Faith, which he was come so far to preach for his salvation. The Doctrines of Christianity were not now become strange even among the Pagans:

in



A.D. 83.

de la Cour  
et de la

Ed. 130

4. Ind.  
C. 17.

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Bed. 1-3. c 7

А. С. Бирин  
оп. Лагзав

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66

there:



there: who affirm'd that he was commarid in a vision to repair to that. And being cured at the Sepulcher of *S. Brinn*, he spoke in the *English* tongue. Whereupon one of the *Canons* said in a casting manner, *He who taught thee to speak was no Carrier, otherwise he would have taught thee a better Language.* And three days after he spoke perfectly both in *French* and *English*. Other Miracles also were alledged, as of a blind man receiving sight; a leper cleansed; and two dead persons restored to life, &c.

15. As to the testimony alledged from *S. Bede*, the *Abbot* answerd, That *Historians* doe not relate all things from their own sight, but oft by hear-say: Therefore *S. Bede* might have been misinform'd: and for a proof that he was so, the *Abbot* acknowledged that the Body of a certain Bishop called *Berrinus*, the tenth from *S. Brinn*, had been translated to *Winchester*: Which body had been buried in a corner of the Church near the dore: a place unfit for the *Prince* Patron of the See. He added, that after the Invention of *Saint Brinn* his Body a certain Anchorite a holy man named *Marber*, living at *Halwell* near *Oxford*, heard a certain voyce saying to him, *Brinn* under the pavement, *Berrinus* behind the dore. He concluded, that since many Miracles were wrought at *Dorchester*; and not any at *Winchester*, this was a certain proof that the sacred Body had not been translated.

16. Notwithstanding all which allegations, yet would not the *Arch-deacon* presume to pronounce sentence in favour of the *Canons*: but sent a particular relation of all the Acts to the *Pope*: Who in a second Letter expressed so much deference to the single authority of *S. Bede*, that he would not determine the Controversy: but gave order for another search to be made in the Church of *Winchester*, and an enquiry whether any like Miracles had been wrought there by the same *Saints* Intervallum demanded by devout persons, &c. But what proceedings were further made in the matter, and whether the Controversy were decided, does not appear in any of our *Authors*. Probably permission was given to both Churches to shew honour to the *Saints*: since it was likely, and very ordinary in such Translations, to divide the Relicks.



## V. CHAP.

1. 2. &c. *Sigbert* after his exile, King of the East-Angles.

5. 6. &c. He sends for *Felix* to convert his Kingdom: who is made Bishop of the East-Angles: His Piety, &c.

10. *Quichelme* King of the West Saxons baptized: and dyes.

THE year of our Lord six hundred thirty six, as it was mournfull to the *Eastern Church*, for then did the *Saracens* possess themselves of the Holy City *Hierusalem*: So was it joyfull & happy to the Kingdom of the East-Angles in *Brittany*, who were then again converted to the Christian Faith, and held it more constantly then they had done in the days of King *Redwald* or his son *Erpenwald*: For now *Sigbert* deservedly surnamed *Pious*, reigned there, to whom that Kingdom was beholding for learning, and the Province for the Christian Faith: Who after a Monastick profession was assumed to the Royal Purple, and that purple adorned with Martyrdom.

1. This *Sigbert* was not, as *Pius* supposes, a son of King *Redwald*, but only a half brother to *Erpenwald* by the Mother, as *William* of *Malmesbury* testifies: And being very gracious among the Subjects for his virtues in the Reign of *Redwald*, was commanded (as heretofore *Edwin* had been) to depart the Court, lest his eminent probity and endowments should prove prejudiciall to *Erpenwald* heyr to the Crown.

2. *Sigbert* being thus through envy expelled the Court, left the Province and Island also, and sayd into *France*, where civility, learning and Religion flourished. He had not yet given up his name to *Christ*: but he was naturally of so good a disposition, that any thing that was good would easily make an impression in his mind. To qualify the anguish and tediousness of his banishment, he gave himself to the study of human learning; and by inquisition into Naturall causes, he was lead to the knowledge of the First Supreme Cause.

3. His most frequent conversation was with learned men: among which the most eminent were *Desiderius* Bishop of *Cahors*; as appears, both by mutuall Letters between them still extant in the Monastery of *Saint Gall* among the *Switzers*: and *Felix* a *Burgundian* Priest, who afterward became the Apostle of his Countrey the East-Angles. By discourse with these learned and pious men he quickly perceived the vanity of Idols and Pagan Rites, how unprofitable and noxious to mens soules were the Gods worshipd by



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Monks and how impossible it was that there should be more than one Eternal Kingdom and Government of the World. This foundation laid in his mind, easily prepared it to admit the Light of the Gospel, which once kindled, was never after extinguish'd. He received Baptism from the said Felix, stiled in his Life a Bishop: who thereby gave him a Rule to a far better Kingdom.

In the mean time King Eorpwald dyed, having been slain by one of his Pagan Nobles, at the Instigation of Penda the cruel King of the Mercians, as hath been said. After whose death Sigebert succeeded in the Kingdom. Who as soon as he was King made it his prime care to introduce among his Subjects the Christian Faith and civility of the French: For which purpose he called out of France his spiritual Father Felix the Bishop: Who coming into Britanny, first addressed himself to Honorius Arch-bishop of Canterbury, by whom he was sent to preach the Gospel to the East-Angles. Mr Parker says that Honorius first consecrated him Bishop, and then directed him in that Mission: But the Author of his life affirms that he was a Bishop before his coming: So that the reason why at his first coming he addressed himself to the Arch-bishop was, because not having received his Mission immediately from the See Apostolick, he could not according to the Laws of the Church exercise jurisdiction within the Arch-bishop's Province without his permission. Now if any one shall object the coming of Aidan out of the Monastery of Hy without expecting orders either from within or without the Island, Saint Bede will solve the difficulty by declaring, that the said Isle of Hy, or Iona, did always enjoy for its government an Abbot, who was a Priest, to whose Jurisdiction that whole Province, and even Bishops themselves were subject: the like example being no where else to be found: But the reason of it was, because the first Apostolick Teacher of that Nation was not a Bishop, but only a Priest and Monk.

Felix now Bishop of the East-Angles went to Sigebert, by whom he was received with great honour, and had assigned him for the See of his Bishoprick, faith Saint Bede, the City called Dunmoe situated in the Province of the Iceni, or Suffolk. It is now called Dunwich (faith Camden:) the greatest part whereof is swallowed by the Sea, and almost reduced to a solitude: the Episcopal See many ages since having been transferred. At first it alone exercised the whole Jurisdiction over the Kingdom of the East-Angles: But since the fourth Bishop from Saint Felix, growing old and feeble, and incapable to manage so large a Province, divided it into two Dioceses, constituting the other Episcopal See at North-Hampton, where a small town.

7. The desire which Saint Felix had to serve his Lord in that Employment wanted not

good success, faith Saint Bede: for his labours produced manifold fruits in that Nation. For according to the happy omen of his name, he reduced the whole Province from its former infelicity and iniquity to the true Faith, to the works of Christian Justice, and the rewards of eternal Felicity. And as King Oswald assisted Saint Aidan by interpreting his speeches into a more intelligible language: So did King Sigebert to Saint Felix being a stranger in the country. For Huntingdon writes, that Sigebert the Successor and Brother of Eorpwald was a most Christian King, and together with Felix the Bishop brought others to Christianity.

8. The same King, whom S. Bede calls a most learned and most Christian Prince, as by his example and command he lead his Subjects to the true Faith and works of Justice: So to establish the same Faith more firmly, he built Churches, adorned Altars, revered the Clergy and those who professed a more severe Christian austerity of life. Besides the Church belonging to the Episcopal See, he erected another at a town called Haddingley, where Felix first entered that Province, and a third in a place called Sharnburn: Thus writes Camden.

9. Moreover remembering the inconstancy of his Subjects, who had more than once deserted the Christian Profession, the pious King Sigebert, faith Saint Bede, desirous to imitate the good orders which he had seen practised in France, instituted a School for the instructing of children: Wherein he was assisted by his Bishop Felix, who appointed Teachers and Masters according to the manner of Kent. And though Saint Bede mentions a School in the singular number only, which some interpret to be understood of the University of Cambridge: Notwithstanding our other ancient Historians affirm, that S. Felix instituted Schooles in severall opportune places, and by little and little reformed the barbarousness of the Nation by introducing the civility of the Latin tongue. Which was a benefit much to be celebrated, to bring a people formerly rude and fanaticks to taste the sweetness of human literature. This is the testimony of William of Malmesbury, in which Florilegus and Huntingdon doe ioyn. And our modern Writers doe more particularly affirm that at this time a School for the instructing young children was erected at Elyton, a Town which took its name from Saint Felix.

10. This same year Quichelm the Son of Kinegils, and partner with him in the Kingdom of the West-Saxons, followed the example of his Father in embracing the Christian Faith, and receiving the Sacrament of Baptism: but went before him to receive the crown of his Faith and innocence, for he dyed the same year, faith Huntingdon, and Florentius of Worcester: who adds, that he was baptised by Saint Birinus in the City Dorice, by which he seems to

Huntingd. l. 3

Camden. l. 3. c. 3.

Malmesbur. de Pontif. l. 1. c. 1. d. de Reg. c. 5. Florileg. hic. Huntingd. l. 3. c. 10. Florent. Wigorn. hic.



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understand Durbeller the Episcopall See of S. Brixon.

11. King Oswald likewise the same year married Eborica daughter to Kingile: by whom the year following he had a Son called Eibelwald.

VI. CH.

## VI. CHAP.

1. 2. Of The Gifts of S. Fursey.

3. 6. Of His wonderfull Visions.

12. 13. He builds a Monastery in Essex: which he recommends to his Brother.

17. He goes into France: where he dyes: His Memory celebrated at Peronne.

A. D. 637.

Vss. in Ind.  
clon.

Bull. 1. 1. 19.

1. IN the year of Grace six hundred thirty seven Saint Felix Bishop of Dunwich received great comfort and assistance in his Apostolick labours by the arrival of a stranger out of Ireland. This was Saint Fursey, who having spent many years in preaching the Gospel in his own country, came this year into Britanny, faith Bishop Fisher.

2. Saint Bede relates the same more expressly, saying: Whilst Sigbert as yet held the reins of the Government in his hand, there came out of Ireland a holy man, named Fursey, illustrious both for his teaching and piety: who was desirous to spend the remainder of his life in a strange country, wheresoever he could find opportunity, the more perfectly to serve our Lord. This devout man coming into the Province of the East Angles, was honourably received by the said King: and there he executed his usual employment of preaching, by which word with his vertuous example he converted many Infidels to the Faith, and likewise strengthened in the same Faith and Love of Christ many who before believed.

Id. 314.

Id. 314.

3. Supposing it may be for the Readers edification, I will not neglect to set down here at large some of those wonderfull visions which in an Excess of mind our Lord revealed to him concerning the state of soules after death: Which visions, faith Saint Bede, he himself would sometimes declare, but only to such as out of a desire of compunction asked him.

4. This holy man, faith the same Author, was descended from a most Noble family among the (Irish) Scots: but was much more Noble for the vertues of his mind, then his blood. From his very child-hood he carefully gave himself to reading holy Books, and practising Religious austerities: and, which most became Gods saint, whatsoever good things he learnt by reading, he was solicitous to express in his practise.

5. To be brief, in proceesse of time he built himself a Monastery: to the end he might more freely and without interruption attend to heavenly meditations. Where on a certain time falling into an infirmity he was rapt from his body, and in that Ecstasy, which continued from Evening to Cocking, he was favoured with the sight of troops of Angels, and the hearing the Hymns of praises which they sing to our Lord. And among other particulars he was wont to relate: but he heard them distinctly to chant these verses of the Psalm, The saints shall goe from vertue to vertue: And again, The God of Gods shall be seen in him.

6. Three days after being again in an Ecstasy he saw yet more glorious apparitions of Angels, and heard Divine Lauds sung by them more solemnly: Moreover there were discovered to him very earnest censures of Wicked Spirits, who by many accusations of a certain sinner lately dead endeavoured to stop his passage to heaven, but by reason the Holy Angels protected him, they could not effect their desire.

7. Now if any one desires to be more accurately informed in all these particulars, touching the malicious subtilty with which the Devils layd to the Mann charge all his actions, idle words, and even his very thoughts, as if they had them written in a Book: as likewise severall others, some infall, others sad which he learnt from the Angels and glorified Saints which he saw among them, let him read the Book of this Saints life, and I doubt not he will receive thereby much spiritual edification. Amongst all which I will select one passage to put in this History from which many may receive profit.

8. On a certain time being elevated in spirit, he was commanded by the Angels which conducted him, to look down upon the Earth: whereupon bowing his eyes down ward, he saw as it were a dark valley under him in a very low bottom. He saw likewise in the aire four fires, not much distant from one another. And asking the Angels, what fires those were, he was told that those were the fires which now inflamed the world and would in the end consume it. The first was the fire of Lying, when we doe not perform what we promised in Baptism, to renounce Satan and all his works. The second was the fire of Covetousnes, when we preserve worldly riches before the love of heaven. The third was the fire of Dissension, when we are not afraid to offend our neighbours, even for things of no moment. The fourth was the fire of Iniquity, when we make no conscience to rob or consin those who are weaker then our selves. Now these four fires increasing by little, at last joyned together, and became an immense flame. And when they approached near them, Fursey was afraid, and said to the Angel, Sir, behold the flames come close to me. But the Angel answered, Fear not, for since thou didst not kindle this fire, it will not burn thee. For though this flame seems to thee great and terrible, yet it tryes every one according to his Merit,

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So that the concupiscence which is in any one  
shall burn in this fire. For accordingly, as every  
one being in the body, is inflamed by unclean  
flesh pleasure, so being loosed from his body shall  
be burnt by unclean torment. Then he saw one  
of the three Angels which in both these visions  
had been his conductors, go before the vision,  
and divide the flame, and the other two flying  
on each side of him, which defended him from  
the danger of the fire. He saw likewise many  
Devils flying through the fire, and kindling  
the flames. These malignant spirits pur-  
sued him likewise with accusations, but the  
good Angels defended him. And after this  
he saw greater numbers of blessed spirits, among  
which some were of his own Nation, Priests,  
and had well discharged their Office, as he had  
heard by report: by these he was informed of  
many things, very profitable both to him-  
self, and all who are willing to attend to  
them. When they had finished their speeches,  
and were returned to Heaven with the rest  
of the Angels, there remained only with  
Saint Fursey the three Angels mentioned  
before, who were to restore him to his body.  
And when he came close to the fore-  
said great fire, one of the Angels divided  
it as before. But when the Man of God was  
come to a dove which stood open among the  
flames, the Puclean Spirits snatching up one  
of those whom they were tormenting in the  
flames, and casting him against him, smit-  
ted him, and burnt his shoulder and one  
of his cheeks. He knew the man, and  
remembered how when he was ready to dye he  
had received of him a garment: but the  
Angel laying hold of him cast him back into  
the fire. But the Devil answered, Doe not  
cast him back, since you have once received  
him: For as you have taken the goods belon-  
ging to a sinner, so you must be partaker of  
his punishment. But the Angel replied, He  
was not that one of covetousness, but for sa-  
ving the mans soul. After this the bur-  
ning ceased, and the Angel turning himself  
to Saint Fursey said, The fire that thou hast  
kindled has now burnt thee: For if thou hadst  
not received money from this man who is dead  
in his sin, thou hadst not tasted of his tor-  
ment. Many other discourses he made, gi-  
ving him wholesome instructions how he should  
deal with such as repented at their death.

So Saint Fursey being afterward restored  
to his body, carried visibly in his shoulder  
and cheek all his life time the marks of the  
burning which he had suffered in his soul.  
Yet there remains alive to this day an an-  
cient Monk of our Monastery, who is wont  
to tell us that a man of great integrity and  
piety assured him, that he saw Saint  
Fursey himself in the Province of the East-  
Angles, and from his own mouth heard him  
relate his vision: Adding, that it was in  
the time of a very sharp frosty winter, and  
yet the Holy man wearing only a single sleight  
garment whilst he related these things, yet

partly by the extreme heat, and sometimes  
great pleasure and sweetness which the me-  
mory of past occurrences produced in him; he  
was almost a sweat, as if it had been in the heat  
of summer.

10. This is the Narration of Saint Beda  
touching the visions of Saint Fursey, which  
for the authority of the relation, was  
not to be omitted: Though I am not igno-  
rant that our Protestant Centurians of Mag-  
deburg confidently pronounce all such Sta-  
ries ridiculous, and Saint Beda for rela-  
ting them, a man full of Superstitions, &c.

11. As touching the other Gifts of this  
Holy man, the same Saint Beda writes that  
King Aegbert bestowed on him a place for a  
Monastery, which he built with speed, and  
having replenished it with Monks, instituted  
in it Regular Disciplines. The said Mona-  
stery was erected in a certain Castle called  
Cnobherbury, or City of Canber, seated in  
a very pleasant place near the Sea and en-  
compassed with woods. Which the succeeding  
King of that Province Anna, and his No-  
bles adorned with magnificent Gifts and bul-  
dings. It is at this day called Burgh-castell  
in Suffolk, where the Rivers Garien and Waveny  
mingle waters.

12. After this having well settled his Mo-  
nastery, he was desirous to abandon all secular  
cares, even of the Monastery it self: and there-  
fore committed the charge of it to his Brother  
Eolan, and to Gobban and Dicul Priests: so  
being freed from all solicitudes he intended to  
spend the remainder of his life in an Ana-  
choreticall conversation. He had another Brother  
named Pitan, who from a Cenobiticall life was  
become an Hermite. To him therefore he went  
alone, and with him lived a year in labours,  
continence and Prayer. But troubles arising in  
the Province by the invasion of the Pagan  
King of the Mercians (of which we shall  
speak in the proper place) and foreseeing  
the danger imminent over his Monastery, he  
sailed into France, where he was respectfully  
received by the French King Clodoveus and  
Helconaldus a Patrician, and built a Mona-  
stery in the place called Larinsac: And not  
long after being surprised with sickness he piously  
ended his life.

13. His Memory is celebrated in the  
Gallican Martyrologe on the sixteenth of  
January: Where he is sayed to have been  
Son to a Prince in Ireland named Philtan:  
and that desirous to serve God with freedom,  
he passed first into Britanny, and after into  
France, where he built the Monastery of La-  
rinsac: and in his way to a place where he  
intended to build another Monastery, he fell  
sick of the infirmity whereof he dyed. In his  
sickness he was visited by the King, by Erche-  
nald the Maire of his Palace and other Cour-  
tiers, to whom he gave excellent exhortations  
touching Eternal life: and after some days of  
sickness which he bore with admirable patience,  
full of merits, in the midst of his prayers he went



R. King  
612.

A. D. 638.

V. in  
Primord.  
319.

VII. CH.

A. D. 638.

Bed. 1. 3. c. 19.

K. King  
615.

A. D.

A. D. 639.

Bed. 2.

VIII. CH.

A. D. 640.  
Bed. 1. 4. c. 2.

Ap. Augustin  
in Epistola

more

renew the same life of which he had dissembled. His sacred body was buried in the Monastery of Penmon: and four years after was found entirely free from the least corruption by the Holy Bishop S. Eligius of Noyon and S. Aubert Bishop of Arras: who with very great honour layd it where it now remains in wonderful veneration, and fully rewards the inhabitants devotion by the continual protection which they receive from it.

14. What speciall Monastical Institut he professed, does not appear. 2. Other mentions four severall Rules in practise among the Irish, written in the language of that country, but so ancient that is cannot be understood in this age, all which like small Rivulets flowed from S. Patrick as the fountain. The first was the Rule of the Monks of S. Columba: the second, of Congal Abbot of Rander: the third of Carbag the famous Abbot of Rathin, and first Bishop of Lisnacrois: and the fourth of S. Albani, Arch-bishop of Inelcar (or Emely.) It is probable that one of these Rules S. Fursey brought with him out of Ireland: but whether in Britanny or France he assumed the Rule of S. Benedict, cannot certainly be defined.

VII. CHAP.

1. 2. King Sigebert becomes a Monk;
3. The Southern Scots in Ireland are corrected in the Observation of Easter: But the Northern become more obstinate.

1. THE year of Grace six hundred thirty eight afforded an example of Heroicall humility and contempt of the world, which had hitherto never been practis'd in Gods Church, but was afterward frequently imitated: which was that a King not forced thereto by any calamity, freely abandon'd his throne to inclose himself in a Monastery, there to be subiect to the will of a poor stranger, depriv'd of all things that might please sense, mortified with continuall abstinence, frequent fasts, watching, cilices and scarce ever interrupted devotion: All which he cheerfully underwent that he might more securely provide for another kingdom after this life.

2. This was Sigebert King of the East-Saxons, who, saith S. Bede, became so Zealous a lover of a heavenly kingdom, that at last abandoning all affairs of his temporall Kingdom, which he commended to his Kinsman Euseb, who before held a part of it, he entered a Monastery which he before had built, and receiving the tonsure, made it his only care afterward to contend for an eternall kingdom. The Monastery wherin he enclosed himself was the same which S. Fursey at the Kings charges had taken the care of building: and no doubt it was by the same saines encouragement that he undertook a design so strange and unexpected. Within

four years we shall see him forced to leave his solitude to change his Monastical Coat for the glorious robes of a Martyr.

3. This year the Southern Scots inhabiting Ireland, who, corrected by Pope Honorius, now kept the Canonical day of Easter, wrote Letters to the same Pope, accusing their Northern Countrymen of obstinacy in their erroneous practise, and moreover of reviving the poisonous Doctrine of Pelagius: To these Letters an answer came the year following from John the fourth of that name, elected Pope: For in the mean time both Honorius and his Successour Severinus dyed. In which answer, recorded by S. Bede, we read that the said Northern Scots, according to the perverse humour of disobedient spirits began now to renew the formall Heresy of the Quartodecimans, celebrating Easter with the Jews on the fourteenth day of the Moon. This Heresy, says S. Bede, now newly rose up among them, and did not infect the whole Nation, but some particular persons among them. And the like may be affirmed of the Pelagian Heresy: However, certain it is that the Saxon Churches were free from these.

VIII. CHAP.

1. Ercombert King of Kent.
2. 3. His Sister S. Eanswitha a Holy Abbess: Her Gifts.
3. 4. K. Ercombert by a Law commands the Observation of Lent.

IN the year of our Lords Incarnation six hundred and forty, saith S. Bede, Radbald King of Kent past a out of this life, and left the government of the Kingdom to his Son Ercombert: which he managed most worthily the space of seven and twenty years, and some months.

1. King Radbald had married Emma daughter of Thiodobert King of Austrasia, by whom he had two sons, Ermenred and Ercombert, and one daughter call'd Eanswitha. His eldest son Ermenred dyed before his Father, leaving behind him a most holy offspring, two sons, Ethelred and Ethelbert, both crown'd with Martyrdom: and two daughters, Domneus or Ermenberga, and Ermenegita.

3. But among all these the most eminent for sanctity was S. Eanswitha daughter of King Radbald, whose Memory is celebrated in our Martyrologe, and who dyed this same year with her Father. From her infancy she renounced secular pompe, being desirous to serve God in solitude. But her Father had an intention to marry her to one of the Princes of the Northumbrians: to which marriage she with as much constancy, as might becom a tender Virgin, oppos'd her self, and by her discrete reasons obtain'd of her Father that she might ever be a Virgin, consecrated to her heavenly spouse. Whole heavenly conversation that she might



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more freely enjoy, her Father gave her a town in Kent called Folkston, adjoining to the Sea: Where she built a Monastery, very acceptable to God as did appear by a wonderfull accident, which may be read in her Life in Cap. grove.

4. Her Example moved great numbers of devout Virgins in Kent to imitate her, and to be companions with her in her spiritual Employment. One principall Act of her Devotion was daily to give thanks to God for the late unwearied blessing by him conferred on the English in her Grandfathers dayes, in discovering to them the heavenly light of his Gospel.

5. These Sacred Virgins found only one incommodity in this their happy retirement, which was a penury of sweet water: For the Monastery being seated on the top of the high rocks, the water necessary for their daily uses was with great labour to be brought from a spring a good way distant. The Holy Virgin was sensible of this inconvenience: and after she had by prayer solicited our Lord, she went to the fountain more then a mile remote from the Monastery, and striking the Water with a staffe, commanded it to follow her. The deaf Element heard and obeyd the Sacred Virgins voyce, and against the inclination of Nature followed her steps, till overcoming all the difficulties of the passage, it mounted up to the Monastery, where it abundantly served all their uses. One particular more encreas'd the admiration of the event: For this little rivulet in the way being to passe through a poole, flowed notwithstanding pure and free from all mixture.

6. After severall years innocently and chastly spent in the office of Abbess, she was at last seyl'd with a languishing infirmity, during which the flame of her love to her Eternal Spouse encreased, and at last on the last of August she was called to his embraces: though in our Martyrologe her Memory is celebrated the twelfth of September. Her Body was deposited in the sayd Monastery, where it was held in great veneration, till the Sea breaking in forced them to remove it to the Church of the adjoining Town Folkston consecrated to S. Peter, but which now is called by the name of S. Eanswitha.

7. The Monastery is in ancient Writings called the Monastery of Black Nunnes, no doubt from the colour of the habits worn by S. Eanswitha and her companions. Which argues that she received her Veyle, either from the Arch-bishop Honorius, or some of the Roman Monks of the Order of saint Benedict.

8. As for her Brother Ercombert now King of Kent, he began his reign more prosperously then his Father Eadbald had done: being illustrious for his devotion to God, and piety to his country. For whereas his Grandfather and Father had professed Christian Religion without forbidding Idolatry and destroying Idols, he effected it mube-

coming his Kingly devotion to suffer those Marks of impiety to remain, which his Predecessours had only condemned in their private judgment. Therefore all the Chappells of the Heathen Gods he cast down to the ground, that not any footsteps of former superstition might remain to posterity. This he did by the suggestions of his most vertuous and pious Queen Saint Sexburga, daughter to Anna King of the East-Angles.

9. Moreover, saith S. Beda, he by Royal authority commanded the Fast of forty days in Lent to be strictly observed: Which Law least it should be exposed to contempt, he ordained condign punishments against all transgressors. And thus he taught his Nation, too much addicted to gluttony, to accustom themselves to sobriety and temperance. But from hence Sir Henry Spelman unduly collects, that the Fast of Lent was not hitherto observed by the English. On the Contrary, the observation of Lent is as ancient as Christianity it self. We celebrate the Fast of forty days, saith S. Hierom, according to the Tradition of the Apostles, once a year, in a season congruous to us. And S. Basile speaking of his own age long before this, saith, Now this holy Fast is more perfectly observed, since the commendation of it is taught through the whole world: For there is neither Island nor continent, neither City nor Nation, how remote soever, to which the ordinance of observing Lent is not arrived. That therefore which before was established by an Ecclesiasticall Law, King Ercombert by his Royal authority commanded to be observed by his Subjects, and those who would pretermitt it out of their feeble love to vertue, he terrified with a denunciation of temporall punishments.

10. But how sacred and unviolable the Observation of the Quadragesimal Fast was not only in Kent, but through the whole Saxon-Heptarchy in the following age, is manifest from the ancient English-Saxon Laws, which the same Sir Henry Spelman has published in the Saxon character: among which this is the thirty seventh Chapter viz; The time of Lent ought to be kept with very strict observance, so that during that whole time, except on Sundays which are exempted from abstinence, fasting must not be dissolved. For those dayes are the Tenth of our whole year, which therefore we must passe with great devotion and sanctity. In them therefore no occasion must be taken to dissolve our fast, which in other times may be permitted for charities sake: But this is by no means allowed in the time of Lent. At other times fasting is left in each mans will and choice: But not to fast in Lent, is to transgress the Precept of God. Fasting at other times obtains a reward of abstinence: But in this whosoever does not fast, except sick persons and children, procures to himself a deserved punishment: for our Lord hath by Moyses, by Elias, and by his own example consecrated these dayes to a Sacred Fast.

A.D. 641.

Bed. l. 3. c. 8

Spelm. tom. 1.  
c. 143.

H. Eron. Epist.  
54.

Basile Homil.  
de Laud. Ierlm.

Sp. Spelm.  
tom. 1. f. 611.



A.D. 641.

IX. CHAP.

## IX. CHAP.

1. 2. King Sigbert and King Egre slain by King Penda.
3. Anna King of the East Angles: His holy Offspring

A. D. 641.

THE year of Grace six hundred forty two was mournfull to Britanny, being stained with the blood of two most pious Kings Sigbert and Oswald. Four years before this Sigbert having surrendered the Kingdom to his Cousin Egre, was retired into a Monastery. Now Egre during his short reign, had oft been vexed with the incursions of Penda King of the Mercians: but this year he invaded his countrey with a powerfull army, which he was not able to resist. In this danger, by common advice it was decreed to call King Sigbert out of his solitude: For which purpose Messengers were sent to sollicite him to prefer the common care of the Kingdom before his privat Devotions: He earnestly opposed a good while this proposal, but at last, saith Sane Bede, even against his will they drew him from his Monastery to the Army: for they hoped that the presence of so Noble and Valiant a Prince would encourage the fainting soldiers, ready for fear to disband. Notwithstanding Sigbert minded full of his present profession, though he was encompassed with a Royal army, would not att the part of a soldier, nor carry in his hand any other thing besides a rodd.

Bede. l. 3. c. 18.

Thus unarmed, and with an intention to act the part of a General, onely with his counsell and prayers, he proceeded to the Battell: Which was violently begun by Penda: in which Sigbert being prepared to receive, not give wounds, took no care to defend his own life: So that he became an easy Victim to the Enemies cruelty. King Egre likewise was slain with him, and for a perishing Crown, received one that was immortal. How precious the death of Sigbert was, fighting for Religion and his countrey, posterity shewd by giving him the title of a Martyr: for with that dignity he is commemorated in our Martyrologe on the seaven and twentieth of September: but in the Gallican, on the seaventh of August.

Marty. Aug.  
27. Septemb.

Id. Ib.

3. The innocent blood of Sigbert and Egre watering this Eastern seild, made it fruitfully budd with flowers of many royal virtues in his Successor, which was Anna the Son of Egre, of the Royal family, a Prince of admirable Vertue, and Father of a most glorious Offspring, saith S. Bede. Now Egre was Son of Tetullus, and brother of Redwald: so that Anna's succession being legal, was unquestioned by all. Never any Saxon King was blessed with such a progeny: His son Ercenwald, afterward Bishop of London was for his Sanctity il-

lustrious to the whole Church. His daughters were Queen Etheldreda, twice a wife, yet always a most chaste Virgin: Seburga also a Queen: Ethelburga a most holy Virgin, and Abbess of Barking: Edilburga a Virgin likewise, and Abbess of Brigue: And lastly Wicthburga a chaste Virgin: All which are inscribed in our Martyrologe with the Title of Saints, concerning each of which we shall hereafter treat in due place: With so many glorious Stars did this one good King Anna adorn the palace of our Heavenly King.

A.D. 641.

## X. CHAP.

X. CHAP.

1. 2. Egre King Oswalds Mercy and Piety.
5. 6. His desire to dye for his people.
7. 8. His battell against Penda: and death.

KING Oswald yet remained alive, expecting the like end of his race. But before we conduct him to his death, it will be expedient, after the old Roman fashion, to adorn and crown the sacrifice before its immolation, by declaring some of those many virtues which he shewd both in living and dying. We sayd some thing before of his Piety to God, and munificence in his service. These sublime virtues were accompanied with others regarding Gods poorest servants, whose wants and incommodities he would not onely supply, when they were in his view, but he would often be inquisitive to find our objects of his mercy and liberality. He never sent away from him any poore man empty-handed, but performed exactly that precept of our Lord, Give to every one who asks thee. For his liberality was so boundlesse, that he almost impoverished himself by supplying the indigence of the poore.

A. D. 641.

Ap. Cyprian.  
in vi. S. Bede  
Oswald.

2. One Noble Example of this vertue is recorded by S. Bede, and generally all our Historians: which was this. On a certain Feast of our Lords Resurrection the Holy Bishop Aidan and King Oswald dined together: when one of the Kings servants coming in, told him that at the gate there stood a great multitude of beggars in great necessity. King Oswald glad of an occasion to exercise his Charity, stretched forth his hand and took up a silver dish full of meat, which he commanded the servant to distribute among those poore, not the meat only, but the dish, which for that purpose was to be broken in peices. S. Aidan was much affected with so commendable an expression of piety in the King, and taking that hand which had given the Plate, said, Let this hand never be consumed which has so liberally distributed the Gifts of God. This propheticall benediction God heard, and approved with a great Miracle: For after the Kings death, when all the rest of his body was dissolved

Bede. l.

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K. KING  
GILS.

A.D. 634

Bull. p. 11

14. h. c. 12

ap. Camden  
in p. 11.  
A. Oswald

into dust that hand remaind entire both in the flesh and sinews for many ages, as shall be proved by many witnesses.

3. How acceptable these vertues were to Almighty God, he shewd by heaping on him even great temporal prosperity. For, says some Bude, King Oswald together with the Nation governed by him was blessed not only with a fine hope of a heavenly Kingdom, unknown to his Successors: but moreover, by Gods special assistance who made both heaven and earth, he increased his Dominion by the access of more Provinces, then any of his Predecessors had enjoyd: For he not only united the Kingdoms of the Deiri and Bernicians, but had a supremement power over the four Nations and Provinces of Britanny, which were divided into four kingdoms, of the Britains, Picts, Scots and English.

4. Yet did not the cares of so large an Empire withdraw his mind from a frequent conversation with God: On the contrary, the same Author writes that whilst he managed the government of so many Provinces, his chief solace and labour were lost to obtain a celestial Kingdom. The general sense gives that his frequent practise was to persevere in his prayers from morning unto evening: and that by reason of his almost continual custom of Praying and praising God, whereforever he was sitting he would hold his hands on his knees, with his face looking up to heaven: and lastly that he ended his life in the midst of his Prayers. For being compassed on all sides with enemies and weapons, when he saw himself upon the point to be slain he prayed for the souls of his soldiers: And hence arose the famous common Prayer, God have mercy on their souls, sayd King Oswald when he was falling down to the North. This expression of piety we English Catholics to this day owe to this good King: for though the generall practise of the whole Church in all ages was to implore the Divine mercy for those who dyed in her Communion, yet this speciall form of expressing our Charity by saying, God have mercy on their souls, came from this most pious King, who in his last danger, as it were forgiving himself, became an intercessour for others.

5. Another eminent Example of the like Charity to others with neglect of himself, the same King somerly gave in the time of a violent Pestilence. For being peirced to the soule with compassion, seeing such a world of funerals, he earnestly prayd to God, as King David had done, that he would spare his people, and turn the scourge against himself and his family. Which prayer Almighty God heard: for presently after the plague seized upon him, with such violence that he was brought to the utmost extremity. Lying thus a victim for the whole Nation, and inwardly joyfull in hope that with his single death he should purchase a world of lives to others, he saw three persons of a stature more then human, who approached to

his bed, and conversing together spoke many words full of comfort to him: At last one of them sayd to him, O King, thy Prayers and resignation are acceptable to God: Thou art one of ours, for shortly thou shalt receive an immortal crown for thy Faith, Charity and Piety: But that time is not yet come: For God at the present gives thee both thine own, and thy subjects lives. Now thou art willing to dye for them: Shortly thou shalt dye far more happily a Martyr for God. Having said this, they disappeared leaving the King full of wonder: Who presently recovered his health, and after that, not any of his subjects dyed of the same infection.

6. The Author of his life adds, That the King was wont to relate to his Bishops, that not only with his intellectual, but corporall eyes also he often saw Angelical spirits in great splendour. By which visitations Divine love was much more kindled in his heart and a studious care to increase in all vertues. And because corporal purity doth frequently attend that of the mind, by the consent of his Queen Kineburga (daughter of Kinegil King of the West-Saxons) he abstaind from matrimonial conversation, knowing well how gratefull to heavenly spirits is an aversion from carnall sensuality.

7. Thus happily did King Oswald proceed in his course to heaven, when that scourge of all good men Penda King of the Mercians, envying the progresse of Christianity, and the glory of Oswald, became an instrument of exalting him to a heavenly Crown. For whilst King Oswalds thoughts were busied in advancing Christs Kingdom, the said Tyrant made an impression into a Province belonging to him, to repell which, King Oswald with an army mett him in a place by S. Bede calld

8. It is not yet decided, in what Province that place of combat between these two Kings is seated. The inhabitants of Lancashire earnestly contend that King Oswald was slain neer a well known village of theirs calld Winwick, where they find a place to this day nam'd Macerfelth, and alledge likewise an ancient Inscription in the Church of Winwick importing the same. And their conjecture may seem to receive strength from this consideration, that the said Province certainly belonged to the Dominion of King Oswald, who was assailed by Penda.

9. Notwithstanding Camden and others of our learned Writers doe rather design the place of the Combat in the Western part of Shropshire, neer the River Mord, where there is a town from Oswald calld Oswestre, and by the Britains, Oswalds-Crosse: And this agrees with what wee read in saint Oswalds life, that the place of the Combat was neer the confines of Armorick Wales, seven miles distant from Shrewsbury, not full half a mile from King Offas ditch dividing Wales from England, and sixteen miles

A.D. 634

Ibid.

Bed. l. 3. c. 9.

Camden. in Cornubiis.

ap. Camden. in v. t. a. d. Oswaldi

from



A.D. 641.

from the Monastery of *Walsley* in the field where the battle was fought a Church called the *White Church* was founded in the honour of *Saint Oswald*, near which arises a fresh spring which the inhabitants call *Saint Oswald's fountain*.

10. Now although *Shropshire* anciently belonged to the Kingdom of the *Mercians*, yet at this time it seems among other Provinces to have been a portion of *King Oswald's* conquests. For the same *Author* relates, how *Penda* a little before this had been overcome and put to flight by *King Oswald*, so that it seems that part of the *Mercian* Kingdom was become an accession to that of the *Northumbrians*.

11. The two armies therefore joining here, that of *King Oswald* could not sustain the fury of *Penda*, but after a short combat was forced either to seek safety by flight, or like devout Soldiers fighting for God and his Church, by patient exposing themselves to purchase immortality. *King Oswald* seeing his Army dispersed, perceived that now the hour promised him by the *Angels* was come. Therefore he was not very solicitous to avoid his Enemies weapons, but in the expression of *William of Malmesbury*, having seen all his guards cut in peices, though he had in it were a grove of iron weapons placed on his breast, yet neither the grievousness of his wounds, nor the approach of death could hinder, or interrupt his devout Prayers to God for the salvation of his faithful subjects. Thus was this blessed King slain, with *Saint Bede*, in a place called in the English tongue *Macer-feld*, in the year of our Lords Incarnation six hundred forty two, and the thirtieth eighth of his age, on the fifth day of August.

12. The barbarous Tyrant *Penda* was not satisfied with the death of his Enemy, but most cruelly raged against his dead body, which he cut in peices, and caused his head and armes, divided from the trunk, to be hung up on three stakes, as a Trophy and monument of his Cruelty, and to be a terrour to others.

## XL CHAP.

XL CHAP.

1. 2. *St. King Oswi* buries the Relicks of his Brother *S. Oswald*.

5. 6. 7. The incorruption of his hand: testified in several ages.

8. 9. *St. King Oswi* buries the Relicks where disposed: The great Veneration given to him: Churches built in his honour.

THE inhuman Tyrant *Penda* thought by his barbarous usage of the Holy *King Oswald's* lively body to render him a spectacle of misery; but Almighty God shewed himself more powerfull to glorify him, then the Tyrant had been to dishonour him. For his Members had been for a whole years space exposed to the injuries of rain and tempests, yet notwithstanding they preserved their former lineaments, lively freshnesse and comelines. The head and left arm continued all that time hanging on the stakes, and the right arm was fallen into water: for no man durst take them away or shew any regard to them, for fear of the Tyrant.

2. At last *Oswi* the Brother and Successour of *King Oswald* by a Divine Oracle was admonished to perform due respect to his Brothers torn Body, by bestowing an honourable buryall on it. Therefore fearless of the Tyrants rage or power, he gathered an Army, and marching into that Province he came to the place: Where taking out of the Water the right Arm, he inclosed it in a silver Box, and reverently deposited it in the Church of *S. Peter* in a City then called *Rebba* from a Queen of that Name, now *Ramsey*. The left arm likewise he layd there in a place separate from the other, as also the Body. And the whole Body, sayth *William of Malmesbury*, according to the course of Statues, was turned into dust: But the arms and head, by divine power doe remain incorrupt, in an Historian of great veracity affirmed.

3. How long those sacred Relicks remained there, was to the said *Author* incertain. A report there is that a certain Monk of *Peterborough* perceiving great negligence in keeping that Treasure, stole away the right arm and silver Box, and deposited them in his own Monastery. *Ingalphus* a grave Writer confirms this Suspicion, for relating the cruel depopulations made by the Infidel Danes in that countrey, he declares how the Abbot and Convent there were forced to fly, who carried with him the sacred Relicks of the Holy Virgins *Keeburga* and *Kinswira*: and the Priore, says he, accompanied with some of his Brethren, taking the arm of *S. Oswald King*, fled with it to the Isle of *Elly*.

4. The



A. D. 642.

Bed. l. 3. c. 11

v. d. Bed. ib. &  
l. 4. c. 4.  
Malmshur. de  
Pontif. l. 4. f.  
253.  
Howden.  
pag. 12

Bed. l. 3. c. 9.

6. inden in  
York. b.

Malmsh. de  
Reg. l. c. 3.

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4. The benediction of *s. Aidan* (saying, Let  
thy hand never be corrupted) was fulfilled, saith  
Beda, for when it was severed from the rest of the  
body after the battle, it remains to this day in-  
corrupt. Now what this learned and devout  
Historian relates of his own time, which was  
almost a hundred years after the death of *s.*  
*Oswald*; the succeeding Writers in following  
ages testify also with regard to their times:  
For *William* of Malmshur, who wrote four  
hundred years after *s. Beda*, hath this Ex-  
pression, I believe that the Truth of that Divine  
Oracle, he dispersed, he gave to the poor, his  
sacred remains for ever, was fulfilled in King  
*Oswald*. For that royal right hand, which had  
bestowed so many Alms, together with the arm,  
then and sinews remains to this day fresh and in-  
corrupt: but the rest of the Body, beside the bones,  
did not escape the common condition of mortality,  
but was dissolved into dust. This may seem strange  
to the Reader: but none has the impudence to dare  
to deny the Truth of this.

5. In the next age after lived *Roger Hove-*  
*den*, who was no Monk (this is added, because  
Pious Writers impute such stories to the fi-  
ction of Monks) who writes thus, In the City  
of *Bebba*, seated on the top of a Mountain, in a beau-  
tiful Church, in which there is a precious box con-  
taining the right hand of the holy King *Oswald*,  
which remains uncorrupted. After him lived  
*Matthew* of Westminster who gives this testi-  
mony, In the fight where King *Oswald* was slain,  
his right hand and arm was cut off, which to this  
day remains free from corruption. In the fol-  
lowing age *John Capgrave* thus writes, When  
King *Oswald* was slain, his Arm was cut from  
his body, which hitherto remains incorrupt.

6. *Volfrid* *Virgil*, a secular Priest, in the  
next age recites the Prophetical speech of  
*s. Aidan* to King *Oswald*, May thy hand never  
perish. This, saith he, we may believe proceeded  
from Divine inspiration. For the same hand  
did give arms and armor, though the body was con-  
sumed: which is still preserved in a decent box,  
and with great veneration deposited in the Church  
of *s. Peter* in the Royal City. Lastly *Nicholas*  
*Harpsfield* a secular Priest likewise, who  
wrote not long after, says yet more ex-  
pressly, *s. Aidan* who then sat on *Pable*, ad-  
monishing the transference of the King, prayed that a  
hand so liberal might never perish. Which Prayer  
to this our times did never want effect, &c.  
This miraculous hand indeed did never wither.  
For what *s. Beda* and our following Historians  
affirmed to be true, each one in respect of his own  
age, our present age likewise hath confirmed.  
There are in this day almost infinite of great worth  
and veracity beyond all exception who have testi-  
fied to our times themselves saw the same hand.

7. Now let the Reader judge whether such  
a chain of Tradition deserves not rather our  
assent, than the impudent charge of lying  
laid on all our Ancestors by the Conjurators  
of *Magdeburg*, who without any ground  
or suspicion from Antiquity impute forgery,  
Superstition, or what other crime they please

to Writers, whose learning and piety has been  
approved and commended by the whole Church.

8. As for the other Relicks of this holy  
King, his Sacred Head was deposited in the  
Monastery of *Lindisfarne*, which himself had  
lately founded for his Bishop *s. Aidan*. It  
was afterward removed from thence, and  
more decently buried with the Body of *s.*  
*Cuthbert*. And when the See of *Lindisfarne* was  
translated to *Durham* about the year of *Christ*  
one thousand and twenty, together with the  
Body of *s. Cuthbert*, the same Head was removed  
by *Edmund* Bishop of that See: for *William* of  
*Malmshur* a hundred years after testifies,  
that the Head of *s. Oswald*, together with his arms  
was found there.

9. His other bones, together with the trunk of  
his body, saith *s. Beda*, were by the industry and  
devotion of *Offrida* wife to King *Ethelred* son of  
*Osfric* at this time King of the Northumbrians, re-  
moved to the Monastery of *Bardney* in *Lincoln-*  
*shire*. Who likewise recounts how when the  
Monks refused to receive these Sacred Relicks  
out of an ancient hatred to his person, as a  
stranger and Enemy to the Mercians, by a  
Pillar of Light which all the night before  
stood over the Chariot in which these Holy  
Relicks were exposed to the air, they ear-  
nestly begged that their Church might be ho-  
noured with them. And many other wonder-  
full Miracles recounted by him, by *William* of  
*Malmshur* and others, which God was plea-  
sed to work in severall ages by the interces-  
sion of this holy King: all these may be read in  
those *Anebeurs*, for I have no inclination to  
transcribe them. Only I will add, that upon  
the incursion of the Danes, these Relicks were  
from the Monastery of *Bardney* translated to  
*Glocester*. Yea so illustrious was the Memory  
of his Sanctity, that severall other forrain  
Churches, in *Ireland*, *Flanders*, &c. were ambi-  
tious to be partakers of them.

10. Yea not only the bones of this Blessed  
King were held in veneration, and operative  
in miracles: But according to the testimony  
of *s. Beda*, in the place where fighting for his  
country and Religion he was slain by Pagans, fre-  
quent cures were wrought both on men and castles.  
Whence it came to passe that many took of the dust  
it self where his body fell, and putting it into wa-  
ter, thereby restored health to the sick. Which custom  
was so much frequented, that by the continuall  
depression of earth a trench was made the  
height of a man in depth, &c.

11. So great was the veneration born among  
usto this Holy King, that severall Churches and  
Monasteries were built and dedicated to him:  
As in *Cumberland* near the River *Irwin* there is  
*Kirk-Oswald* another in *Northumberland* at *Si-*  
*lchester* near the *Pills* wall: a third in *Lincoln-*  
*shire* at *Bardney*: a fourth at *Glocester* when his  
Relicks were translated thither: And in *York-*  
*shire* the Monastery of *Nostre Dame* consecrated to  
him, saith *Camden*: Now that which en-  
creased the reverence to this holy King was,  
because, saith *William* of *Malmshur*, he gave



K. KENN-  
WALCH.

A. D. 643.

Martyr.  
Rom. 5. Aug.

deceased in  
Fest. Bely.

XII. CH.

A. D. 613.

Id. 3.

Colvin, in  
East. Epist.  
Winn.

Harpif. sp.  
7. c. 12.

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K. KENN-  
WALCH.

A. D. 644.  
Malmibury.  
Pomf. L. 1.  
f. 255.

id. 1. 1. 7.

Malmibury.  
Aug. L. 1. 1.

id. 1. 1. 7.

Harpif. L. 1.

Malmibury.  
Aug. L. 1. 1.

Id. 1. 1.

Saxons

the first-fruits of sanctity to his Nation: for be-  
fore him I know not any of the English illustrious  
for miracles. To conclude, his Memory is ce-  
lebrated both in the Roman and English Mar-  
tyrologies on the fifth of August. Some part  
of his Relicks are sayd to have been transla-  
ted beyondsea into Flanders and reposed in  
the Monastery of Berg. s. Winok, the Memory  
of which Translation is celebrated there  
on the twelfth day before the Calends of June.

### XII. CHAP.

1. 2. Ofri and Ofri Kings of the Northum-  
bers.
3. 4. Of K. Kenwalch Successor Kinggils,  
His Apostacy: and Repentance.
5. The Monastery of Malmibury.

1. **A**fter 3. Ofwald was translated to a hea-  
venly kingdom, saith Saint Beda, his  
brother Ofri, a young man of about thirty years,  
succeeded him in his throne, which with great  
labour he possessed eight and twenty years. He  
was onely naturall brother to King Ofwald,  
for he was born to Erhelfrid by a Concu-  
bine. At the beginning he was onely King  
of the Bernicians: For saith the same Author,  
he made his court in the Kingdom Ofri,  
descended from the royal family, being the son of  
Ofri, of whom we treated before, a man of excel-  
lent piety and Religion, who governed the Pro-  
vince of the Deirs seven years, enjoying great  
affluence of all things and beloved by all.

2. These two Princes for some years reign'd  
in great concord, being united both in blood  
and Religion. But afterward by giving eare  
to flatterers and sycophants, enmity arose  
between them, which proceeded so far, that  
war was declared, the successe wherof we  
shall declare in due season.

3. The same year that King Ofwald dyed in  
the North, Kinggils also ended his life in the  
West. He had lately embraced the Faith by the  
preaching of s. Dunon. An argument of his  
Piety was his demolishing the Pagan Temple at  
Winchester, which had been polluted with the su-  
perstitions of Idols, and in the place erecting a  
Church: which notwithstanding being interrupted  
by death, he could not finish, the care wherof  
he left to his son. To this Church he added a  
Monastery, saith Harpifield, the revenues wherof  
were so great, as ancient Monuments record,  
that the whole region at seven miles distance  
about, was assigned by Kinggils to its use. The  
Church was dedicated to the honour of s.  
Peter.

4. After a long and quiet reign for the space  
of one and thirty years, he ended his life, and  
left his Successour Kenwalch (call'd by others  
Kenwald) his Son: For Querehelm his eldest,  
dyed before him. Besides Kenwalch, he left an-

other son alive, named Kenwin. William of  
Malmibury adds a third call'd Agelwin a Holy  
man, and patron of the Monastery of Adeling:  
for treating of that Monastery, he saith: The  
Monks of that place are few in number, and poor:  
who notwithstanding doe at least reap comfort, if  
not joy, from their poverty, by reason it affords them  
solitude and quietnes. They doe highly exalt the  
praises of their Patron s. Agelwin, of whose san-  
ctity they have experience by many benefits. The  
constant fame is, that he was brother to Kenwalch  
King of the West-Saxons, and by his vertue yet  
more ennobled his blood: for though he was conti-  
nually chained by a long infirmity, yet that did not  
abate his diligence and fervour in the service of  
God. At last he dyed happily, and by his inter-  
cession is present to all who invoke his help.

5. Kenwalch succeeded his Father Kinggils in  
his kingdom, but not in his piety: For, saith  
s. Beda, he refused to embrace (or, renounced) the  
Faith and Sacraments of the heavenly Kingdom:  
and not long after deservedly lost the power of his  
temporal Kingdom. This Character also William  
of Malmibury gives of him: In the beginning of  
his reign he might be compar'd with the worst  
Princes, but in the middle, and conclusion with  
the best. Some write that by occasion of a  
prosperous combat fought against the Bri-  
tains he grew insolent, and trode underfoot  
all Law both humane and Divine. But most  
probably his unhappines arose from his  
unlawfull repudiating his Queen Sexburga, Si-  
ster to Penda King of the Mercians.

6. This affront, encreased by his marrying  
another wife, Penda deeply relenting, saith  
s. Beda, made war against him in the third year  
of his reign, and deprived him of his Kingdom: so  
that he was forced to seek refuge with Anna King  
of the East-angles: with whom he lived in banish-  
ment three years, and there came to the acknow-  
ledgment of the true Faith. For King Anna  
was a pious Prince, and happy in a holy Offspring.  
Kenwalch his conversion came by the admo-  
nitions of this holy King, and his Apostolick  
Bishop s. Felix, by whom he was baptized.

7. By this trienniall Discipline the Pride of  
Kenwalch being depressed, and his lawfull  
Queen Sexburga restored to his bed, he regain'd  
his Kingdom, and afforded to his Subjects a  
pleasing spectacle of his change. The reco-  
vering his kingdom seems to have been effec-  
ted rather by force then covenants: for Hun-  
tingdon relates how he bestowed on his Kinsman  
Edred, who had assisted him three thousand villa-  
ges near Epsom. This Edred is by William of  
Malmibury call'd Cuthred, who was his Brother  
Querehelm's son, on whom he manifestly bestowed  
almost the third part of his Kingdom.

8. Kenwalch thus restored to his Kingdom,  
and his reason also, to secure his crown for  
the future addicted himself to piety: He  
shew'd great reverence to the holy Bishop Bi-  
rnum and the Church, begun by his Father, he  
so diligently finished, that the same Writer  
gives him the whole praise: For, says he,  
he was so religious, that he was the first of the



A. D. 647

Saxons who built a Church to God at Winchester, which was so fair that though wherit was made an Episcopall See it was more beautified by Workmanship, yet the same structure remained.

9. At this time was founded the famous Monastery of Malmibury by Maidulf an Irishman, with the assistance of King Kenelwalk. It is seated in Wiltshire, where in former time Dunwalla Mulmutius King of the Britains had built a Town which he called Caer-bladau: which having been burnt in the Saxon wars, out of its ruines was raised a Castle, called by the Saxons in their tongue Ingelbarn, till Maidulf an Irish-Score, faith Camden, a man eminent in learning and piety, invited with the pleasant solitude of a wood growing under it, lead there an Eremiticall Life: Afterward he opened there a School for learning, and consecrating himself together with his Schollars to a Monasticall Profession, he built there a Monastery. Hence from this Maidulf, instead of Ingelbarn, it was called Maidulfs-bury, and afterward more contractedly Malmibury: Some Historians call it Meldunom.

Lambert in  
Vim.

XIII. CH.

## XIII. CHAP.

1. Ithamar a Saxon, Bishop of Rochester.
2. Birth of S. Swithbert.
3. S. Foillan Brother of S. Furse.
4. S. Death of S. Birinus: whose Successour was S. Agilbert.
6. Death of Saint Felix Apostle of the East-Angles.

A. D. 644.

1. **S**aint Paulinus formerly Arch-bishop of York, and afterward Bishop of Rochester, happily and holily dying in the year of our Lords Incarnation six hundred forty four, Honorius Arch-bishop of Canterbury faith Saint Bede, ordained in his place Ithamar a Native of Kent, but in learning and piety equal to his Predecessour. This was the first of a Saxon race who was exalted to an Episcopall degree in our Island. Who after he had the space of seventeen years with great sanctity governed the See of Rochester, received the reward of his labours.

A. D. 647.

1. The year six hundred forty seven was illustrious for the birth of S. Swithbert, afterward the Holy Apostle of Westphalia. Concerning whose original Harum from Marcellinus a Priest, and S. Ludger Bishop of Munster who largely compild his Life, thus more compendiously writes: In the foresaid year in England was born the blessed child Swithbert: His Fathers name was Sigbert Count of Northgron in the Kingdom of the Northumbers, and his Mother was the pious Countesse Bertha. His birth was preceeded by a Divine vision, for a star of wonderfull brightness appeared to his Mother in sleep, from which two gloriously shining beames proceeded, the one pointing towards Germany, the

other towards France: and the star itself, after she had a good while contemplated it, seemed to fall from heaven into her bed. When the child was arrived at the age of fifteen years, he preferred a Religious life before a Secular, and was graciously received into the Monastery of Bardney. Where having spent nine years in great austerity, compunction, prayer, sacred Lecture and other Monasticall Disciplines, he attained the dignity of Sacerdotal Order. Of him more hereafter.

3. In the year six hundred forty nine Foillan the Brother of S. Furse, and who had been left by him Superiour in his Monastery of Cnobherbury in the Kingdom of the East-Angles, seven years after his departure following his example went to Rome, and from Pope Martin obtained an Episcopall benediction to convert Infidels. Which having received, he went into France, where by the gift of the holy Virgin Gertrude, he founded the Monastery of Fosse, on the River Beroven.

4. The year following S. Birinus the Apostle of the West-Saxons dying, as hath been declared, there came very opportunely an Apostolicall man out of Ireland into those parts to succeed him. Concerning whom S. Bede thus writes: After that Kenwalk was restored to his kingdom, there came into that Province out of Ireland a certain Bishop named Agilbert, by Narian a Frenchman, but who had abode a good space in Ireland for the opportunity of studying Scriptures. This Holy Bishop came to the King, and voluntarily took on him the employment of preaching. The King therefore observing his abilities and industry, desired him to accept the Episcopall See then vacant, and to become the Bishop of his Nation, whereto he condescended, and governed that Church many years.

5. In the Gallican Martyrologe this S. Agilbert is said to have been born in the territory of Paris of a Royal Stock: his Fathers name was Belfrid, and his Mothers, Aga. But whereas it is there added, that the See of his Bishoprick was Winchester, the Authour Andrew Sauffay was mistaken: for though in Agilberts time the Bishoprick of the West-Saxons was divided into two Sees, one remaining at Dorchester, and the other placed at Winchester, S. Agilbert continued at Dorchester.

6. The same year S. Felix the Apostle of the East-Angles also dyed: Of whom William of Malmibury thus writes: S. Felix after governing his Bishoprick seventeen years, dyed and was buried in the Church of his See at Dunwich. Thence he was translated to Seham, a town seated near a Lake heretofore dangerous to such as would passe by boat into Ely: but now a Causeway being made, men passe thither commodiously on foot. There still remain marks of a Church burnt by the Danes, and in it were burnt the inhabitants likewise. But the holy Bishops Body a long time after was sought for, and with much ado found, and translated to the Monastery of Ramsey. His Memory is celebrated both in the English, Gallican and Roman Martyrologes on the eighth of March. And his Successour

A. D. 650.

A. D. 649.

A. D. 650.

Bed. l. 1. c. 7.

Martyrol.  
Gallican. 11.  
Octob.Malmibur. de  
Pontif. l. 2 f  
237.Martyrol.  
Rom. S. Mart.



A. D. 651.

in the Bishoprick was Thomas his Deacon of the Province of the Girvians, saith Saint Bede: who was consecrated by Honorius Arch-bishop of Canterbury.

XIV. CH.

XIV. CHAP.

1. 2. &c. war between King Osni and King Oswin.
4. 5. King Oswin to spare his Subjects blood, dispersed his army: is murdered.
6. His great Humility
7. 8. &c. The Translation of his Relicks, &c.

A. D. 651.  
Malmibur. de  
Reg. l. c. 3.

1. **T**HE two Kings of the Northumbers, Osni King of the Bernicians, and Oswin King of the Deirs, hitherto lived in good correspondence, having passed nine years in their reign: But in the year of Grace six hundred fifty one, by the practices of wicked Sycophants, this amity was disturbed, and the mind of Osni incensed against his kinsman Oswin. Oswin a long time reverencing the Sanctuary of Osni, by a principle of Christianity had kept himself free from ambition and discord, but at last by suggestions of impious Parasites, a quarrel was raised about the confines of each Kingdom, which not being decided by Messengers and treaties, a declared war broke forth this year.

Bull. 3. c. 14.

1. Osni the fiercer of the two, and greedy of prey, had gathered a very potent army: But Oswin with inconsiderable forces came rather to deprecate a combat, then to employ force, more carefull to prevent the shedding of Civil Christian blood, then to provide for his own safety. Therefore, saith Saint Bede, perceiving that he was unable to stand in fight against the numerous army of his Enemy, he judged it best not to proceed at that time in the war, but to reserve himself for a better season. He therefore sent his army home, telling them, that he would not expose them to slaughter by an Enemy much stronger then himself: that the controversy should be decided with his single personal danger: and in case he miscarried, he advised them for their own safety to submit to Osni. Then he dismissed his soldiers, in a place called Wilsares-Dun (or the Hill of Wilfar) situated ten miles westward from a Town called Cesarab.

2. Thus being left attended by one onely soldier, named Tander, he retired to a Town called Gilmy or Gelingam near Richmond in Yorkshire, which he had lately bestowed on a Count called Hudwald, whom he much favoured. There he supposed he might lye hid securely, and that Osni, contenting himself with usurping his Kingdom, would not pursue his life: or however, that

Hudwald so obliged by him, would afford him a safe Sanctuary.

4. But experience shewed that he every way deceived himself: For Osni knowing that he could not securely enjoy the Kingdom as long as a Prince so beloved and revered by his Subjects, was alive, sent the Steward of his house Erhelwin to search out and kill the King. Erhelwin too too diligent makes enquiry through the whole Province for Osni, urging all men by Promises, rewards and terrible threatnings to discover him. Hudwald either allured with gain, or affrighted with danger treacherously betraided his King and Benefactor. As soon as Osni saw himself discovered, and the place encompassed with soldiers, he desired Erhelwin to content himself with his death alone, and to spare his companion Tander, since his life only was sought by Osni. But the cruel executioner presently slew them both, for indeed the faithfull soldier refused to survive his King. This murder was committed on the thirteenth day before the Calends of September.

5. The death of this pious King was greatly bewayld by all: for from his child hood, saith Mathew of Westminster, he was a devout Professor of Christian Religion: He was tall in stature, valiant, civil, prudent, liberal: he was at his table sober, in his bed modest, affable to all, and between the poor and rich he carried himself so, that the poor regarded him as their equal, and the rich as their Master. Whence it came to passe, that for the civility of his Royal mind all sought access to him and tenderly lov'd him, even out of foreign Provinces. The like character S. Bede gives of him.

6. But among all his vertues the same Author most commends his Humility, a worthy example whereof he thus relates: He had bestowed on the Holy Bishop Aidan a horse, on which, though ordinarily he went afoot, sometimes he passed the rivers, or upon necessity rode a journey. A while after as the Bishop was travelling, a poor man met him and begged an almes: The Bishop presently lighting down, commanded the horse to be given him, with all his sumptuous furniture: for he was very mercifull to the poor; and a Father to such as were in misery. This being related to the King, he said to the Bishop as they were ready to sit down to table, My Lord Bishop, what meant you to give so generous a horse to a beggar, which I gave you for your own use? We had horses of less value, or some other gifts which would have sufficed him. The Bishop presently answered him, Why says your Majesty so? Is a colt in mine esteem with you, then the Son of God? After these speeches had passed between them, they entered into the dining room: and the Bishop sat in his place: but the King being newly come from hunting, stood with his servants warming himself at the fire. And there calling to mind the Bishops words to him, he put off his sword, and in haste went and cast himself at the Bishops feet, beseeching him to

Westm. l. c.

Bull. 3. c. 14.

pardon



A. D. 651.

pardon him, for, said he, I will never speak or cen-  
sure you for what you give to Gods children of my  
goods, he is never so much. The Bishop seeing this,  
was deeply struck with it, and rising, took the  
King up, assuring him that he was very well sa-  
tisfied, upon condition he would be chearfull and  
sit down to meat. Now whilst the King was at  
the Bishop's request expressed much joy, the Bishop on  
the other side began to be very sad, insomuch as he  
could not contain himself from weeping. Which  
being observed by his Priest, he asked him in his  
own country-language, which neither the King  
nor his servants understood, why he wept? The  
Bishop answerd, I am assured that this good  
King will not live long: for till this hour I  
never saw an humble King: whence I conclude  
that he will shortly be snatched out of this life.  
And indeed it was not long after, that the Kings  
death made good the Holy Bishops Prophecy.

Bel. lib.  
ap. ap. p. 109.

7. The place where he was slain, was in  
the English tongue called Ingerbling, where  
his body was ignobly buried. It was after-  
ward called Gilling, not far distant from Rich-  
mond: and there saith Saint Beda, and the  
Author of his life. Queen Eanleda wife of  
King Osfrid and Kings Osfrids kinswoman, having  
obtained permission from her husband built a Mo-  
nastery for the expiation of his death, in which  
daily Prayers were to be offered to God for the re-  
demption of both the Kings soules, of him who  
had been slain, and him by whose command he  
was slain. Of which Monastery she appointed  
Abbot a certain devout man named Trumbere,  
by nation an Englishman, but instructed and  
ordained by the Scots, who was also kinsman to  
the King. This holy man was afterward made  
Bishop of the Southern Mercians under their King  
Wulfere, where he converted great multitudes to  
Christ.

Herd. ad  
A. D. 1065.

8. This Monastery and Church by the fu-  
rious incursion of the Danes was so totally  
destroyd, that the memory of King Osfrid  
was abolished. But about the year of Christ  
one thousand sixty five, by a vision in sleep a  
certain Monk of the Church of Tinnmouth was  
admonished to inform the Bishop where the  
Holy Kings body lay: which being taken up,  
afforded a most sweet odour, and was there  
with great veneration deposited in the  
Church of Tinnmouth. A second Translation  
followed in the year of Grace eleaven hun-  
dred and ten: when his Sacred Relicks were  
removed to a New Church in the same town,  
dedicated to our Blessed Lady.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

A. D. 1110.

Mab. Par. 1.

sisted notwithstanding in his work, and  
turned the timber, till the blood on all  
sides flowed abundantly out of it. This Mi-  
racle, says he, was seen by very many, and ve-  
rified in an assembly of Ecclesiasticks appoin-  
ted to examine it: and the peice of Timber  
all stained with blood, was caried into the  
Church of Tinnmouth where the Saints Body  
reposed.

## XV. CHAP.

1. 2. &c. Death of Saint Aidan Bishop of  
Lindisfarne: His virtues, &c.

A. D. 651.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

A. D. 1104.

Id. in Hy-

podugm.

No. 11.

1. THE deplorable death of this Holy  
King Osfrid was attended with that  
also of S. Aidan Bishop of Lindisfarne, for  
thus writes S. Beda: On the twelfth day after  
the murder of the King dyed likewise the Holy  
Bishop who tenderly loved him, to wit, the day  
before the Calends of September.

B. d. l. c. 14.

2. The place where this Holy Bishop dyed  
is described by the same Author to be a  
country village belonging to the King,  
where there was a Church, and a lodging  
prepared for the Bishop, to which he fre-  
quently retired to enjoy a better commodi-  
ty for preaching. For he had nothing in his  
own possession but a few small feilds about  
the said Church. His lodging was a Tent pi-  
ched against the Western wall of the Church:  
here leaning his head against the side of the  
Tent, he gave up the ghost, in the seaven-  
teenth year after he had been Bishop. His  
Body was caried to the Isle of Lindisfarne, and  
buried in the Church-yard of the Monastery.  
But afterwards when a Church more magni-  
ficent was there built, it was translated thi-  
ther, and deposited at the right hand of the  
Altar, with veneration due to so holy a  
Prelate.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

Id. ib. d. c. 17.

3. How great the merit of this Blessed Bishop  
was (saith the same S. Beda) God was pleased  
to shew by severall Miracles. It will suffice to  
relate onely two of them in this place. A certain  
Priest named Vita, a man highly esteemed even  
by Princes for his gravity and integrity, was sent  
into Kent to conduct from thence Eanleda the  
daughter of King Edwin to be wife to King Osfrid.  
This Priest went thither by land, but intended  
to return by Sea with the Virgin. Before his  
journey he went to the Holy Bishop Aidan desi-  
ring his prayers for a safe journey to himself and  
company. The Bishop gave him his benediction,  
and withall delivered to him some Oyle which  
had been sanctified, saying, I know that when you  
shall be at Sea, a contrary wind and tempest will  
come on you: but remember that when you are  
in danger, you cast this Oyle into the Sea, and the  
tempest will presently cease, and your return will  
be prosperous. Which particulars succeeded in

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.

Id. ib. d. c. 19.



*ibid.*

Barn. and  
A. D. 634.

*Martyrolog.  
Rom.  
31. August.*

XVI. Cн.

XVI. CHAP.

1. 2. &c. *Saint Cuthbert a child sees  
Saint Aidan's soul carried into hea-  
ven: whereupon he quits the world:  
and retires into the Monastery of  
Mailthor.*

1. **T**HAT which the *Roman Martyrologe* wraps up in a few words touching the occasion of *S. Cuthberts* undertaking a *Monastickall Professions*, *S. Bede* more at large sets down in his *Book of the Life of that Saint*, which for the reverence due both to him and *S. Aidan*, we will here transcribe: And shall hereafter have on that occasion

to write more of his *sanctity*, the rudiments  
whereof now began.

2. When the Divine Grace which governs the lives of Gods servants was pleased that the devout young man Cuthbert, by undergoing a more austere Profession should obtain a higher reward of Glory, he was then employed in the guard of sheep committed to his care in the remote mountains. One night it happened that whilst he was watching in prayer, his companions then being asleep, he saw on a sudden a light from heavens brightness that it disselled all the darkness: and therein he saw great multitudes of Angels descending to the earth, and presently after returning to heaven carrying with them a foule of a marvellous brightness. This sight caused great compunction in the devout youth, and an earnest desire to undertake a spiritual Life, that thereby he might be partaker of eternal felicity among Gods Saints. And presently giving thanks and praises to God for this favour: he also awakened his companions, inciting them with brotherly exhortations to join with him in praising God. Alas poor wretches, said he, we are wholly given up to sleep and idleness, and are unworthy to see the lights of Christ's servants, who are always watchful in his praises. Behold, I, whilst I was even now praying, saw the great wonders of God: the Gate of Heaven was opened, and the soule of some holy person was conducted by Angels into the glory of heavenly Mansions, where it will for ever blessedly behold our Lord, whilst we remain negligent in this darkness below. Surely this was either a Holy Bishop, or some other perfect Christian, whom I saw with such resplendent brightness and such Quires of Angels carried up to heaven. These words of S. Cuthbert did not a little inflame the hearts of the other shepherds to praise God.

3. The next day he was informed that S. Aidan Bishop of the Church of Lindisfarne, a man of admirable piety, dyed that very houre in which he had seen his soule mounting to heaven. Whereupon he presently resigned up the sheep which he had fed, to their owner, and resolved without delay to goe to a Monastery.

4. S. Eustherus now meditating seriously on his entrance into a new and more strict life, the Divine Grace was present to him, confirming his mind in that good purpose, and moreover by manifest signs shewed, that to those who seek the Kingdom of God and his righteousness, all things necessary for bodily subsistence shall be administered. For on a certain day as he was journeying alone, about the third hour he turned aside into a certain village, which he saw at a good distance from him, and entered into the house of a certain Matron, being desirous to repose there awhile, and to get food not for himself, but his horse. The woman received him kindly, and earnestly desired that she might make some thing ready for his refreshment. But the devout young man refused, telling her, that he could not eat because it was a day of Fast. For it was indeed Friday, on which most faithfull Christians, out of reverence to our Lords Passion doe prolong their fasting till three

Bed. in vit.  
S. Cuthbert  
cap. 4.

•



A. D. 651

A. D. 651.

of the clock, after noon. She notwithstanding being devoutly addicted to hospitality, persisted in her desire, and told him that all the rest of his journey he would find neither village, nor any habitation of men: Therefore said she, I desire you before you go to receive some sustenance, for fear you should faint, if you fast all day. Notwithstanding out of a love to the Religious custom of fasting he would not be overcome with the woman's importunity, but fasting as he was, he returned to his journey, and so continued till evening.

Here we see that from the beginning of the English-Saxon Church the fast of Friday was observed, so as that it was not permitted to dissolve the fast before evening. They likewise anciently kept the fast of Wednesday: but custom afterward moderating the piety of our Ancestors, tempered that rigour, affixing the observance only to Friday. Thus we read in an ancient English National Council at Eubam this among other Decrees, Every Friday, except it be a Festival, a Fast must be observed. The same is found among the Ecclesiastical Laws of King Ina and King Canute: Both which are recorded by Sir H. Spelman. But let us prosecute S. Cuthbert's journey.

Spelm. tom. 1.  
c. 11. f. 546.

Ibid. ubi sup.

6. When Saint Cuthbert saw that by reason of the evening approach he could not finish his journey that day, neither was there any lodging near, as he was riding, he saw certain cottages which in the Summer time the Herdsmen had hastily raised up for their present use, but then the winter approaching, were left empty. Thither he went with an intention to stay all night, and tying his horse to the wall he gathered up a bundle of hay which the wind had blown from the house-covering, and gave it him to eat: and himself passed his time in Prayer. But on a sudden as he was repeating Psalms, he saw the horse lift up his head, and with his teeth biting some thing which was on the house roof, and presently after he drew down a linen cloth wrapped up. Being desirous therefore to know what that was, as soon as he had finished his Prayers, he took up the linen, and found wrapped up in it half a loaf of bread warm from the Oven, and so much flesh as would suffice for one repast: For which he joyfully praised God saying, Blessed be God who vouchsafed to provide a supper both for me and my companion. Half of the Bread therefore he gave to the horse, and the other half he eat himself.

7. From that day he was ever after more willing and diligent to observe Fasts, perceiving that in that solitude the same merciful Lord had provided sustenance for him, who in old times had by the ministry of Crows a long time nourished the Prophet Elias in the wilderness with the like food: for his eyes are upon such as fear him and hope in his mercy, to deliver their souls from death, and nourish them in time of famine. This passage was related to me by a certain Religious Priest of our Monastery at the

mouth of the River Wye, named Ingwald, who is yet alive, a very old man and one who can better see heavenly objects with the eyes of his mind, than outward things with his bodily eyes: and he protested that he heard this from S. Cuthbert's own mouth being then Bishop.

8. Saint Cuthbert being thus wonderfully refreshed, went in the strength of that meat whither he intended. Now there were at that time both in the Church of Lindesfarn men who lived in Regular observance, and likewise Monks at Mailros on the River Tweed: Both which Communities had been instituted by the Holy Bishop Aidan. At Mailros, Eata was Abbot, and under him Bosilw was Prior of the Monks: Thither Saint Cuthbert went. Bosilw, saith Saint Beda, kindly received the devout young man, and when he had declared to him the Motive of his journey, he detained him there, approving much his resolution to prefer a Monastical life before a secular. And a few days after at the return of Eata of happy memory, then Preist and Abbot of the Monastery, and afterward Bishop also of Lindesfarn, he declared to him the good intension of Cuthbert, and obtained permission for him after Tonsure received, to be admitted among the Brethren. Thus entering the Monastery, he was carefull to equal, or exceed the rest of the Monks in Religious observances of reading, working, watching and Prayer.

Ibid. ibid.

Ibid.

Ibid. ibid.

9. The Institute under which Saint Cuthbert began his Religious Profession was certainly the same which Saint Aidan had formed, and which he had learnt in the Monastery of Hye. For as yet Saint Wilfrid had not published in those parts the Holy Rule of Saint Benedict: neither was the Roman manner of celebrating Easter introduced among them: Which controversy divided the Black Monks from those whom Saint Columba and the Monastery of Hye sent into Britanny. Now that Saint Cuthbert did not wear then a Black Habit is evident from the testimony of Saint Beda, who saith, Saint Cuthbert used vestments of the common fashion and colour, so as he shewed no singularity either in the nearness of them, or a wilful neglect of cleanliness. And hence it is that in this day in the said Monastery, the Monks following his Example are content with habits of the natural colour of the wooll afforded by the Sheep. But whether afterward the Rule and Institut of S. Benedict was introduced among them, we shall examine in due place. We will now leave S. Cuthbert in the solitude of his Monastery, perfectionating his mind with those virtues and Graces which rendered him a glorious Light to that Age: whose Actions will plentifully furnish our following History.



A.D. 653.

A. D. 653.

XVII. CH.

## XVII. CHAP.

1. 2. Finan Bishop of Lindesfarne, after S. Aidan.
3. 4. Conversion of the Mercians.
5. 6. &c. And of the East-Saxons by S. Cedd.
9. Saint Honorius Arch-bishop of Canterbury dyes: to whom Deus-dedis succedi.

A.D. 653.  
Bed. l. 3. c. 15.

1. **I**N the year of Grace six hundred fifty two Finan succeeded to the Holy Bishop Aidan in the Church of Lindesfarne: He was ordained and sent by the Scots (from the Monastery of Iona) with S. Bida. He built in the Isle of Lindesfarne a Church for the Episcopal See: which according to the Scottish fashion he made, not of Stone, but hewn Timber, and covered it with reeds. This Church was afterward dedicated by the most Reverend Arch-bishop Theodor to the honour of Saint Peter the Apostle. But Eadbert, who in following time was Bishop of that place, took away the church, and made it be covered all over, both roof and walls, with plates of lead.

2. As for King Oswi, though by the death of Oswin he became possessed of the whole Kingdom of the Northumbers, yet either out of remorse of conscience, or a pious regard to the memory of Oswin, he permitted his Son Eadwald to reign over the Province of the Deiri.

A.D. 653.

Bed. l. 3. c. 24.

3. The year following is worthily celebrated for the accession of two Provinces in Brittany to the Faith of Christ, the Midland-Angli, and the East-Saxons. Concerning the former Saint Bida thus writes, At this time the Middle-Angli under their Prince Penda son of King Penda, embraced the Faith and Sacraments of Truth. This Prince being a young man of excellent disposition, and well deserving the Title of King, was by his Father set over that part of the Kingdom. He went to Oswi King of the Northumbers, to desire his daughter Alchreda in marriage, but could not obtain his request, except himself and Subjects would receive the Faith of Christ and Baptism. Whereupon he having given ear to the preaching of Truth, the promise of a heavenly Kingdom, the hope of a glorious resurrection and future immortality, professed his resolution to be a Christian, though the Pagan should be denied him. He was hence persuaded most effectually by a son of King Oswi, named Alchfrid, his kinsman and friend, who had also married his sister, a daughter of King Penda, called Kineburga. He therefore together with all his friends and attendants and their servants was baptised by the Bishop Finan, in a village belonging to the King

called The Village at the Wall (Ad murum.) And having received four Priests, men who for their learning and piety of life were esteemed first to teach and baptise his Nation, he returned home with great joy. The names of these Priests were Cadda, and Adda, and Betti, and Diuma: of whom the last was by Nation a Scott, the rest were English. Now Adda was the Brother of Petau, a famous Priest, and Abbot of the Monastery called, At the Goats-head (Ad Caprea caput.)

4. These coming into the Province with the foresaid Prince, diligently preached the Gospel, and were willingly hearkned to by the people, so that very many both of the Nobles and of inferior degree daily renounced Idolatry, and were washed with Baptism, the Fountain of Faith. Neither did King Penda, though an Idolater, forbid it: yea moreover he gave free leave to the preaching of the Gospel in his own Kingdom of the Mercians, so that all who had a mind, might hear it. He likewise hated and scorned such as having been imbued with the Faith of Christ, did not bring forth fruits suitable thereto, saying, That those wretches deserved contempt, who neglected to obey their God in whom they believed. These things began about two years before the death of the said King Penda.

5. The same year the Christian Faith was also restored among the East-Saxons, who had formerly rejected it, when the Holy Bishop Mellitus was expelled from thence. It was, faith Saint Bida, by the influence of King Oswi that they now received it. For Sigbert King of that Nation, who reigned there after a former Sigbert surnamed The little, being a great friend to King Oswi, frequently came to visit him in his Kingdom of the Northumbers: who was wont to exhort him to consider, that these could not be Gods, which were made by mens hands, &c. Such exhortations being frequently and in a brotherly manner inculcated, at last had their effect: for Sigbert by the counsel of his own friends, who were likewise persuaded of the vanity of Idolatry, was baptised with them by the Bishop Finan in the Royal village seated twelve miles from the Eastern Sea, near the Wall which the Romans built against Brittany.

6. Sigbert therefore became a Christian of the Kingdom of heaven, returned to the seat of his Temporal Kingdom, having requested King Oswi to give him some Teachers who might convert his Nation to the Faith of Christ, and cleanse their souls in the saving Fount of Baptism. Oswi therefore sending to the Kingdom of the Midland-English, recalled the man of God Cedd: and adjoining to him another Priest, sent them to preach the word to the East-Saxons. These two going from place to place gathered a numerous Church to our Lord.

7. This holy Priest Cedd was born at London in the same Province, but had his education in the Monastery of Lindesfarne among the Scots, by whose recommendation he was first sent to preach among the Midland-English, and now to the East-Saxons.

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## under the Saxon Heptarchy. XV. Book. 369

K. KENN-  
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A. D. 653.

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where after he had spent about three years, he returned to the Church of Lindesfarn, saith the same Sainr Beda, to speak with Finan the Bishop. Who being informed by him how the work of the Gospel had prospered under him, consecrated him Bishop of the East-Saxons, having called to him two other Bishops to assist in the ordination. Cedde having thus received the Episcopal Degree returned into his Province, and prosecuting his employment with greater authority, he erected Churches in several places, and ordained Priests and Deacons to assist him in preaching the word, and administering Baptism: Especially in the City by the Saxons called Ithanessire (a City in the Romans time nam'd Othona, but now swallowed by the Sea.) it was seated in the bank of the River Pente. He did the like in another City called Tilaburg (now, Tilbury) near the River Thames. In both these places, he gathered communities of devout servants of our Lord, whom he instructed in the Discipline of a Regular life, as far as their rude minds were capable.

2. Of this Holy Bishop Cedde we shall hereafter treat further: as like wife of his three Brethren, in sanctity as well as blood, Cedde (or Chadd) Crin and Cimberr. The seat of s. Cedde Bishoprick among the East Saxons was not Tilbury, as Camden imagines, but London the Metropolis of the Kingdom.

3. The same year wherein began the Conversion of the East Saxons, Honorius Archbishop of Canterbury ended his life, the last day of September, after he had administered that see the space of six and twenty years: and was buried with his Fathers in the Monastery of s. Peter and s. Paul. That see, saith s. Beda, was vacant eighteen moneths, after which time Denodatus descended of the Nation of the West-Saxons was elected Arch-bishop, and ordained by Ithamar Bishop of Rochester, on the seventh day before the Calends of April: he governed that Church nine years four months and two days.

tain Ecclesiasticall and Religious Observances, which he could not approve in Britanny.

2. He was born in the year of our Lords Incarnation six hundred thirty seven of a Noble English family, when Eadbald reigned in Kent, and Oswald over the Northumbers. Being a child of a forwardly disposition and innocent manners, he behaved himself in all things with that modesty and circumspection that he was beloved and respected by those who were more aged, as if he had been of ripe years. When he was arrived at the fourteenth year of his age, he in his affection preferred a Monastical life before a secular: Which having discovered to his Father (for his Mother was then dead) he willingly approved his vertuous and heavenly desires, advising him to pursue his good beginnings.

3. He went therefore to the Isle of Lindesfarn, where he committed himself to the direction and government of the Monks, and was carefull to learn and practise such duties of Chastity and piety as belonged to that Profession. And being of a sharp wit, he quickly learns the Psalms and other Books, before he had yet received the Tonsure, but in the vertues of Humility and Obedience he excelled those who had long before received it. For which he was deservedly loved and revered both by his equals and seniors.

4. It seems that whilst he lived in that Monastery he had not engaged himself in a Monastical Profession, for it follows in the same Author, Having spent some years in the said Monastery in Gods service, he being of a piercing judgment observed, as young as he was, that the way of vertue and piety taught by the Scots was not perfect: therefore he resolved in his mind to undertake a journey to Rome, there to see what Ecclesiasticall and Monastical Rites were observed at the see Apostolick. Thun his intention he having discovered to his Brethren, they commended his purpose, perswading him effectually to accomplish it.

5. Thereupon without delay he went to Queen Eanfleda (the Wife of King Oswa, and daughter of Edwin by Ethelburga Sister of Eadbald King of Kent) to whom he was well known, for by her counsel and assistance he had been recommended to the foresaid Monastery. To her therefore he made known his desire to visit the Monuments of the Holy Apostles. She was much pleased with the good purpose of the young man, and sent him to her Kinsman Earcumbert King of Kent, desiring him to assist him honourably in his journey to Rome. At that time the Arch-bishop there was Honorius one of the Disciples of blessed Pope Gregory, a man profoundly skillfull in Ecclesiasticall affairs.

6. During the short time of his abode in Kent, where he began studiously to inform himself in the things he chiefly desired, there arrived another young man, called Bishop, whose surname was Benedict, born of Noble English parents, who also had a desire to go to Rome. To his company therefore the King associated Wilfrid, commanding him to take him along with him. When they were come to Lyons, Wilfrid was there detained by Dalfin Bishop of that City: so that Benedict dispatched the rest of the journey alone. For that pious

Id. ib.

NO XII

### XVIII. CHAP.

1. Of s. Wilfrid: his Descent, education, &c.

2. At twenty years of age he goes to Rome, &c.

3. He lives with Dalfin Bishop of Lyons: who was murdered.

1. IN this same year of Grace six hundred fifty three s. Wilfrid began to appear in the world being now twenty years old, and so gave evident signs of those many graces which afterwards eminently shone in him. We shall oft be obliged in the pursuit of this History to mention his story: In this place therefore we will from s. Beda relate his descent, manner of life during his child hood, and till at the age of twenty years he undertook a journey to Rome to inform himself in cer-



A. D. 653.

Prelat was much delighted with Wilfrids prudence in speech, comelines of countenance, alacerty in behaviour, and maturity of judgement: insomuch as he supplied both him and his companions, as long as they staid with him, with all things plentifully: and moreover offered him, if he pleased to accept it, a good part of the countrey to be governed by him, and his Niece a virgin to be his wife, so that he would account of him as his adopted son. But he rendering him most humble thanks for the extraordinary goodness shewed to him being a stranger, told him, that he had resolved upon a quite different state of life: and that for that reason, having left his countrey, he had undertaken a journey to Rome. The Bishop having heard this, dismissed him to his journey, furnishing him with a guide, and all things necessary thereto: but withall earnestly desired him, in his return to his countrey, to visit him once more.

7. Being arrived at Rome he with wonderful diligence applied himself to his Devotions and to the study of Ecclesiastical matters, as he had purposed: and had the happiness to attain to the friendship of a very holy man called Simplician, who was Arch-deacon and one of the Popes Counsellors. By his direction he learnt the four Gospels by heart, likewise the true Method of the Paschall Computation, and many other things pertaining to Ecclesiastical Discipline, which in his own countrey none could have taught him.

8. After he had spent some months happily in these studies, he returned back to the Bishop Dalsu in France, with whom he remained three years, receiving the Ecclesiastical Tonsure of him: and was so tenderly loved by him, that he had a design to make him his heyr. But this design was interrupted by the cruel death of the good Bishop, and Wilfrid returned to a Bishoprick at home. For the Queen Brunichilda, sending soldiers, commanded the Bishop to be slain: whom Wilfrid his clerk attended to the place where he was beheaded desiring to dye with him, though the Bishop earnestly desired him to leave him. But the Executioners knowing him to be a stranger born in Britanny spared him, and would not kill him with his Bishop.

nichilda, it is certain that cannot consist with Chronology: for though she was infamous for the murders of severall Princes and Bishops, as Desiderius Bishop of Vienna, &c. yet about forty years before this time she had received her condign punishment for her cruelties. Therefore in the ancient Manuscripts and one ancient printed Copy we more correctly read in stead of Brunichilda, Baldhildis or Bathildis, who was indeed at this time Queen of France: But withall a Queen of such admirable piety and Sanctity, that it is a wonder how s. Bede, and severall of our Historians following him, could be so misinformed, as to brand her memory with a crime of so high a nature, who in the story of her life is said to have been obedient to her Husband (King Clodoveus the second) as her Lord: as have behaved her self to the Princes as a Mother, and to Bishops as a daughter.

2. To rectify this mistake therefore we are to observe from Sigebert and the French History, that in this age the Kings of France had suffered their whole Regall Power to remain in the hands of their chief Officer, called Maire of the Palace: so that the Kings lived idly and voluptuously within doors, only on the first of May they came abroad in ceremony to salute and be saluted, to receive and bestow Gifts, &c. only enjoying the Name of King. Now at this time the Maire of the Palace was Ebroin, a man of horrible cruelty and injustice, and who was indeed Author of this sacrilegious murder though in appearance done by the Regal authority, in whose name the command issued. The King of France at present was Lathaire, a child, and therefore no wonder if Bathildis the Queen his Mother, who either knew not, or could not hinder the fury of Ebroin, was in common fame charged with the crime, though according to the Gallian Martyrologe she was at this time retired into a Monastery.

3. The said Martyrologe therefore will give us a true information of this Fact: where on the twenty eighth of October in the commemoration of this Holy Bishop we find this passage: Clodoveus being some years before dead, and his Widow s. Bathildis retired into her Monastery at Calat, Ebroin Maire of the Palace a most cruel man and extremely disaffected to Ecclesiastical persons, began to rage every where with sacrileges, rapines and murders of innocent persons. He would therefore if s. Eusebius Bishop formerly named Dalsu, incurred his hatred, because out of an affliction of piety and justice he was earnest with the King to ease the people of their oppressions. Therefore after that the Brother of the Holy Bishop, who was Prefect of Lyons, had been slain at Orleans upon a false accusation, as if he had an intention to rebel: Ebroin presently after with the like violence persecuted s. Eusebius. Who being informed that accusations were falsely charged on him before the King, perceiving the machinations of his cruel adversary, at first departed from Lyons: But presently after taking courage, and placing his whole trust in God he returned

Malmsh. de  
Poni. f. 13.  
f. 260.  
Capit. in  
Willyde.  
Ap. Hancum  
26. l. 100.

Sigebert in  
libro.  
A. D. 610.

Martyrol.  
Galic.  
28. Olib.

## XIX. CH.

## XIX. CHAP.

1. Saint Bathildis excused from the murder of Dalsu Bishop of Lyons.
2. Ebroin Maire of the Palace guilty of it.
3. Saint Bathildis her Piety: she founded two Monasteries: and retired into one.
4. &c. She came out of Britanny of a Saxon race.

**T**HVS writes s. Bede. But whereas in most of the printed Copies the death of this holy Bishop is imputed to Queen Bru-



A.D. 693

thither again : where whilst he was diligens in his deuotions and pious works, he was seised upon by the Emiffaries of Ebroin, and to the generall extreme grief of the Citty caried away, with them that he waits to be lead to the Kings presence: but by the way near Chaillon in Burgundy, he was murdered by night, whilst he prayd God to pardon his enemies : and so for a reward of his iustice, charity and patience he received a neuer fading crown of Glory.

4. This Narration doth evidently absolve the good *Queen Bathildis*: Whose memory ought to be in a speciall manner precious to us, since she descended from a *Saxon* family in *Brittany*, which she left unwillingly. For as the *Author* of her life in *Sursum* and *Haram*, who lived in the same age recounts, *She was stoln out of Brittany by Pirates, and by them sold to Erchinoald a famous Prince in France, then Maire of the Kings palace. In whose service she behaved herself so decently (for she descended from Noble saxon Ancestors) that the said Erchinoald's Lady being dead, he intended to have taken her to wife. But the Holy Virgin withdrew her self from his sight, till he had married another.* This her Modesty made her so acceptable to King *Clodovvus* the second of that name, son of *Dagobert*, that (as we read in the Appendix to *Gregory Bishop of Tours*) he made her, though a stranger, his *Queen* for her prudence and comelines, and had by her three sons *Clasbair, Childeric* and *Theodoric*.

5. After Clodovazus his death, she awhile governed the Kingdom with her children: and then with great difficulty obtained permission of the Nobility to retire her self into a Monastery built by her self in a place called Cala in the Territory of Paris, over which she had placed Abbess a Holy Virgin called Bertilda, sent for by her out of the Monastery of Jodro. To this Monastery of Cala therefore she retired, where she lived a great example of Piety and virtue. Now at that time there being in Britanny few Monasteries of Religious Virgins, saith Saint Bede, many Noble men sent their daughters out of Britanny into France to be instructed there and espoused to their Heavenly Bridegroom: especially in the Monasteries of Brige, Cale (now called Cherles) and Audiere.

6. she built likewise in the Territory of Amiens at a place called Corbey, a Monastery for Religious Monks, which she magnificently enriched with possessions and all things necessary for their subsistence. Over which Monks she placed Abbot a venerable person called Theofred, whom she had for that purpose desired to be sent out of the Monastery of Luxeuil. (Luxovium:) Which Abbot was afterward a Bishop.

7 Neither was her piety confined to France  
only: For she honoured with many precious Gifts  
the Churches of the Holy Apostles *S. Peter* and  
*S. Paul* at *Rome*, out of the great love and devo-  
tion she had to them: Likewise great liberality she  
extended to the poor, and to persons professing a  
Retiſed ſolitary life in the ſame City.

8. Thus in all conditions, both as a simple

*Virgin, a Queen and a Religious Nunne she sparkled with all divine Graces. Particularly during her Regency, by her Zeale she Simoniacal Heresy, which then defiled the Church of God, was quite driven out of the Kingdom. And for a further proof of her innocency touching the death of s. Ennemund or Dalfin Bishop of Lyons, there is mention in her life of another Bishop called Siebrand, who by the practise of Ebroin, against her will, without conviction or examination was slain, contrary to Law and justice.*

9. Her piety to *Holy Bishops*, & particularly to *S. Eligius* the famous Bishop of Noyon is celebrated by *S. Audoin* Bishop of Reims who lived at the same time, and wrote his life: For he relates with what affection and devotion this *Holy Queen* with her children and Nobles hastned to take care for his honourable entertainment. Her desire was it should be conveyed to her Monastery of *Cala*, but by no force it could be removed. Whereupon overcome with a violent grief, she uncovered his face which she bedewed with *flowrs* of tears. At last turning her self to her Nobles, she said, *We now see it is not his will that his body should be removed from his own City: let us therefore permit his own flock to enjoy it.* Which words she had no sooner uttered, but the *Body* and *Coffin* became easily moveable, so that two persons alone were able without difficulty to carry it. Thus having venerated the *Sacred Body*, she retired weary and hungry, for she had continued a *Fast* of three days with *Prayers* and tears, thereby to know *Gods* will for disposing the *Body*.

10. The same *Holy Writer* further declares the same *Queens* devotion to *S. Eligius* after his death: and how in a vision by night he commanded a certain *Courti*er to reprove her for wearing Jewells and costly apparrell during her *Widow-hood*: Which she did not out of *Pride*, but because she thought it fitting to be done whilst she took care of administring the *Kingdom* during her sons minority. This command thrice repeated, not having been executed by the said *Courti*er, he was punished with a violent feaver: During which having been visited by the *Queen*, he declared it to her: and immediately the feaver quitted him. Whereupon the *Queen* layd aside her Jewells and Ornaments, a great part of which she distributed to the *Poor*, and with the richest of them she made a most beautifull & sumptuous *Crosse*, which she deposd at the head of *S. Eligius* (or *S. Eloy*.) Which devotion of hers was imitated by the *Nobles* so zealously, that in a short time his *Church* was enriched with incredible riches & Offerings.

11. Her death was answerable to her life: before which a wonderfull vision was shewd to her : for before the *Altar* of the *Blessed Virgin* a *Ladder* was erected up to heaven, & *Angels* descended to comfort her. She commanded her *Sisters* to conceal this *Vision*: and awhile after signing herself confidently with the sign of the *Crosse*, and lifting up her

A. D. 653.

Ap. Sur.  
7. Decemb.

Ар Навени  
26. Январь.



A.D. 655.

Martyrol.  
Gallican.  
18. Mart.

XX. Chap.

eyes & hands to heaven, she breathed forth her pure spirit: and those who were present saw her friend the holy Bishop Genesius among troops of Angels coming to meet her, on the third day before the Calends of February. Her memory is celebrated the same day in the Gallican Martyrol. Her Sacred Body was afterward diligently sought, and translated to a more honourable place in the time of S. Edwin: the Commemoration whereof is solemnised on the eight and twentieth of March.

## XX CHAP.

1. Anna King of the East-Angles slain by K. Penda.

2. 3. &c The Mercian Tyrant Penda miraculously slain by K. Oswi: who consecrates his daughter to God.

A.D. 614.  
Westmou.  
16.Camden in  
Suffolk.

A.D. 655.

Bed. 1. 3. c. 24.

1. IN the year of Grace six hundred fifty four, saith Marston of Westminister, Penda King of the Mercians, a man who breathed nothing but fury and war, and loved to tread on ways stained with blood, invaded the Religious King of the East-Angles, Anna, and in a moment destroyed him and his army. To him his Brother Ethelbert succeeded in the Kingdom. With King Anna was slain his eldest son Firmian: and both their bodies were buried at a Town called Aliborn in Suffolk, seated on the River Nisib: which town saith Camden, deserves to be mentioned for no other thing, but that there was the Sepulcher of Anna a Christian King of the East-Angles, slain in battle by Penda the Mercian King. But afterward their bodies were translated to S. Edmunds-bury, in the same Province.

2. But the year following this bloody King Penda, who seems to have been raised up for the destruction of good Kings, received at last the reward of his cruelty by the hands of Oswi King of the Northumbrians. The particular Narration we receive from S. Bede: In those times, saith he, King Oswi having received intolerable vexations from Penda King of the Mercians, who formerly slew his Brother King Oswald, at last was forced to promise him incredibly rich gifts to obtain a peace, or for a cessation of the ruines of his Provinces. But the perfidious King Penda would accept of no conditions, being determined to exterminate his whole Nation. Whereupon King Oswi had his recourse to the Divine Protection only, to deliver him from the barbarous impiety of his enemy. Wherefore he obliged himself by vow saying, Since this Pagan King refuses our gifts, let us offer them to our Lord God who will graciously accept of em. He vowed therefore that in case he got the victory, he would consecrate his daughter to serve our Lord in perpetual virginity, and would bestow twelve possessions of farms for building and endowing Monasteries. After which vow he marched with a very small army to combat him.

3. Such a wonderful inequality there was between the two Armies, that the Pagans had a thirty fold greater army than the Christian King Oswi: for they had thirty Legions conducted by as many Generalls, against whom notwithstanding Oswi with his Son Alfrid, trusting only in Christ their conductour, with very small forces adventured to combat. King Oswi his Son Egfrid was not present there for he was then kept as an hostage by King Penda's wife. And Edilwald son of King Oswald, who ought to have assisted him, was on the Enemies side, being one of Penda's Captains to fight against his Uncle and country. Though true it is that in the time of battell he withdrew himself into a safe place, there expecting the event. Yea we read in the History of the Britains that Alfrid also the Son of King Oswi, rebelling against his Father, was ioyned with King Penda.

4. Yet notwithstanding all these disadvantages, as soon as the combat began the thirty Pagan Generalls of King Penda were put to flight and slain, and almost all their auxiliaries. Among which was also Edilbert Brother and Successor of Anna late King of the East-angles, who was the author of the war: he together with the forces attending him was likewise slain. And because the battell was fought near the River Tames, which by reason of great raines, had overflowed its banks, the waters consumed more in the flight, then swords had in the combat.

5. This wonderful victory was gained in the thirteenth year of King Oswi his reign, and on the fourteenth day before the Calends of December, in the region of Loidu (now called Leede in Yorkshire, were above thirty years before, King Edwin had overcome the Britains.) The River which in S. Bede is called Tames, Marston of Westminister more properly calls Winwed, adding that thence the Proverb came, That in the River Winwed were revenged the slaughters of five Kings, Anna, Sigebert, Egfrid, Oswald and Edwin. And near the place is yet extant a village, either from this or King Edwin's victory called Winseild.

6. This victory brought incredible profit to both the Nations: for the Northumbrians were secured from the hostile incursions of their Enemies, and the Nations both of the Mercians and other adjoining Provinces became converted to the Christian Faith, as soon as their perfidious Head was cut off. For immediately after, the most Christian King Oswi took possession of Penda's Kingdom, by whose order the Holy Priest Dunma was ordained by Finan, Bishop both of the Mercians and Midland-Angles: for by reason of the scarcity of Priests one Prelate was obliged to govern two Nations. And now also the Conversion of the East-Saxons, under their King Sigebert, of which we treated before, was perfected.

7. King Oswi having thus by divine assistance gained so miraculous a victory, forgot not his vow. But saith the same S. Bede, according to his promise made to our Lord, and in thanksgiving for his victory he gave his daughter Elfeda,

scarce

A. D. 655.  
Idem.

Idem ibid.

Radde Diet.  
col. 956.

Idem ibid.

Westmou.  
16.

Bed. ibid.

Idem ibid.



A. D. 655

scarcely then a year old, to be consecrated in perpetual virginity to our Lord: and moreover twelve possessions of lands for the maintaining Religious persons to pray daily for the perpetual peace of his Nation: Of which each possession was ten families. The foresaid daughter of King Oswi therefore entered into the Monastery called Hertsig, or the Island of the Hart, which was governed by the Holy Abbess Hilda. And two years after having obtained a possession of ten families in a place called Streneshalch, she there built a Monastery, in which the foresaid Kings daughter first learnt, and afterwards taught Regular observance: till having spent threescore years in our Lords service the happy Virgin hastened to the embraces of her heavenly Bridegroom.

ligious men who had known her, were wont to visit her; invited thereto by her wisdom and love of the service of our Lord, for which they bore great affection to her, and were diligent to inform her touching Religious Observances.

3. After she had governed this Monastery some years, she undertook likewise the care of founding and ordaining another Monastery for Religious women, in which the like institutions of a Regular life were established: the place where this Monastery was built is called Streneshale (now called Whirby.) And there also she taught the perfect observance of Justice, piety, chastity and other virtues, but principally Peace and Charity. So that according to the example of the Primitive Church, none were there either rich or poor, all things were common to all since none challenged a propriety in any thing. For she was a woman of such eminent Prudence, that not only men of ordinary condition, but Kings and Princes also would sometimes demand and follow her Counsell. Such care she had to make her subjects diligent in reading Scripture: and exercising works of piety, that there were very many Ecclesiastical persons found there very fit to undertake the Ecclesiastical degree and Office of the Altar. In a word out of that one Monastery we have seen to proceed no fewer than five Bishops, all of them men of singular Merits and Sanctity: their Names are Dosa, Eata, Olfert, John and Wilfrid.

4. This Monastery of Streneshalch she piously governed till the year of Grace six hundred and eighty, in which (saith the same S. Beda, she passed to our Lord to receive in heaven a reward for many heavenly works wrought upon earth, on the fifteenth day before the Calends of December, being then Sixty six years old: Which time she divided into equall portions, living the first thirty three years most nobly in a secular state, and the other thirty three far more nobly in Monastical conversation.

5. For her Piety and other excellent virtues, illustrious even among persons far distant from her, she was generally styled by the name of Mother, which she made good by being the occasion and instrument of conversion and Salvation to many: so fulfilling the dream of her Mother, Dregesind, who living in banishment with her husband Hereric under Cerdic King of the Britains where he dyed by poison, she dreamed that she had suddenly lost him: wherefore seeking him with great solicitude, instead of him she found under her garment a most precious chain of Jewells so sparkling, that the beams thereof shone through all Britany: Which dream was truly fulfilled in this her daughter, whose life afforded examples of heavenly light to many persons both near and far removed.

6. Before her death she was visited for the space of six years together with sharp and tedious infirmities, during all which time she never ceased from praising our Lord for so purifying a tryall of her patience, nor from instructing the flock committed to her charge

A. D. 655.

XXI. CH.

## XXI. CHAP.

## 1. 2. &amp;c. The Gifts and happy death of the Holy Abbess S. Hilda.

AS for S. Hilda mentioned by S. Beda, she was the daughter of Hereric Grand child of King Edwin by his son Egfrid. And when S. Paulin preached among the Northumbrians, she with others embraced the Faith and received the Sacraments of Christ. After which laying aside her secular Habits, & desiring to serve our Lord more strictly, she went into the Province of the East-angles where she staid a year. She had a purpose likewise, saith S. Beda, to forsake her country and all relations, and to go into France, there to spend her life as a stranger in the Monastery of Cala, thereby to obtaine a perpetual mansion in heaven. For at the same time her sister Heresinda Mother of Aldolph King of the East-angles, had submitted herself to Regular Disciplines, expecting a heavenly Crown. Disposed therefore to follow her example, S. Hilda had a purpose to goe into a strange Country: but before she could execute that purpose, she was recalled by Bishop Aidan into her Country of the Northumbrians, and receiving a place of one family at the North side of the River Wre, she with a few companions lived a Monastical life there another year. After which she was made Abbess in the Monastery called Hertsig, which not long before had been built by the devout handmaid of our Lord Hein (or rather, Bega, according to Capgrave, vulgarly S. Bees) who is said to have been the first woman in the Province of the Northumbrians who took the Habit and Profession of a Nunne, by the Benediction of Bishop Aidan. But she not long after she had built the Monastery retired to the City Calcaria, named by the English Calcester (vulgarly Tadcaster,) and there instituted another Mansion.

2. S. Hilda therefore being preferred to the government of that Monastery, was carefull to establish therein Regular observance in every thing, according to the instructions she had received from learned men. For both Bishop Aidan and other Re-

Id. ib.

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A. D. 655.

to be diligent in serving and praising God as well in adversity as prosperity: In the midst of which exhortations also she ended her life.

7. Severall Testimonies our Lord gave of her celestiall happines after death. For one of her Religious Sisters in a Monastery thirteen miles distant from thence the same night being wakened with the sound of a Bell like that which called them up to Midnight prayers, saw a glorious light, and in that light Angels carrying S. Hilda's soule to heaven. This vision she presently ran to declare to a Holy Virgin named Frigis, who in the Abbesses place was Superior of the Nunnes: and the next morning Messengers came to inform them of her death. The like vision was communicated to another devout Virgin in the same Monastery where the Holy Abbess dyed, who had then the care of such woemen as coming to conversion, were for Probation lodged beyond the bounds of the Enclafure. So that this Blessed Virgin Hilda is deservedly placed in the number of Saints in our Martyrologe on the fifteenth of December.

Martyrolog.  
Anglic.  
15. Decemb.

8. Neither was it a deminution to her Sanctity, that she declared her self in opposition to S. Wilfrid both in the rite of the Paschal Observation, and also joyning in a complaint to the See Apostolick against him, as S. Bede testifies, and Pope John in his Epistle to King Ethelred in the year seven hundred and five. For it is not to be wondred, if a woman should be zealous in maintaining a ceremony received from her Ancestors. And we find in Ecclesiastical story that S. Athanasius & S. Chrysostom were persecuted not only by impious men, but also by some Bishops esteemed for their Sanctity. From such examples we learn, faith William of Malmesbury, the wretched condition of our humane Mortality, when we read that men celebrated for their Sanctity by our Forefathers, as Theodore, Berthwald, John, Rosa, and likewise the Abbess Hilda, with an irreconcilable passion persecuted S. Wilfrid, a man most acceptable to God.

Malmesbury.  
de Pontif. l.

9. S. Hilda's Successour in the Government of her Monastery was the Royal and Holy Virgin Edelfleda, who had been consecrated as an Offering to our Lord by her Father Oswi King of the Northumbrians, when she was then but a year old, in thankfullnes for his victory obtained against the bloody King of the Mercians, Penda.

XXII. C.

## XXII. CHAP.

1. 2. The Gifts of S. Adulf and S. Botolph, brethren.

A. D. 655.

1. AT the same time with S. Hilda flourished S. Botolph and his Brother S. Adulf: whom erroneously some Writers affirm to have been Scots, who are confuted by the whole contexture of their Lives. For thus we read in their Gifts recorded by Isidore

Anglicum in Capgrave: Before Christian Religion was spread over Britanny, the Venerable Fathers Botolph and Adulf, born of a Noble family and of a German descent, and more strictly linked by charity then blood, being very young were initiated in spiritual and celestiall exercises. For being born of a Saxon stock which conquered Britanny by martiall courage, they from their infancy were imbued in the Christian Faith. But their parents being rude and unacquainted with the Documents of perfection, sent their children, five in number, to their ancient country of Saxony, there to learn the Discipline of a holy conversation.

2. Thus by mistake writes that Author: for as yet Christianity was not entred into Saxony: Therefore in stead of Saxony we are to understand Belgick France, whither by S. Bede's testimony, our Ancestors in those times usually sent their children to be instructed in more sublime Christian Philosophy. The same Writer thus prosecutes his Narration.

Idem.

3. With this intention the foresaid Fathers, passing the Sea, repaired to Monasteries of Holy Religious men, desiring communication with them, to be instructed in the Documents of a spiritual life. There being imbued with Monastical Institut and disciplines of a more austere life, they received the Religious Habit: and in a short time God's Grace became enabled to be Teachers of Perfection.

4. The King therefore hearing the fame of S. Adulph, exalted him to the Government of the Church of Veret in Belgium. Who in discharge of that sublime employment was very watchful and sollicitous to prevent the snares and cunning designs of the Devill, who like a ravening wolf sought the destruction of his flock. He was sedulous in works of mercy, feeding the poor, cloathing the naked, correcting those which strayed, and comforting the afflicted, to the end he might himself obtain the effect of our Lords Promise, Blessed are the mercifull for they shall obtain mercy. He was instant in fasting, watching and prayers. He prevented his preaching by his practise, and in all things lead a saintlike life.

5. In the Gallican Martyrologe he is adorned with this Elogy: On the seventeenth of June is celebrated the Memory of S. Adulph Bishop of Veret who was Brother of S. Botolph, and out of Britanny passing with him into France, for his eminent endowments and Sanctity of life was raised to that See: wherein by his admirable vertues and learning, he became a shining light to his flock: and at last with a great affluence of merits ended his life, or rather being translated by death he passed to a life immortal.

Martyrolog.  
Galic.  
17. Iun.

6. As for his Venerable Brother S. Botolph (by the testimony of the foresaid Author) being well exercised in vertue and holines, he resolved to return into England. Now there were in the same Monastery where he made his abode, two Sisters of Ethelmund a Prince among the South-angles, who had been sent thither to be instructed in Monastical Disciplines. They hearing that the Blessed man had a purpose

Ap. Capgrave.  
in Botolph.



A. D. 655.

to return to his country, gave him commissions to be delivered to their Brother. Having therefore passed the Sea, S. Botolph was honourably received by the said Prince, who having heard his sisters petitions, and accepted them, granted to the Holy man a place for building a Monastery. Now S. Botolph did not desire that for his cause any one should be driven out of his hereditary possession, but rather that some place unpossessed and uncultivated should be assigned him; that there he might build a Church, and congregate brethren to serve God, by whose pious lives and prayers his Principality might be established in this world, and an eternall kingdom prepared for him in the world to come. This request the Prince willingly granted: whereupon the Venerable Father chose a certain untitled place where none dwelt, named Icanbo. It was a Wilderness unfrequented by men, but possessed by Devils, whose phantasmicall illusions were to be expelled thence, and a Religious conversation of pious men to be introduced, that where the Devils fallacies abounded, there our Lords Divine Grace might supersound.

7. Where this place called Icanbo was seated, is now uncertain. The Centuriators of Magdeburg from Leland and Bale, place it not far from the City of Lincoln. And indeed in that Province where the River Witham enters the Sea there is a Town called Boston, but more truly Botolphs-town, for faith Camden, it being formerly by Beda called Icanbo, took a new name from Botolph a most holy Saxon. Likewise in Huntingdon-shire there is a town called Battle-bridge, for S. Botolphs-bridge. So that it seems in one of these two places S. Botolph built his Monastery.

8. The said Author thus pursues his Narration: When he had finished his Monastery, like a good shepherd he gathered together his flock, whom he diligently taught Apostolick Doctrines and Institutes of the Holy Fathers: and whatsoever good Documents he had learnt abroad concerning Monasticall Disciplines, those he instilled into the minds and practices of his Monks. He was beloved by all, for he was free from arrogance, being humble, mild and affable in all things. He was illustrious likewise for many miracles and the gift of Prophecy: For sometimes by Divine inspiration he foretold future things as expressly as if they had been passed. When he was oppressed with any infirmity, he with blessed sobriety persisted in thanking God, and all his discourse was of matters which might edify and advance the hearers. Such was his conversation during his life, and in such exercises he attained to a good old age.

9. He dyed most happily the same year in which S. Hilda also dyed: and was buried in the Monastery which he had built. There his sacred Relicks remained, till the Danes invading this Island wasted all Holy places with fire and sword. Then by the care of S. Ethelwold they were translated, part to the Monastery of Ely, and part to that of Thorney. The Memory of S. Botolph was elsewhere also celebrated: for at London there is a Church dedicated to his honour. Hence we read this passage in Capgrave: In the Book of the Church of S. Botolph near Aldersgate London, there is mention how a part of the Body of S. Botolph was by King Edward of Happy memory conferred on the Church of S. Peter in Westminster. His memory is celebrated in our Martyrologe on the sixteenth of May.

A. D. 655.

Ap. Capgrave.  
in S. BotolphoMarty. Angl.  
16. Maij.









THE  
SIXTEENTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAP.

## I. CHAPTER.

1. *a. d. c.* The Mercians Converted: and an Episcopall See erected there.
2. *l. 1.* Ithamar Bishop of Rochester dyes: and Damian succeeds.
3. *l. 2.* The Holy Offspring of Merwald a Prince of the Mercians.

the space of two years the Mercians following his example were converted to the Faith and baptised.

3. And for a firmer establishment of Christianity among them, he erected an Episcopall See common to the Mercians and Midland Angles, in the City of Lichfield, faith Bishop Godwin. Though more probable it is that as yet there was no certain place affixed for the Bishops residence: For severall years after this we read how Wulfer King of the Mercians offered Lichfield to S. Wilfrid that he might there either build a Monastery or erect an Episcopall See, The first Bishop of the Mercians was Diurma a Scottish Priest, of whom we have already made mention.

4. This is testified by S. Bede in this passage, When Oswi the most Christian King of the Northumbers having slain King Penda, took possession of his Kingdom, Diurma one of the four forementioned Priests, was ordained Bishop both of the Midland Angles and Mercians by Finan, Bishop of Lindisfarne. For by reason of the scarcenes of Priests they were compelled to sett one Bishop over two Nations. Now Diurma having in a short time converted great multitudes, dyed: To whom in the year of Grace six hundred fifty eight succeeded Cellach who was likewise a Scotch-man: Who after he had a few years governed that Province, voluntarily relinquished his Bishoprick, and returned to his Native country the Island of Hu, or Hy.

Godwin. in  
Catal. Epist.  
Cov. m. c.  
Lichfield.  
Malmshur. de  
Pontiff. l. 3.  
p. 26.

Bede. l. 3. c. 21.

Godwin. ib.

A. B. 696.

Malmsh.  
Catal. l. 3. c. 21.

M. l. 3. c. 21.

**B**Y the death of Penda King of the Mercians, that Kingdom together with that of the East-Angles whose Kings he had slain, became an accession to the Dominion of the Victorious Oswi King of the Northumbers. Notwithstanding in the year of Grace six hundred fifty six he permitted Penda the Son of Penda, on whom he had bestowed his daughter Alsfleda, to reign over the Southern Mercians: and likewise Adelwald the Brother of Eihelbert to govern the East-Angles.

By this indulgence of King Oswi the Christian Faith became spread through severall Provinces: For he built many Churches and Monasteries in the Kingdom of the Mercians: among which the principall was that which was founded in an Island called the Isle of the Hart, in which as a testimony of gratitude to God for his victory, he enclosed his daughter. So that within

III. Parr.

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s. Ac



A. D. 658  
Harpsfeld.  
6. c. 11.Martyrolog.  
Aug. 10. Jan.

Bed. l. 3. c. 30.

Camden in  
Northamp-  
tonshire.

A. D. 657.

Ingulph.

5. At this time Ithamar who had succeeded S. Paulinus in the Episcopal See of Rochester, dyed: He was not inferior to his Predecessors in Sanctity and Learning, saith Harpsfeld: who adds, That many years after his death by reason of frequent Miracles wrought by his intercession, his Body was translated to a more honourable place, which translation was made on the fourth day before the Ides of January: on which day his Anniversary Solemnity is celebrated in the Church of Rochester. In our Martyrology his Commemoration is made on the Tenth of June, which was the day of his death. And his Successour was Damian, descended of the South-Saxons, saith S. Bede.

6. This year Mercwald a Prince among the Mercians built a Monastery for Religious Virgins at a Town called Lember in the Province of Hereford. He is said to have been the Son of Penda, and Brother of Peada and of his Successour Wulfer Kings of the Mercians. But he is more illustrious by his Holy Offspring, his son Meresin, and his daughters Milburga, Mildreda, and Milgitha, born to him by his Wife S. Ermenburga.

7. King Peada likewise the Son of Penda first King of the Mercians, this same year for propagating Christian Religion, layd the foundation of the Monastery of Medeshamsted, in the Region of the Gircians (or Northamptonshire): but having been the next year slain by the treason of his Wife (Alcleda the naturall daughter of Ofri King of the Northumbers) he could not perfect it. Thus writes Camden from Robert Swapham an ancient Anchor. And Ingulph adds, That he left his fervour and devotion to his Brother Wulfer his Successour in that Kingdom, and to Saxulph a man of great power there: who finished the said Monastery eight years after. The place anciently called Medeshamsted, afterward took the name of Peterborough, illustrious in regard of this Monastery.

## II. CHAP.

## II. CHAP.

## 1. 2. 3. The Britains overthrown by the King of the West-Saxons.

A. D. 658.

Huntingd. l. 2.

1. IN the year of Grace six hundred fifty eight the Britains received a great overthrow from Kenwalch King of the West-Saxons: which is thus described by Huntingdon: Cenwald (so he calls him) King of the West-Saxons in the sevenieth year of his reign fought against the Britains at Pennum. For they knowing that he had been overcome by the late King Penda, and (almost) driven out of his kingdom, imagined that he was unable to sustain the burden of a battell. Whereupon having gathered a numerous army, they with great pride invaded his Dominions. At the beginning of the fight the Britains severely setting on the

Saxons, made them give ground: But the Saxons with great courage and constancy resisting them, for they preferred death before flying, at last so wearied the Britains, that their forces melted away like snow, so that they turned their backs to the pursuers, and fled from Pennum as far as Pedridan. The wound which the Progeny of Brutus received this day, was incurable.

2. The place where this battell was fought was an obscure Village in Somersetshire at this day called Pen: but anciently famous for this Victory over the Britains, and another which in after ages King Edmond Ironside gained there against the Danes. From thence the Britains fled to the River Pedrid, now called Parret, where was seated the town called by the Saxons Pedridan, but now Pedersen, and it was sometimes the Royal Seat of the King of the West-Saxons.

3. After this combat and Victory the Saxons became so terrible to the Britains, that they never afterward descended from their mountains to encounter them. Besides this, their State became divided among severall petty Princes, each of which fought to secure and enlarge his own territory, so that they never combined in any general design against the Saxons or English.

## III. CHAP.

## III. CHAP.

## 1. 2. Wulfer King of the Mercians: His wife S. Erminilda. Trumhere Bishop of the Mercians.

1. KING Peada, as hath been declared, having been slain by the treachery of his Wife in the time of the Paschall Solemnity, that Kingdom of the Southern Mercians returned to the Dominion of King Ofri: But three years after the Princes of the Nation of the Mercians rebelled against him: their names were Immin, Eaba and Eadbert. These exalted to the throne Wulfer the Son of Penda, then a young man, whom they had preserved and kept concealed among them. And so with their new King, they joyfully persevered in Profession of Christianity.

2. The wife of this King Wulfer was S. Erminilda: Whose parents were Ercombert King of Kent and S. Sexburga. By their pious instructions she became so zealous in promoting the Christian faith, that by her persuasions, kindness and holy example that perverse and rude Nation of the Mercians was brought to submit to the sweet yoke of Christ. And her husband complying with her desires assisted her in extirpating Idolatrous Superstitions, and filling the kingdom with Churches and Priests. Whence appears that King Wulfer himself was also a Christian.

3. In the beginning of his reign Trumhere

who

A. D. 659.

Wign. l. 11.

49. Capgron  
in S. Ermi-  
nilda.



A. D. 659.

who as hath been declared was constituted *Abbot* in the Monastery of *Gerblingum* (or *Gilling*) founded in the place where the *Holy King Oswin* was slain, was made *Bishop* of the *Mercians*, after that *Cella* the Successor of *Dimma* a *Seer*, had relinquished his *Bishoprick* and was returned into his country. This *Trumbe* was by Nation an *Englabman*, and kinsman of *King Oswin*: but he had his education and instruction among the *Scots*. There is no more recorded of him, but only that by him *Edilwalch* Prince of the *South-Saxons* was baptised, as shall be declared.

I. CHAP.

## IV. CHAP.

1. 2. 3. *Ec.* 3. *Etheldreda* married to *Tombert*: remains a *Virgin*.
4. 9. *Ec.* She a second time married to *Egfrid* Prince of the *Northumbers* preserves her *Virginity*.
15. 16. *Ec.* She flies from thence: and is miraculously preserved from her husband *King Egfrid*.
20. *Ec.* She builds a Monastery of *Virgins* and another of *Monks* at *Ely*.

A. D. 660.  
Vig. 11.

IN the following year *Egfrid* the son of *King Oswi* took to wife *Etheldreda* (or *Ediltrudis*) a daughter of *Anna* King of the *Eastangles*. The Sanctity of this Lady, twice a *Widow*, and always a *Virgin*, is highly and worthily celebrated by all our *Historians*: and therefore her *Memory* must not be slightly passed over in this Story.

Camden in  
Essex.

1. She was born in the Province of the *Isles*, or *Suffolk* at a town called *Isling*, which faith *Camden* though now an obscure Village, was anciently famous for the birth of *Etheldreda* daughter of *King Anna*, a King wonderfully blessed by God in a *Saintly* offspring. Some *Writers* affirm this *Holy Virgin* to have been the eldest of his daughters: But *S. Bede* expressly testifies that *Sethberga* was elder than she.

2. *Etheldreda* commends her for her beauty, a quality very useful to vertue, which notwithstanding may worthily enter among her praises, because the purity of her mind triumphed over all the snarcs and machines which her beauty suggested against her. In her infancy she dedicated her self to chastity: wherein the suitable piety of her *Sisters* did confirm her: and during that tender age free from temptations, though her affection to purity increased, yet her constancy was not exposed to any tryall till the year of *Grace* six

hundred fifty one, when being marriageable, her parents provided a husband for her. The *Holy Virgin* who had fixed all her affections on *Christ* alone, though her desire was to confine her self in a *Cloyster*, yet durst not renounce her obedience to her parents.

4. The Husband designed for her was *Tombert* Prince of the *Girvians*, a people inhabiting the fenny Islands in *Cambridgeshire*, whole country we read thus described by an ancient Writer named *Felix*, cited by *Camden*: There is a fenny marsh of an exceeding large extent, which beginning from the bank of the River *Granta* reaches northwardly to the Sea. In some places there grow nothing but *sedges*, elsewhere there are springs from whence issue black Waters which cause foggy vapours, and among these there are severall Islands with uneven winding banks, which are pleasantly covered with woods. *Huntingdon* calls this Region a most delicious and fruitfull country, watered with many pleasant rivers, painted with severall lakes great and small, and flourishing with many groves and islands. The whole Territory, from the principall Islands name is called the *Iste* of *Ely*: which is therefore here more accurately described, because it was by Prince *Tombert* assigned to *Saint Ediltrudis*, or *Etheldreda* (vulgarly called *Saint Audrey*) for a ioynture, and thence became our *Lords Patrimony*.

Camden in  
Cambridgeshire.

Ibid.

5. To this Prince therefore *S. Ediltrudis* was given in marriage, which was a state of life greivous to her who had entertained a far more Sublime affection. Yet some hope remained, that though she could not incline her parents minds to dispence with her marriage, she might perhaps obtain of her husband a permission to preserve the integrity of her body. Therefore all her innocent arts she made of use to engage her husband affections, to the end he might be induced to approve her design. She spared no prayers nor praises of *Virginal* purity. Neither did her endeavours want effect: For admiring her *Angelical* chastity, he gave her a hope of compliance with her desires. But not long after, reason being overcome with the violence of corrupt nature, he yielded to his own desires, and required of her that right which the *Laws* of *Marriage* allowed him, and which he would not defer till the night following.

6. In this extremity God alone was her refuge. To him therefore she had recourse by her most devout prayers, beseeching him, that if her *Prayers* were acceptable to him, he would send the *Angel* of her *Virginity* to guard her, and suggest to her mind such thoughts, and to her tongue such words as might find a gratefull admittance into the heart of her Prince.

7. Presently after this *Tombert* entred into her chamber, with a resolution to



A.D. 660.

extort her consent to his impatient desires. But God prevented him: for he found the *Holy Virgin* encompassed with a wonderfull light and celestiall flame, which dazeled his eyes, and consuming the fire of lust boyling in his bosom, changed his mind not only to admiration but love of *Chastity*: insomuch that now perceiving that our Lord challenged her for his own spouse, he not only relinquished his clame to her, but professed himself a companion with her in the same vow of consecrating himself to God. Thus they lived together the space of seven or eight years in perfect concord: during all which time *Saint Etheldreda*, being secure of her husbands fidelity and constancy in his promise, employd her self wholly in the delicious exercises of *Prayer* and devotion.

8. But *Almighty God*, who had given to the *Holy Virgin* a most constant mind, prepared new combats, and new triumphs for her. For her Husband *Prince Tamber* dying, whereas this *Virgin-Widow* esteemed herself out of danger of being exposed to any more tryalls, as being now in her own disposall, yet a new tempest drove her out of the haven to Sea again. For *Egfrid* the Son of *Osui*, and Heir of the *Northumbrian* kingdom, invited by the fame of her sanctity and perfections, demanded her in marriage. Her parents together with the *Nobles* of the *East Angles* esteeming this marriage extremely beneficiall to that Province which languished under the government of her Brother *Ethelwald*, pressed her therefore most earnestly to accept of it, and at last conquered her resistance: So that once more for the common good she was compelled to submit her self to a new servitude. For *Almighty God* intended in her to shew to the world an admirable example of constancy and Chastity.

Bed. lib. 4 c. 3.

9. This year therefore she was conducted to the Kingdom of the *Northumbrians*. In which journey, saith *S. Bede*, she was attended by a certain person named *Osui* her prime servant and steward of her house. A man worthy to serve such a Queen. For he afterward became a Monk, being a man of great merit, and who out of a pure intention forsaking the world to obtain an eternall retribution, became worthy to receive many revelations of Divine Mysteries from our Lord.

10. *S. Etheldreda* (or *Ediltruda*) thus accompanied was conducted and married to *Egfrid* Prince of the *Northumbrians*. Who being possessed of such a treasure, omitted nothing whereby he might conciliate her affections. But one onely thing could content her, which was the preservation of her *Virginal* integrity: all other blandishments which a Princely state could afford, without this, were tastelesse and noysom to her.

11. Once more therefore she made use of her former arts to obtain that from *Egfrid*,

which had been granted her by *Tamber*, that there might be between them a conjunction of minds onely, with a separation of bodies. *Egfrid* was a Prince in whose veins youthfull blood was then boyling: Yet such power had the prayers and reasons alledged by his chaste *Princess*, that by an example scarce hitherto heard of in the Church, they lived twelve years together without any prejudice or diminution of *Saint Etheldreda's* *Virginity*. Her youth, beauty and other admirable perfections of mind produced in him nothing but reverence: they conversed together as if they had been devided of their Bodies.

12. To the present sensuall age this may seem incredible: but there is not wanting a cloud of witnesses to testify it. *William* of *Malmshury* thus writes: *Etheldreda* though married to two husbands, by a happy continence lived free from any stirring of lust, so that without the least diminution of her chastity she willingly obtained in heaven the garland of perpetual *Virginity*. To the same purpose *Henry* of *Huntingdom*: *Ediltruda* was the wife of *King Egfrid*, yet to the end remained a pure *Virgin*.

13. But before these, *Saint Bede* who lived in the same age with her, thus more expressly testifies the same: *King Egfrid*, saith he, took to wife a Lady named *Ediltruda* the daughter of *Anna* King of the *Angles*, who was a very Religious Prince and every way illustrious. The same Lady had been before, wife to a Prince of the *Southern Britons* named *Tamber*: after whose death, which succeeded not long after the marriage, she was given to the foresaid King. And though she continued the space of twelve years his Consort, yet she remained glorious in the perpetual integrity of her *Virginity*. Hereof the blessed *Bishop Wilfrid* gave me an assurance, when upon the occasion of some persons who called it into doubt, I asked him concerning it: For he professed that he himself was a most certain witness of it: in so much as *King Egfrid* promised him great store of money and lands if he could persuade the Queen, who respected none so much as him, to afford him the use of marriage.

14. Thus writes *Saint Bede*: and as if he foresaw that there would arise in our Nation a self either disgracing *Virginity*, or Professing that Continence is a Vertue exceeding human forces, he adds, *Neither ought we to distrust that that might happen in our age which faithful history testifies to have sometimes formerly come to passe: since it is a gift of the same Lord who promised to be present with us to the end of the world. Moreover God was pleased by a Divine miracle to witness the same: For the flesh of *S. Ediltruda* a long time after she was buried could not be corrupted: which was a sign that whilst she was alive she remained uncorrupted by human sinners.*

A.D. 660.

Malmshury.  
Reg. l. 2. c. 1.

Homingd. l.

Bed. l. 4. c. 19.

Id. ibid.



A.D. 660

Bella.

Ed. Mon.  
in the  
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15. After twelve years thus conversing together, during which time King Egfrid used all means, but force, to expugn his wives purpose: at last he gave her free permission to spend the rest of her dayes according to her own desire, in a state of Religious retirement, where she might live free from all solicitations, and entirely employ her whole affection on her heavenly bridegroom. Thus writes *Saint Bede*: After she had made many earnest requests to the King that she might be permitted to relinquish all worldly cares, and serve our Lord Christ alone, the true King, in a Monastery: at last with much ado she obtained her petition, and retired into a Monastery, where *Abba the Aunt of King Egfrid* was Abbess, and which was seated in a place called the City of Coluda or Coldanham: There she received the sacred veile of Religion from the foresaid Bishop Wilfrid.

16. Wee must here interrupt the Narration of *Saint Bede*, and insert the occurrences hapning to this blessed Virgin upon her departure from *Saint Abba*, before she arrived at her own Territory of Ely: as we find recorded in the ancient Archives of that Monastery.

17. There we read how not long after her permission to retire her self, King Egfrid repenting his indulgence towards her was desirous to recall her, and by the instigation of his servants resolved by force to take her out of the Monastery. Which being made known to the Holy Abbess *Abba*, she counselled *Saint Etheldreda* to fly speedily away, and not to retill she came to her own house at Ely. Whereupon the Holy Virgin without delay taking with her two other devout Virgins, *Silbera* and *Selbera*, went out of the Monastery and went up a high Mountain not far distant called *Coldenburc* (which signifies the Head of Coldenburc.) In the mean time King Egfrid was come to the Monastery, and hearing of her flight, pursued her. But Almighty God to defend his servants, had encompassed the Hill with deep waters from the Sea, inasmuch as the King could find no means to passe them. At which being amazed, and perceiving a Divine hand in it, he returned to York, and shortly after took to wife *Seaxburga*. And after that time he conceived a deep hatred against *Saint Etheldreda*, which broke forth afterward as shall be declared.

18. The Tradition of that region informs us that the Holy Virgin, and her companions were sustained by God seven dayes on that mountain without any corporall food. After which they descended, and passing over the River of *Number* they came prosperously to a place called *Winningham*, and rested at a Village named

*Alsham*, where she took order for building a Church. From thence travelling with great labour, and finding in her way a commodious shade, she there layd her down to sleep. And when she awaked she found her staff which she had fastned in the ground at her head had taken root and began to flourish with leaves. In succeeding times it became a very large and tall Tree, and continues to this day called *Etheldredstow*, or *Etheldredstall*. And in memory thereof a Church was there afterward built to her honour. She therefore pursuing her journey, through many difficulties and dangers at last arrived safe at Ely with her two companions. There she found a Holy Priest called *Huma*, who ioyfully received her, and performed all Ecclesiasticall functions.

19. Now in that Island there had anciently been a Church built by King *Etheldbert* at *Saint Augustines* request, which not long before this time had been destroyed by the cruell Tyrant *Penda*, who had also slain or chased away the Priests attending it. This Church the Holy Virgin restored in a more ample form, and consecrated it, as it had been formerly, to the Honour of the most blessed Virgin Mother of our Lord. Thereto likewise she by the assistance of her Brother King *Adulf* adioyned a Monastery of devout Virgins, which with great fervour flocked to her: over whom she was constituted Abbess. And concerning her manner of life there, wee thus read in *S. Bede*.

It is reported (saith he) that from her first entrance into the Monastery she never used any linnen vestments, and very seldom any warm bathes, except before the solemn Feasts of Easter, Pentecost and Epiphany, and then she would be the last to wash her self, after she had ministered to all the other Virgins. She rarely eat any thing more then once a day, unless in the great Solemnities, or when any infirmity forced her to doe otherwise. From the time of Midnight Massins till break of day she remained in the Church intent on her Prayers. Some affirm that by the Spirit of Prophecy she foretold both the Pestilence of which she her self dyed, and likewise in the presence of her whole Convent she signified the number of those who were to be taken out of the world.

20. The sweet odour of her piety and virtues drew many Virgins and Widows, some of Royall descent to follow her. For her Sister *Seaxburga* Queen of Kent, after the death of her husband *Ercombert*, (to whom she bore two sons, *Egbert* and *Lothar*, who succeeded in the Kingdom) became a Nunne under the Government of *S. Etheldred*, to whom likewise she succeeded in the care of the Monastery. Moreover the daughter of the same *Seaxburga*, calld *Erminilda* Queen of the Mercians, when her husband *Wulfer* was

dead

A.D. 660.

Bed. l. 4. c. 19



A. D. 660.

Romer, in  
Apollon f. 37

V. CHA.

## V. CHAP.

1. 2. &c. *S. Etheldred's Body found incorrupt.*  
 7. *Tandrey-lace.*  
 3. 9. &c. *Apparitions and Miracles*  
*wrought by the Holy Virgin.*

Bed. l. 4. c. 19

Wigm. ad  
A. D. 679.

Bed. l. 4. c. 2.

id. ib.

dead retired to the same Convent, bringing with her her only daughter *S. Werburga*, of whom more hereafter.

22. Besides the Monastery of Religious Virgins, *S. Etheldreda* built likewise or rather restored, in a place neer adjoining, a Convent for Monks, over whom she as Abbess retained Jurisdiction. In both which Cloysters there were no fewer then a hundred devout persons continually attending on the service of God.

**S**ixteen years the blessed Virgin *Etheldreda* governed her Monastery of *Ely*, exhibiting her self a glorious example of Piety and all vertues: after which in the year of Grace six hundred seaventy nine our Lord called her out of this world to receive her reward, on the eighth day before the Calends of July: and according to her own command she was buried among her own Religious Virgins in the same coffin of wood, wherein she lay when she gave up her spirit: and her Sister *Sexburga*, who had been the Wife of *Earcwulf* King of Kent, succeeded her in the Office of Abbess.

1. The wonderfull testimonies which God was pleased to afford in approbation of the Sanctity and purity of this Holy Widow, twice a wife and always a Virgin, are commemorated by *S. Beda*, who himself might have been a witness of them. He was three and twenty years old when those things hapned, and wrote them forty years after. The relation by him given thus follows:

3. Sixteen years after the blessed Virgin Saint *Etheldreda* was buried, her Sister *Sexburga* Abbess thought fit to take up her bones, and putting them into a New Coffin to translate them into a Church (dedicated to her honour.) she commanded therefore certain of the Monks to search out a Stone commodious for that purpose. Now the region of *Ely* being all encompassed with rivers and marshes, afforded no such stones of a convenient largeness. They therefore taking boat, went to a certain City not far distant, which lay desolate, called in the English tongue *Grandacaster*, where presently near the walls of the City they found a Coffin of white Marble, elegantly made, and stately covered with a stone of the same. Perceiving hereby that God had prospered their journey, they with great joy and thankfulness brought the Coffin to the Monastery.

4. Now when her sepulcher was opened and the sacred body of this Holy Virgin and Spouse of our Lord discovered, it was found as free from any cor-

ruption as if she had been buried the same day. This the foresaid Bishop *Wilfrid* and many other eye-witnesses have testified. But a more certain witness hereof was her Physician called *Cinfrid*, who assisted her at her death, and was likewise present when her body was taken up. He frequently made relation how in her sickness she had a great swelling under the hollow of her arme. Whereupon he was advised to make an incision in the said swelling that the noxious humour might flow out. Which I having done, saith he, for two days after she found her self at more ease, inasmuch as many thought she would recover. But the third day after her paines returning, she was suddenly taken out of the world, and made a happy exchange of paines and death for life and perpetual health.

5. And many years after when her bones were taken out of her sepulcher, a Pavilion was set up, about which the whole congregation of Religious men and Virgins stood singing Psalms. In the mean time the Abbess attended with a few of the Nuns: where being within the Pavilion, taking up the body: and in a sudden we heard the Abbess from within cry out with a distinct voyce, Glory be to the name of our Lord. And presently after they opened the door of the Pavilion, and called mee in: where I saw the Sacred Body of the Holy Virgin taken out of her sepulcher and placed in the Coffin, where it lay as if she had been asleep. After which taking the cover from her face they shewd mee the wound of the incision which I had made, perfectly cured, inasmuch as instead of a wide gaping wound which was in her body when she was buried, now only some small signs of a scar appeared, and those likewise were so fresh, that they seemed as if they had been closed that very day.

6. The Religious Virgins also reported, that when by reason of the foresaid swelling she was tormented with extreme paines in her neck and side of her face, she took great contentment in her infirmity, and was wont to say, I know of a certainty that I am justly pained in my neck, because when I was a young maid I wore about my neck weighty chains of Jewels: Therefore God in his mercy has thus punished mee, that the fiery heat and redness of the swelling in my neck may satisfy for my former pride and levity.

7. Harpsfield from this passage in *S. Beda* well collects, that the custom in England for women to wear a neck-lace of fine silk, came from this Example and laying of *S. Etheldreda*: and therefore the said neck-lace is vulgarly called *Tandrey-lace*, that is the lace of *S. Audrey* or *S. Etheldreda*. And it were to be wished that by such a monument the minds of our women and Virgins would be incited to imitate the Vertues of this blessed Virgin.

8. *S. Beda* thus proceeds in his Narration: When the Holy Virgins body was translated into the Church dedicated to her, it hapned that by the touching of her Vestments Devils were driven from the bodies of the possessed, and many infirmities were cured. The Coffin likewise of wood in which she was first buried restored sight to the blind, and took away pain from the eyes of

A. D. 660.

id. ib.

id. ib.

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id. ib.



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such infirm persons as applied their head to the same when they prayed. The Religious Virgins therefore washed the Saint's body, and putting new vestments on it, carried it into the Church placing it in the new Marble Coffin lately brought thither: where it remains to this day in great veneration. And which was very strange, the said Coffin was found so exactly fit for the Holy Virgin's body, as if it had been made on purpose for her. The place likewise of the head which was distinctly framed, did properly suit with the measure of the Virgin's head.

Nov. 20th  
7. 08.

9. This Translation was on the seventeenth of October, on which day it is commemorated in the Calendar of Sarum. And the same day in following ages was solemnly observed as a Feast: For in a Charter made by King Henry the first for the erection of the Monastery of Ely into an Episcopall See, we find it dated, in a synod held at Nottingham Castle, on the day of the Translation of the blessed Virgin Ethelreda: though as M. Selden observes, there be there an antichronism, the ninth being written, instead of the one and twentieth of the Calends of November.

Malmsh. de  
Pontif. l. 4. f.  
273.

10. In succeeding times when the fury of the Danes layd wait all places, and their rage was chiefly exercised against the sacred Relicks of Saints, God by a speciall Miracle preserved the Monument of this Holy Virgin. For thus writes William of Malmshury: The Danes (saith he) rushing violently into that sunny countrey, drove out the Religious Virgins, and demolished their buildings. Among which one, more outrageous then the rest, stole away the Mantle which covered the Virgin's Tomb, and with his sword smote the Marble: by which stroke a splinter of it reverberated from the pavement into the sacrilegious Soldier's eye, and he fell distracted to the ground. Whereupon his companions raising him up, fled away, and against their former design left untouched all the other Sepulchers of the Holy Virgins which had been buried there.

U. 2.

11. The same Author further relates, how in the age next following, when the Danish troubles were ceased, there were placed in the said Monastery Secular Priests to perform Divine service there: Among which one more rash and saury then his companions, tempted the rest to make a tryall whether the sacred Virgin's body yet remained uncorrupted. But they upon an apprehension of danger refusing, he foolishly adventured in it. And fastening a candle to the end of a rodd, he passed it through a hole which the Danes had made in the Sepulcher, and looking in as curiously as he could, searched round about the Tomb. And not content with this, with the end of a forked stick he endeavoured to draw to him the clothes in which the sacred body was enwrapped; and some part of the body he discovered: where the Holy Virgin having indignation that a vile person should presume to look

upon her naked body, with great violence drew back the clothes, insomuch as he striving against her, fell back ward, and was forcibly dashed against the pavement: by which fall he became lame all his life, and afterward was strook with madness. That hole made in the Sepulcher the Holy Bishop Ethelwold caused to be dammed up with stone and mortar: and thrusting out the Seculars, brought Monks into the place: and moreover conferred on the Monastery an incredible number of Mannours and possessions which he bought with his own money.

12. This hapned about the year of our Lord nine hundred and sixty, in the reign of King Edgar. Now what speciall lands then belonged to that Monastery does not distinctly appear. Yet we find that the part of Suffolk adjoining to Ely was anciently divided into three portions, of which one was called The liberty of Saint Ediltruda, because it appertained to her Convent: On which, saith Camden, our Kings heretofore bestowed territories Cum Sacha & Socha, as we read in the Records of Ely, granting thereto an entire exemption from all Jurisdiction, Ecclesiasticall and Secular.

Camden in  
Suffolk.

13. These possessions were continually encreased by the great devotion born to her during the Saxon Government and Monarchy. But when the Norman race came in, this and many other Religious houses and Churches suffered much prejudice, many of their Lands and Mannours being either confiscated to the Kings Exchequer, or bestowed on Officers and soldiers assisting in the Conquest. Notwithstanding after all such extortions, yet there remained very considerable revenews to Saint Ethelreda's Monastery: Concerning which William of Malmshury thus wrote above four hundred years since: You may conjecture the largenes of the possessions of Saint Ethelreda by this, that though very much was by fraud taken away, and more by violence usurped, the last Abbot Richard putt up in his own purse yearly a thousand and four hundred pounds, allowing scarce three hundred for the maintenance of the Monks; besides those expences which were consumed on his servants and guests. This Summ saith S. Codwin if compared with the present rate of coyn amounts to more then four thousand pound yearly rents.

Malmshur de  
Pontif. l. 4. f.  
273.Godwin. in  
Alien. Episcop

14. But it will be more expedient that we should celebrate this Holy Virgin's riches in Divine Graces, then worldly possessions. In the days of the said Richard the last Abbot (for after him that Church was made an Episcopall See) the uncorruptednes of her body was not questioned, as we shall shew presently when we treat of her sister S. Fishburga a Holy Virgin also. To avoid tediousnes I will omit many wonderful

things.



A. D. 660.

things which God was pleased to work by *S. Ethelreda* in severall following ages. Yet without a great fault we must not passe by two apparitions of the holy *Virgin*, related by a faithfull *Historian*, and approved by many witnesses, wherein she promised her speciall patronage to the inhabitants of our Island who should have recourse to her intercession.

Walsgh. in  
Rich. 1. f. 22.

15. In the year of Grace thirteen hundred eighty nine (saith *Thomas Walsingham*) at *Ely* the blessed *Virgin* and *Queen Ethelreda* appeared to a certain young man admonishing him to beware of some dangers ready to befall him, and informing him likewise of far greater calamities coming on the Kingdom, except Almighty God being pacified by the prayers of his servants, would mercifully hold his hand. Therefore she advised him to require the *Primer* and *Munty* of her Convent in her name to pray unto our Lord for the common safety of the Kingdom, adding, that she her self would also add her prayers for the same purpose. And when the young man had not the courage to perform her commands, she told him, that for a sign he should be contracted in his members, lame and disabled in every thing till the day of her Deposition: on which solemnity if he were carried to her Sepulcher, he should recover his perfect health. Hereupon the young man published his Vision, insomuch as many believed it, being induced thereto by seeing the penalty layd on him: For to show that there was no fiction in the matter, his legs were so slender, that there was nothing but skin and bones, and his humors were so drawn up, that his becles stuck to his haunches.

16. The report of this being spread abroad, many came to see him, and for trial they pricked his legs and feet with iron bodkins, but the skin being dead, he felt nothing: Others endeavored, but in vain, to draw back his legs. They determined therefore to expect the prefixed day, wherein the vision would prove his speeches either true or false. On the solemnity therefore of the glorious *Virgin-Queen* she young man was carried to the Church. There being layd he began first to fall into a slumber, but being waked, he leapt up. Those who were near heard the cracking of his sinews, after which followed the stretching forth of his members: and the young man began to leape and in the presence of many he went about the *Virgin's* Sepulcher. And whereas by command of the Holy *Virgin* he had foretold many secret matters touching particular persons (the which he revealed to his Parish-Preist under seal of Confession) all which were found to be true: men therefore did assure themselves that all the rest which he said should afterward come to passe, were true likewise. Among which he foretold that the summer following the heats would be so extreme, that the lead in some Churches would be melted, unless God would qualify it. And indeed we felt a very great heat, which but for the prayers of some devout person would have been insupportable. Moreover by lightning from heaven the lead in some Churches was melted, as

at a town called *Manfield* in *Suffex*: the Collegiate Church of *Canterbury* likewise was burnt, with a great part of the City, severall farm-houses also in *Essex*, and in some places both ships and mariners were consumed by fire from heaven.

7. This Vision and prediction was moreover confirmed by another shortly following, made by the same glorious *Saint* to an old decrepit woman of fourscore years, who was healed of a long continued lameness at her Sepulcher, as the same *Historian* at large recounts: to whom the Reader is referred. To conclude, we will here only add the Testimony given to this Holy *Virgin* in the *Roman Martyrologe*, where on the three and twentieth of June we read these words, In Britanny on that day is the Commemoration of *S. Ediltrada Queen and Virgin*, illustrious for Sanctity and Miracles, whose Body eleven years after she was buried, was found uncorrupted.

Id. 22.

Martyrolog.  
Rom. 13. Jun.

## VI. CHAP.

VI. CHAP.

1. 2. Of the Gifts of *S. Withburga* Sister to *S. Ethelreda*.
- 6: 7. Of her Body likewise uncorrupted, after many ages.
10. 11. The Privilege of England above other countreyes.

1. THE same year in which *S. Ethelreda* was the second time married to *Egfrid* Prince of the *Northumbers*, her Sister *S. Withburga* daughter of *Anna* King of the *East-angles* according to our ancient *Martyrologe* is sayd to have dyed, though in a later and more correct Edition her death is placed ten years after.

A. D. 660.

2. This Holy *Virgin S. Withburga*, having scarce passed the years of child hood, was enamored with a desire of retiring from the tumults and conversation of the world, that she might more freely attend to God: And accordingly she built for her self an Oratory in a village of *Norfolk* called *Derrega* now *Derham*, where as if she had been dejected of her body, and estranged from all delectations of sense, she gave her self entirely to Divine Contemplation, living an Angelical life in perfect chastity and neglect of all contentments of the flesh.

3. Now it hapned that her self, and her innocent family of *Virgins* her attendants, being solicitous only to feed their minds with spirituell delicacies, fell into want of necessary sustenance. Whereupon the Holy *Virgin* carefull of her companions, addressed her prayers to her heavenly Master, whose care extends it self even to the foules of

C. 10. in L.  
Walsburgh.

the



A.D. 660.  
Capitulum  
in  
Wiltshire  
Mab. de  
P. 14.

the aire, beseeching him to provide for his hand maids, who only attended on his service. After such Prayers she fell into a slumber, in which she saw standing by her the Queen of Virgins adorned with inexpressible beauty and Majesty, who bid her still putt her confidence in God, and not to trouble herself for the morrow. And, sayd she, two of the mayd servants every morning to the bridge which passeth over the neighbouring River, for there will meet them two milch Does, which will afford sufficient nourishment for this small family. According to this command the next morning she sent her two mayds, to whom two Does offered themselves, from which they drew a sufficient quantity of milk for their sustenance.

4. This effect of the Divine Providence towards his servants continued a long time; till at last the Devil full of envy and rage incited the like passions into the mind of a rude barbarous man, of principall authority in the same village, who deriding so great a miracle, and agitated with a malicious, spitefull indignation, with arrows killed the said beasts. But he that despised miracles, perished with a miracle: for presently after being smitten with the jaundise, he consumed away and miserably dyed.

5. But mans envy could not shorten Gods hand, who is not confined to one mean of providing for his servants. He who fills every creature with his benediction; was not wanting in his care for the sustenance of this Holy Virgin and her devout family, who persevered to the end in the same course of piety. How many years she spent therein is not expressly declared by any ancient writer. Only the eighth day before the Ides of July is in our Calendar assigned for the day of her deposition.

6. She was first buried, saith Camden, in the same town of Derham whither she had retired herself: and for her aversion from all luxury and vanity, was by our Ancestors reckoned among the saints. And with great reason, since God was pleased not only to beatify her Spirit with immortality, but her chaste body likewise with incorruption. For by the testimony of the ancient, her body fifty five years after being translated and more honourably reposed in the Church built by her self, was found entire, untouched by any corruption. The Authour of her life addes, that not her body only, but vestments likewise were found as fresh as if she had the same day been layd in her tomb. And moreover from the place where she had been first buried there issued a spring of most pure water, which had vertue to cure breath in many persons afflicted with sundry distempers.

7. This Holy Virgin was for many ages celebrated with great honour in our Church; and the town of Derham where her Sacred body reposed esteemed it a most precious Treasure. For thus we read in her life: The holy Bishop Ethelwald repaired the Monastery of

Ely, and assembling a congregation of Monks he placed Abbot over them Brithnot who had been Prior of Winchester. And King Edgar added to that Monastery the Convent of Derham, together with the chief Treasure thereof, the Body of the Holy Virgin S. Wiltburga.

8. Then it was that her Sacred Body was a second time translated, and reposed together with her sister S. Ethelreda. But the inhabitants of Derham at first earnestly resisted this translation: till the authority of King Edgar, Bishop Ethelwald and the Abbot Brithnot prevailed. The said inhabitants notwithstanding rose against the Monks sent to remove it, and encompassed the Church with a guard. But the Monks deceived them, and in the dark night cunningly conveyed away the Body. Which being although so late perceived by the people, they pursued them: and had not the Abbot Brithnot made great haste to putt off from shore the boat in which the Body was placed, he had not escaped without mischief: for at that time there was no entrance into the Isle but by boat. But our age more sharp-witted then the former, hath overcome nature, and by filling the marsh with great banks and rampires, has at last made it easily accessible on foot. The boat-men therefore hastily committing themselves to the vast pools of which they had no experience, ran into danger; but a pillar of fire from heaven descending, directed the boat safely and swiftly to the shore.

9. The untainted Bodies of these two immaculate Virgins and Sisters reposed together in the Monastery of Ely till the year of Grace a thousand one hundred and six in the reign of King Henry the first: And then again Richard the last Abbot caused them to be taken up, that they might be more magnificently buried. At which time for the removing a scruple entertained by some, the miracle of their incorruption was publicly manifested. This we read thus related by the same Authour. A doubt entering into the minds of some touching the incorruption of S. Wiltburga, in the time of the Abbot Richard, when the Bodies of those two Holy Virgins were translated, that doubt was put to the tryall. And as touching S. Ethelreda, considering the ancient proofs of her incorruption, none durst presume to touch her body. But they discovered the Body of Saint Wiltburga as far as her breasts: and she was seen perfectly entire, more like to one asleep then dead, with a silk cushion under her head; her veyle and vestments shining as if they had been new, her countenance chearfull with a rosy blush, her teeth white, her lipps a little opened, and her breasts exceeding small. The Authour of her life addes, That one of the Monks adventuring to touch her body, a lively blush coloured her cheeks, as if she still had breath in her: her dead body expressing the same shamefastnes, which her self would have done when alive.

10. Surely if S. Athanasius his iudgment may be accepted; who affirms That Vir-

A.D. 660.

Malmshur.  
de Pomis. 4.  
f. 293.

Id. ibid.

Ap. Capgraw.

Abbas.  
apolog. 1.



## VII. CHAP.

1. 2. The Holy Offspring of Anna King of  
the East-Angles.3. 4. Of The Gifts of S. Eastungatha, S.  
Sedrida, and Saint Edilburga, Holy Vir-  
gins.

Chastity is a great proof of the true Religion, that Religion which the Virgins of this age were taught was undoubtedly the true one: for the Garden of Gods Church was never adorned with so many Lilies of so bright a candour: Neither can any Christian province boast of so many Saints whose purity has been so visibly glorified by Almighty God. And therefore William of Malmibury discreetly observes in how extraordinary a manner the Divine piety did illustrate our Nation, for, says he, I suppose that not in any part of the Christian world can be found so many Studies of Saints exempted from corruption after their death, being images of the last eternal incorruption. Thus I conceive to have been an especial grace and benediction of God, to the end that our Nation feared as it were out of the world, by considering the incorruption of his Saints, may be animated to conceive a more assured hope of the Resurrection. There are no fewer truly then five Saints of my knowledge (and others boast of more among them) to wit, S. Ethelreda and S. Wicthburga Virgins, King Edmund, Arch-bishop Elphog, and the ancient Father S. Cuthbert, all whose bodies do still remain with a seeming exterior vital warmth, as representing persons asleep.

11. So many visible proofs of Gods approbation of chastity and Virginity professed by *Pope*, testified by so many *Authors*, confirmed by the experience and sight of such a world of persons for many ages together, by which our Island was illustrated above almost any other Christian Province, such evidences as these, I say, in all reason ought to have been a demonstration even to the weakest judgments, that the *New* pretended Reformation of Religion, begun by the impure, incestuous marriage of a *Religious Friar* and a consecrated *Nun*, and continued with a professed condemnation of such *Popes* as unlawfull, because impossible to be observed, was far from deserving the name of a Reformation, which endeavours to root out of the Churches garden the most beautifull ornaments of it, those candid Lilies so precious in Gods sight, that Solomon himself in all his glory was not adorned like one of them.



1. NEVER surely did any Princes Court and family afford so many and such illustrious examples of sanctity and purity, as that of Anna King of the East-Angles. He was blessed with a numerous issue, and not any of his children, of each sexe, but is fixed like a bright star in our Ecclesiastical Calendar. Besides the two glorious Virgins last treated of, there was another Sister, Wife to *Ricembert* King of Kent, S. *Sexburga*, who in obedience to her parents became a most pious chaste wife, and by her own election, after she was Widdow, became a consecrated Nun under the obedience of her younger Sister S. *Ethelreda*, to whom, as hath been said, she succeeded in the Office of Abbess, by the pious administration whereof she deserved a place among Gods Saints. These glorious Sisters either were examples to invite and promote their Brother S. *Bromwald* in the course of sanctity, for which he is worthily glorified in our Annals, or followed the pattern which he gave them for their ages are uncertain. Concerning him we shall treat hereafter, and shew how he relinquished all pretensions and designs of the Court, to consecrate himself to the service of God in an Ecclesiastical employment, which he discharged with admirable charity, humility and zeale.

2. Besides all these, three other Virgins eminent for sanctity proceeded out of the same family: S. *Edilburga* the naturall daughter of King Anna, Saint *Sedrida* daughter to King Anna's wife *Heirfride* by another husband, and Saint *Eastungatha* neice to them both, being daughter to *Ricembert* King of Kent and his wife Saint *Sexburga*. These three Holy Virgins, though they dyed in severall years, yet since Saint *Beda* joyns them together, we will here follow his example, placing their Gifts this year of Grace six hundred and sixty, in which S. *Sedrida*, according to our Martyrologe, dyed.

3. They all out of a desire of a more strict and perfect life went over into France, by reason that as yet there were not in Brittainy many Monasteries for Religious Virgins: and there betook themselves to the Monastery of Saint *Phara*, whom formerly Saint *Columban* had instructed in Piety and a love of Christian Perfection. The relation which Saint *Beda* gives of them is as followeth:

4. *Eastungatha*



4. Eartongatha the daughter of King Earcumbert (and S. Sexburga) was a Virgin of eminent virtues, as became the offspring of such parents. She spent her life in our Lords service in a Monastery of France built by the most illustrious Abbess S. Phara, in a place called Brige (or Brye.) For at that time by reason there were not many Monasteries erected in Britanny, it was the custome for many parents in this Island, to send over their daughters into French Monasteries, there to be instructed in piety, and consecrated to our Lord, especially in the Monasteries of Brige, Cale (or Chelles) and Andilegum. In the number of such noble Virgins so sent into France was Sedrida daughter of the wife of Anna King of the East-angles, and likewise Edilburga a natural daughter of the same King. Both these Virgins for the merits of their virtues, though strangers, were constituted Abbesses of the Monastery of Brye (now called Pharmonstier.) And hence may those writers be corrected, who place Saint Sedrida in the Monastery of Chelles, which as yet was not built by the Holy Queen S. Bathildis.

5. Therefore Andrew Saussy in his Martyrologe on the seventh of December truly writes concerning Saint Phara and these Virgins after this manner: The Father of Saint Phara being at last better advised, built for her a Monastery in the forest of Brye, in a place then called Eboriacum, but afterwards it took the name of Pharmonstier, from the said Holy Abbess. She being settled there, by the odour of her sanctity drew many other devout Virgins thither, over whom she becoming a Mother, excelled them more in Grace and virtue, then in her preeminence and dignity. And indeed so great was the fame of her sanctity, that great numbers of Noble Virgins, yea and Princesses, out of all the Provinces of France, yea Germany, England and Ireland contended to be there received, and to those, being inflamed with Divine love, she communicated her own virtues and Graces. Among those devout Virgins the most renowned for Piety was Edilburga. (natural daughter of Anna King of the East-angles, who after the death of Saint Phara supplied her Office in the government of the Monastery, and by the divine progresse of her life deserved to be inscribed in the number of Saints after her death. Where succeeded her in the same Office her niece Saint Eartongatha, daughter of Earcumbert King of Kent, a worthy branch and well becoming so noble a Stock, for she flourished with eminent piety and virtue, served our Lord there till her death, in wonderfull purity both of body and spirit.

6. Our Martyrologe seems to make Saint Sedrida the immediate Abbess of Pharmonstier after S. Edilburga, and after her S. Eartongatha is supposed to have succeeded, though her name, which is strange, be there omitted. And as touching S. Sedrida her commemoration in the French Martyrologe is on the tenth of January, in these words: On

that day is celebrated the memory of S. Sedrida Virgin in the Monastery of S. Phara in the territory of Brye: Who being an English Lady, out of Zeale to Perfection came to the same Monastery, where she professed a Religious state, and having consummated the course of an Angelicall life upon earth, departed to the heavenly society of Holy Virgins. Her praises are written by venerable Beda.

7. We must not here omit what the same Saint Beda writes concerning S. Eartongatha: Many things are related very miraculous by the inhabitants of that territory concerning this Holy Virgin. But we will only mention briefly her death, and the wonders succeeding it. When the day approached in which she was to be called out of this world to eternall happiness, she went about the Monastery visiting the Celles of the Religious Virgins, especially such as were more ancient and eminent for piety, to whose prayers she humbly recommended her self, not concealing from them that she was taught by revelation that her departure was at hand. The manner of which revelation was said to be this: She saw a great troop of men in white garments enter the Monastery and asking them, what they sought for there, their answer was, That they were sent thither to receive and carry back with them a precious Medall of gold which came thither out of Kent. Now on the same night toward the end whereof near break of day she passed from the darknes of this world to the heavenly Light, many of the Monks whose lodgings were adjoining to the Monastery, report that they heard distinctly a Melody of Angels singing, and a noise as it were of a great multitude entering the Monastery. Whereupon going forth to see what the matter was, they saw a wonderfull great Light from heaven, in which that holy soule, when delivered from the prison of her body, was conducted to eternall joyes. They add many other wonders happening the same night: which we, pursuing other matters, leave to their relation.

8. The Sacred body of the Virgin and spouse of our Lord was buried in the Church of the Protomartyr S. Steven. Three days after they having a mind to take up the Stone which covered her Sepulcher, and raise it higher, as they were busy about this, a sweet odour of so wonderfull fragrancy evaporated from beneath, that it seemed to the Religious men and Sisters there assisting, as if a cellar full of precious baulm was then opened. Thus writes S. Beda touching S. Eartongatha.

9. And concerning S. Edilburga he addes. Likewise S. Edilburga formerly mentioned, the Aunt of S. Eartongatha by her Mother, she likewise preserved the glory of perpetuall Virginity with great purity and perfection: and of how eminent merits she was, appeared yet more after her death. In the time whilst she was Abbess she began the building of a Church in the Monastery to the honour of all the Apostles, where her desire was to be buried. But death snatched her away before half the building was finished: notwithstanding she was buried in the same place where she had desired. After her death the Monks who had care of the Monastery employed their minds in other



Martyr.  
Galle. &  
Anglic. 7.  
July.

VIII. Ca.

## VIII. CHAP.

1. *The Gifts of S. Beuno and S. Elerius  
British Saints, and Masters to Saint  
Winifride.*4. *The Gifts of the glorious Martyr  
S. Winifride.*

A. D. 660.

1. **A**T the same time Virginity and chastity triumphed likewise in the British Church: for excepting the difference about the celebration of Easter, there was a perfect agreement in all points of Faith between the Britons and Saxons. The person whose *Victorium Chastity* illustrated this age was the glorious S. Winifride, who willingly offered her self a sacrifice to preserve her Virginity consecrated by vow to her Celestial Bridegroom: Which voluntary Oblation was so acceptable to Almighty God, that he recompenced it with so stupendious a Miracle, as neither the precedent nor following ages of the Church could afford one to equal it.

2. This love and valour set upon holy Virginity was instilled into her by her spiritual Teachers, two British Saints, Saint Beuno and Saint Elerius: of both which the Memory is celebrated in our Martyrology: Of the former on the fourteenth of January, where he is said to have been famous for Sanctity and Miracles: and of the latter on the thirteenth of June: and the year of both their deaths is assigned this six hundred and sixtieth: in which also the Author of Saint Winifride's life in *Surian* says that she flourished. Now the Gifts of these three saints we will here deliver together, from the credit of Robert Abbot of Shrewsbury, who above five hundred years since wrote the life of Saint Winifride out of ancient British Records: which he begins thus:

Robert. 2. Chap.  
Abb. ap.  
Gagges in  
S. Winifride.

3. There was a certain holy man of great perfection, who dwelt in the Western part of Britanny. He was descended of Princely parents, but

despising his hereditary glory, he fled away poor, and became a Monk, eminent in all virtues. And having built severall Churches in many places, in which he placed Monks for the service of God; he was devoutly admonished to seek out an habitation provided for him by God. At last he came to the territory of a certain man of great power named Thewish, or as some call him Trebwith, to whom he said, I beseech you to grant me out of your hereditary possessions a small portion, which may serve partly for mine own use, and partly for the service of God, that I may there build a Church, in which I may attend to Gods worship, and daily pray for your salvation. The Noble man readily granted his request, and withall committed to him his only daughter named Winifred, to be instructed by him in piety. Wherefore therefore the holy man taught the people, preaching to them the doctrines of salvation he sent the said young maid at his feet, admonishing her to attend diligently and affectionately to his admonitions. By this means the young through Gods Grace and mercy increased every day in piety and spiritual wisdom, and entertained a purpose of renouncing marriage: yet durst not make known to her parents such her resolution. But coming to the man of God, she freely declared her most secret thoughts to him, telling him, That the seed of the Divine Word which he had sown, had wrought such effect in her, that she determined to renounce all the pleasures of the world, and for the honour of God to preserve her Virginity entire and undefiled. Now that I may perform this my purpose, said she, I must desire your intercession with my parents.

4. The holy man having heard the Virgins request, promised her his utmost endeavour to obtain her parents consent. And presently after having proposed the matter to them, they with tears blessed God for their chaste piety, and willingly granted her desire. From that time the devout maid assiduously sat at the holy mans feet, and with an ardent affection attended to the precepts of her heavenly spouse proceeding from his mouth: she suffered no earthly cares to enter into her mind: she frequently watched whole nights at her prayers in the Church: she would oft importunately followe the holy man to discourse to her of the life, graces and perfections of her Lord: which when he delivered she comfort and pleasure which she received from thence exceeded all worldly or sensual contentment. Thus though she was of tender years, yet in virtues and piety she was very aged, and as it were dead to all concupiscence.

5. Now is hapned on a certain Sunday when her parents were gone to Church, some necessary occasion detained her at home. At which time a certain young man, named Coradoc the Son of Alan Prince of that country, entered the house, where he found the Virgin alone sitting near the fire. she knowing the Prince, hastily rose up, and humbly desired to know his pleasure. His answer was, You are not ignorant who I am, and how I abound in riches and honour: all these

riches



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riches and honours you shall partake, if you will yield to my will. The modest Virgin perceiving his foul intent, held down her head, and blushed extremely. At first she seemed as if she was much troubled that he should find her unready and unadorned, and she told him, Sir you being a Prince, there is no doubt but you are able to heap upon me all worldly happiness in abundance, if I were your wife. However be pleased to expect here awhile till my Father return; in the mean while I have some business in my chamber, and will come back presently. This she said to gain a little time, for she saw the unhappy young man, burning and almost enraged with lust. With much ado he permitted her to go to her chamber, having some hope that she would return as soon as she was dressed and adorned. She therefore entered hastily her chamber, and as hastily went out of the door on the other side, and with all her force ran toward the Church.

As soon as the young man perceived this, he became all in a fury, and drawing out his sword he ran swiftly after her, soon overtaking her: and with a stern look told her, I have a long time loved thee and desired to enjoy thee, and darest thou scorn me? Be now assured, that if thou refusest my embraces, I will presently cut off thy head. She hearing and nothing affrighted with these threats, answered him saying, I am by vow espoused to the heavenly King: and besides him as long as I live I will never admit another Lover. Therefore use thy sword if thou please, for be assured that neither thy flatteries nor threats shall have power to draw me from him to whom I am by vow obliged. The lustful young man enraged to see himself so contemned, and the maid so inflexible, believing he could never enjoy rest as long as she lived so resolved, and with lust and rage presently strook off her head: and immediately in the place where it fell to the earth a most pure and plentiful spring gushed forth, which flows to this day, and by the Holy Virgin's merits gives health to a world of diseased persons.

It being in the deep descent of a hill where the Virgin's head was cut off, it lightly rolling down to the bottom, slid into the Church: whereas the body remained in the place where it first fell. The whole congregation there attending to Divine Mysteries were wonderfully astonished to see the Head tumbling among their feet, denoting the crime of the murderer, and impetrating Divine vengeance on him. But the parents of the Virgin broke forth into tears and sad complaints. They all went out, and found the murderer near the livelier body, wiping his sword on the grass: For being the Prince's Son, he apprehended no danger, and as for the crime committed against God, he was unsensible of the heinousness of it. The man of God therefore seeing his pride and obstinacy, and having in his hands the Virgin's head, looked earnestly upon him, and said, Impious Villain, hast thou no shame of the stain wherewith thou hast defiled thy high birth, and shewst thou no repentance of this horrible crime? Thou hast disturbed the

peace, thou hast polluted the Church with thy sacrilegious murder, thou hast highly provoked Almighty God, and dost thou show no sorrow for all this? Since therefore it is so, that thou hast not spared God's Church, nor revered his solemn day, I beseech him without delay to inflict on thee a just punishment for this thy unworthy and detestable crime. As soon as the Holy man had ended these words, the young man immediately fell to the ground, and gave up the ghost: and, which was more wonderfull, his body presently disappeared from the eyes of the bystanders: and many say that it was swallowed up by the earth, and with the wicked soul sunk into Hell.

But the man of God often kissing the head which he held in his hands, could not refrain to weep bitterly. Afterwards joining it to the body and covering it with his mantle, he returned to the Altar, where he celebrated Masse. Which being ended, he returned to the Virgin's body: and there began a devout sermon to the people, in which among other passages he said, That the Holy Virgin had made a vow (of Religious Protection) but being thus intercepted by death, had not opportunity to perform it: Therefore he exhorted them to prostrate themselves on the ground, and earnestly beseech Almighty God to restore her to life. The Congregation readily obeyd him, and after they had so continued a good while in prayer, the man of God rose from the earth, and stretching forth his hands to heaven, said, O Lord Jesus Christ, for whose love the Virgin despised all earthly things, and desired only heavenly, we most ardently beseech thee in mercy to hear our prayers, and grant the request we make to thee. And although we doubt not but that this thy Virgin, who suffered onely for thy love, shall be received by thee into thy joy, and therefore little regards our society and conversation, yet vouchsafe to grant the humble requests of thy servants, and command this Virgins soul to return to her body, and thereby shew that thou hast an entire power and rule both over our souls and bodies: and likewise that she being by thy mercy restored to life, may for ever magnify thy Name, and encreasing in the fervour of a holy conversation, may after many years return more pure to thee her Spouse, who art the only Son of the Evernall Father, with whom and the Holy Ghost thou livest and reignest one God world without end. This Prayer being ended, to which all the people cried aloud, Amen: the Virgin presently rose up, as from sleep, cleansing her face from the dust and sweat, and filled the Congregation with wonder and joy.

Now in the place where the Head was rejoynd to the body there appeared a white Circle compassing the neck, small as a white thread, which continued so all her life, shewing the place where the Section had been made. And the report in that country is, that from that white circle she had the name of Wenefid given her, whereas at first she had been called Breuna: For in the British language Win signifies White. And moreover the Tradition is, that after her

death



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death whensoever she appeared to any, that white mark was always visible. The place where her blood was first shed was not much distant from a Monastery in North-Wales called Basingwerk: The Name of it formerly was, The dry vale: but after her death to this day it is called Saint Winefrids Well. The stones likewise, both where the spring gushes forth, and beneath in the Current, having been sprinkled with her blood, retain the redness to this time: which colour neither the length of so many ages, nor the continual sliding of the water over them, have been able to wash away: and moreover a certain Moss which sticks to the said Stones, renders a fragrant odour, like Incense.

10. The Holy Virgin being thus miraculously revived, did daily attend the man of God, and devoutly hearkened to his exhortations: and at last received from him the Holy mantle of Religious Profession. Whereupon assembling severall Maids of Noble families, she infused into their minds a Love of Purity, and contempt of all flattering delights of the world: so that they willingly submitted their necks to the easy Yoke of Christ, and by a Regular vow consecrated themselves to his service.

11. Not long after the Holy Man Deuno died, and by Divine admonition Saint Winefrid had recourse to another devout Man named Deiser, who was of so great Sanctity, and so highly favoured by God, that he made a fountain break out of the earth, and conferred health on many infirm persons. When Saint Winefrid therefore came to this Holy man, a voice from heaven signified to him whilst he watched that night in prayer, saying, Tell my most deare daughter Winefride that she repair unto a man named Saturn, from whom she shall be informed in what place she is to spend the remainder of her life. Assoon therefore as the Holy Virgin came to him he said to her, There is a certain place called Witheriac (it is vulgarly named Guithierine in the Province of Denbigh) which is held in great reverence by all the people: Thun place is Gods will that thou visit, and remain there whilst thou livest, by thy good example informing others in the way of piety. There inhabites an Abbot of Eminent virtues, named Elerius, who by continual Penitence and Prayer is become so exempted from secular cares, that nothing in this present life has any taste to him, all his affections being employed on celestiall matters.

12. Thither therefore the Holy Virgin directed her steps, and the said Abbot Elerius by Gods holy Spirit being admonished of her coming, went out to meet her, and receiving her with great honour, brought her into a Convent of Religious Virgins, recommending them to her care and government. Whosoever was sick and came to her, returned

back with perfect health: and if any were sad or doubtful in mind, they received consolation and inward peace of soule.

13. At last on a certain night as she was intentive to her devotions, our Lord appeared to her, and signified to her that the day of her dissolution was at hand. Wherefore on the fourth day before the Ides of November, being full of virtues and good works, she gave up her spirit to God: And was buried near the bodies of Saint Chobi and Saint Senan. By her intercession Almighty God was pleased to work many Miracles: among which this was one, that she gave sight to a certain Carpenters daughter who had been blind from her Nativity, &c.

14. This is the account which Robert Abbot of Shrewsbury has given of the Gifts of this glorious Virgin Saint Winefrid. From what particular Records he extracted his Relation, doth not appear. But Tradition delivers, that immediately after her death her Story was written by the Holy Abbot Elerius, her last spiritual Father: and probably from him the said Robert received most of the passages in his Narration.

15. The Sacred Relicks of this Holy Virgin lay at Witheriac or Guithierine till the year one thousand one hundred and thirty eight, at which time her Body was translated to a Monastery of Monks in Shrewsbury, where Almighty God approved the Penetration which men with great devotion shewed to her, by wonderfull miracles. So frequent and so great a concourse there hath been ever since to her Shrine and likewise to her Well, that in severall of our Kings reigns the fame of almost continuall Miracles wrought by her intercession hath invited severall Popes to confer speciall Indulgences on those which Visited them. Her Feast on the third of November was generally celebrated in England with Nine Lessons, and in her Office this Prayer was added, O Almighty everlasting God, who hast honoured the blessed Virgin Saint Winefride with the reward of Virginity, Grant to us we beseech thee by her intercession, that we may despise the allurements of this world, and together with her obtain the Seat of ever lasting glory. Amen.

16. Now it ought not to be esteemed a prejudice or ground of suspicion of the Truth of these Gifts of Saint Winefride, that Saint Bede and some other of our ancient Saxon Historians have not mentioned her among the other Saints of this age, in whose praises they have so largely employed their Eloquence: For Saint Bede professes his design to have been to relate the History of his own Saxon Nation only (In which he was imitated by following Historians: ) and besides this, so great a divorce there was in the affections of the Britains and Saxons,

that



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that they renounced all commerce together. Hence it is that in the Writings of *S. Bede*, &c. there is a profound Silence, not only of *S. Winefride*, but likewise of *S. Patrick*, *S. Prsula*, *S. David*, *S. Dubritium*, *S. Kentigern* and others of whom we treated heretofore, who yet without doubt were most illustrious *Stars* of their respective ages and of the *British Church*.

IX. CHA.

## IX. CHAP.

*S. &c. Of severall British Saints: Saint Beuno: S. Chebem: S. Senan: S. Deifer: S. Elerius.*

A.D. 660.

**I**N the foregoing Narration we have the Memory of five Saints celebrated, *Saint Beuno*, *S. Chebem*, *S. Senan*, *S. Deifer* and *S. Elerius*: whose Names being written in the Book of Life, have worthily found a place likewise in our *Martyrolog*. As for *S. Beuno*, no more of him is found, then what hath been written already.

*S. Chebem* is no doubt the same whom heretofore we called *S. Kebi* surnamed *Corinn*, a Disciple of *S. Hilary Bishop of Poitiers*, in the year of our Lord three hundred forty one, who having instructed the Inhabitants of *Anglesey* (*Monz*) in the Faith of Christ, dyed and was buried in *Northwales*, in whose Monument the Sacred Body of *S. Winefride* was layd. His Memory is celebrated in our *Martyrolog* on the ninth of November.

Martyr.  
Aug. 9. 25  
vnd.

*S. Senan* the assistant and instructour of *S. Winefride* in the perfection of a Religious life is commemorated in our *Martyrolog* on the twenty ninth of April, where his death is assigned to this year six hundred and sixty. He was for his sanctity famous not onely in *Wales*, but *Cornwall* also, where there is a small haven and Town of Fishermen called from his Name.

11. 19. April.

*S. Deifer* at the same time lived a retired life not far from *S. Winefride's Monastery* built by *S. Bruns*, whose Successour he was in the direction of the said *Holy Virgin*. He for his Sanctity and Miracles is in our *Martyrolog* placed among the Saints on the seventh of March: and his death is ascribed to the year of Grace six hundred sixty four.

11. 7. Mar.

The Memory of *S. Elerius* is more celebrated then the rest: he lived longer with *S. Winefride*, and built a Monastery in the vale called *Chirind* (saith *Leland* &c.) because wattered with the River *Cluid*, which divides the Province of *Flint* from that of *Denbigh*. There it was that *S. Winefride* directed by severall Divine admonitions found him. He so conjoynd the exercises of an *eremitical* and *monastical* conversation, that he had diverse Disciples of both sexes, which imi-

tated his example and Institut of life.

6. He for some time, to decline the frequent concourse of Visitants, and that he might more freely attend to God, retired into a desert, saith *Piss*. And from hence *Malbrancque* a French Antiquary collects, that he passed over into France, and fixed his habitation in the Northern parts of it amongst the *Morins*: For thus he writes: About the year of Lord six hundred and sixty, *Elerius* a Noble personage of *Brittany* passing the Sea, and travelling the way which from *Bouloign* leads to *Teroianne*, came to *Fruges* a little distant from the rising of the River *Lise*, where he chose a seat for his Solitary living. To this day a fountain and little Chappell are monuments of his Memory. These in ancient times afforded great benefit and help both to the inhabitants of those places and strangers.

7. The same Author acknowledges that he returned into *Brittany*, where he also dyed, as the Acts of *S. Winefride* doe testify. Now though our *Martyrolog* doe consign his death to the year of our Lord six hundred and sixty, yet since *Piss* and many other of our Writers doe affirm that he wrote her life, and consequently out-lived her, his death is to be placed severall years later.

## X. CHAP.

*S. &c. The Gifts of Saint Foillan, Martyr: And of S. Vltan, both of them Brethren of S. Fursey.*

**T**HIS year was wonderfully fruitfull in Saints: For in the same, *S. Foillan* was crown'd with Martyrdom. He was Brother of *S. Fursey*, and with him came out of *Ireland* into *Brittany*, where he lived a Monk in the Monastery of *Knobberri-burg*, and after his departure, succeeded him in the Office of Abbot, as hath bene already declared in the year six hundred forty two. He is commemorated in our *Martyrolog* on the thirtieth of October, and held in great veneration not onely in *Brittany*, but *Ireland* also and *France*.

Martyrolog.  
Aug. 30. 08

1. Concerning him we read thus in the French *Martyrolog*, That out of *Brittany* he went to *Rome* to obtain a benediction and faculties from *Pope Martin*, to convert Infidels. Which having received, he went into *France*, where after some progresse made in his Apostolicall Office of preaching, he was received with great reverence by *S. Gertrude*: with whose assistance he founded the Monastery of *Fosse*. Yet he did not so fixe himself in that place, as if he had found there a quiet abode and secure haven, and would dispense with his Apostolicall Office: but on the contrary his zeale to exalt the glory of Christ was so urgent in him, that like lightning he went up and down, plucking up

Martyrolog.  
Gall. 30. 08:“  
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A.D. 660.

Piss. in Elerio

Malbranc. l.  
3 de morin.  
c. 26.

X. CHAP.



A. D. 660.

A. D. 660.

XI. CHAP.

## XI. CHAP.

1. 2. *Of S. Christiansa an English-Saxon Virgin.*

1. **A**Bout this time most probably a Holy Virgin named Christiansa, or Christiana, derived from an English-Saxon family ended a most holy life: yet her memory is not celebrated by any of our English Histories. But Miram in his Belgick Calendar on the twenty sixth of July thus writes concerning her, *Teneramund, a town of Flanders Imperiall, in the diocese of Gaunt, seated at the meeting of the Rivers Scaldin and Tenera, acknowledges two Tutelar Saints, S. Hildward Bishop, and S. Christiansa a Virgin, whose Sacred Relicks are preserved there in a College of Canons. S. Christiansa was the daughter of a King of England: And Saint Hildwardus flourished in the year seven-hundred and fifty.*

M<sup>ir</sup>am in  
Fast. Belg.  
26. Julij.

2. But some what more particularly touching her parents and manner of life we read in the Gallian Martyrologe as followeth: *On the seventh of September at Teneramund in the Bishoprick of Gaunt is commemorated the Translation of S. Christiansa a Holy Virgin the daughter of Megrannus King of England, who coming into Flanders, at Dielsvina was received among the Religious Virgins, and having devoutly performed her course of vertue in the service of our Saviour the Spouse of Holy Virgins, there happily dyed, and was buried with a great esteem of Sanctity. And afterward being glorified by innumerable miracles, to the end her veneration might be more frequent, her Sacred Relicks were translated to Teneramunda, and honourably reposed there in the Collegial Church of the most Holy Virgin-Mother of God together with the bones of S. Hildwardus the Apostle and Tutelar Saint of the same town, together with whom she is by the inhabitants of the same Town and Territory admyning honoured as companion of the same Saint in the protection of that place.*

Martyrol.  
Gall.  
7. Sept.

3. Again touching the manner how being born and educated a Pagan, she was miraculously converted, and exalted to so high a degree of Sanctity is thus further related in the same Martyrologe: *On the twenty seventh of July at Teneramunda in Flanders is celebrated the Memory of S. Christiansa a Virgin, who being the only daughter of Megrannus King of the English, was in her tender age most devout to her false Gods and Idols, according to the Tradition of her Ancestours. But Almighty God looking on her with eyes of Mercy sent an Angel from heaven to her in the shape of a herger who instructed her in the Christian Faith, and commanded her to be baptised. By whose conduct likewise she came to Dielsvina, where after she*

Ibidem.  
27. Julij.

had

the seed of Idolatry yet remaining there, and sowing the true Faith he incited the inhabitants, as yet spiritually blind, to admitt the Light of Truth, the Grace of God, and eternall life to their soules: those who were obstinat against the light he sharply reproved, and both by exhortations and good example instantly besought, and with a pious zeale even compelled them to be saved. But the Enemy of mans salvation could no longer endure so watchfull a preacher of the Mystery of piety: He therefore arms certain impious men with a blind envy and malice against him, who violently and furiously assaulted this Holy Messenger of God in a forest of Hannow, where with their swords they barbarously massacred him, who did not resist them, but dyed praying for them. But God was not wanting to honour his servant, for both from the merits of his past life and the miracles following his death he was acknowledged and honoured as a glorious Martyr, and not long after a magnificent Monument was erected at his grave near Radium a Town of Hannow, which remains illustrious to this day, where there is seen a Noble Monastery of Canons Regulars of the Order of Saint Norbert, which takes its appellation from this Blessed Martyr.

3. We must not separate Brethren: Therefore we will here adjoyn the commemoration of Saint Vltan, Brother to S. Fursey and Saint Fulkun, whose death in our Martyrologe, is assigned to the same year, on the second of May: Concerning whom the Gallian Martyrologe thus writes on the first day of the same month: *At Peronne is the commemoration of Saint Vltan Confessor, Abbot of the Monastery in the same town, and Brother and Successour of Saint Fursey and of the glorious Martyr S. Fulkun. He was a wonderful observer of Religious piety, and by the assistance of Saint Gertrude of Nivelles having finished the Monastery of Fosse in the territory of Liege, and imparted wholesome instructions to the Religious there, returned to this Monastery of Peronne (the Abbot whereof he was after his Brothers death) he there honourably received, and in a fatherly manner entertained S. Amatus Bishop of Sens, who for his Zeale to justice was banished by his Diocese, and having spent the remainder of his life in a most holy conversation, was called to his eternall reward: and presently after was followed by S. Vltan. Both whose Sacred Relicks are with due honour preserved partly at Peronne, and partly at Fosse.*

Martyrol.  
Gall.  
1. Maij.



A.D. 660.

had with great perfection consummated her course, she attained to eternall Beatitude. Her Body afterward shining with many Divine Miracles, was from thence translated to Tenerumunda: For whose honour and veneration Ringot Prince of that place having reedified a Church which had been demolished by the Normans, commended the Patronage of that City to the same Holy Virgin. Hence it was that to this day she is honoured by the inhabitants as their peculiar Protectress.

4. This Translation was performed in the year one thousand ninety two. But who this *Migramnus*, said to have been an English King, was, and what time he lived; does not appear in any History. Probably he was some inferior Saxon Prince in Brittany, for among the Kings of that Heptarchy no such name is mentioned. And later then this time he could not probably live, since very few of the Saxon Princes did now remain in their ancient Heathenish Idolatry. His daughter *S. Christiansa*'s name is placed among the Saints recited in our Martyrologe on the same seaven and twentieth of July.

Martyr.  
Anglic.  
17. Jul.

XII. CH.

## XII. CHAP.

1. 2. *Ec. The Gifts of S. Cedd and his Brethren.*
6. 7. *The death of Sigbert King of the East Saxons: denounced by Saints Cedd.*

1. **A**T the same time our Island of Britanny received a notable luster by the piety of four Brethren, all of them consecrated Saints, their names were *S. Cedd*, *Saints Celin*, *S. Cimbell* and *S. Ceadda* (or *Chad.*) they were all of them Priests, and two of them exalted to the dignity of Bishops, to witt, *S. Cedd*, who was now Bishop of London, and *S. Ceadda* who shortly will be the first Bishop of Lichfield.

2. As touching *S. Cedd*, how in this year of Grace six hundred and sixty he founded the Monastery of *Lestingham* in *Yorkshire*, *S. Beda* at large thus relates: It was the custom of the man of God *S. Cedd* whilst he was Bishop of the East-Saxons, frequently to visit his own native country of the Northumbrians, to the end he might impart among them his spiritual exhortations. Now *Edilwald*, the son of King *Osfrid*, reigning then in the Province of the *Deiri* (or *Yorkshire*), perceiving him to be a holy and wise man of great integrity, desired of him that he would accept at his hands a certain possession of land, where to build a Monastery, whereto himself might repair to perform his devotions, and heare Gods word, as likewise bury the dead: For this King believed that he should receive much benefit by the daily prayers of those that served our Lord

there. Now the said King had then in his attendance a Brother of the said Bishop, named *Celin*, a man of great piety, who was wont to administer to him and his family the Sacraments of our Faith, (for he was a Priest) and by his information he came to know and love the Holy Bishop. *S. Cedd* therefore complying with the Kings desire made choice for the Seat of a Monastery a place among steep and remote mountains; which seemed fitter to be a retreat for sheeves, or lurking place for wild beasts, then a habitation for men. Now the man of God being desirous by prayers and fasting first to cleanse that place from the filth of crimes formerly executed there, and consequently to lay the foundation of a Monastery, desired permission of the King that he might abide there in Prayer the whole Lent then at hand. Which being granted, he according to the Ecclesiastical custom, prolonged his Fast till evening every day, except Sundays; and then also he contented himself with a small portion of bread, one egg, and a little milk mingled with water. For he said that such was anciently the custom of those who founded Monasteries, and from whom he had received the Rule of Monasticall Profession, by prayers and fasting to consecrate the places where they intended to build a Monastery or Church.

3. Now toward the latter end of Lent, when only ten days remained, one came to call him to the King. He therefore to the end so Religious a work should not be intermitted for the Kings affairs, desired his Brother *Cymbel*, who was a Priest, to continue there the devotions which he had piously begun. Whereto he willingly condescended: And thus the full time of Prayer and fasting being consummated, he there built a Monastery, called now *Lestingham*, and instructed the Monks with such Religious Instituts as were practised at *Lindisfarne*, where he had been brought up. The care of which Monastery he recommended to his Brother *Ceadda*, who was afterward Bishop, first of *York*, and shortly after of *Lichfield*.

4. Now whereas *Saint Beda* calls this *Edilwald* King of the *Deiri*, he is to be esteemed only a King by courtesy of *oswi*, to whom the whole Kingdom of the Northumbrians at this time belonged: And therefore in the Catalogue of the Northumbrian Kings extant in *Marthow of Westminster*, *Edilwald* is omitted. And as for the Monastery of *Lestingham*, in the Breviary of *Sarum* it is layed to belong to the Isle of *Lindisfarne*: Which Island notwithstanding did not pertain to the Province of the *Deiri*, but of the *Bernicians*. Wheresoever it was placed, there flourished in it many persons eminent for sanctity, among which *oswi* a Monk in our Martyrologe is reckoned in the number of Saints, who dyed in the year of Grace six hundred sixty seaven.

5. *Saint Cedd* remained among the Northumbrians no long time: for the year following hapned the death of *Sigbert* the good King of the East-Saxons, inflicted on him

A.D. 661.

A.D. 661.



A.D. 661.

ord 13. c. 11.

for concerning the Ecclesiastical Canons im-  
posed by this Holy Bishop Cedd on one of his  
Nobles. The story is thus particularly recoun-  
ted by S. Bede. One of the Nobles of King Sig-  
berts Court had contracted an unlawfull marriage  
against the Orders of the Church. Which the Bi-  
shop not being able to prevent nor correct, he ex-  
communicated him, commanding all under his  
care to abstain entering into his house, or eating of  
his meat. Which prohibition the King not regard-  
ing, when he was invited by the said Count, he  
went to feast at his house. As he returns the Holy  
Bishop meets him: Whom as soon as the King look-  
ed on, he began to tremble, and leaving from his horse  
prostrated himself at his feet, begging pardon for  
his offence: for the Bishop likewise who was on  
horse-back had his head down. And being angry,  
he touched the King on the lay with his rod which  
he held in his hand, and with an Episcopall au-  
thority said to him, I tell thee O King, because thou  
wouldest not abstain from the house of that despo-  
ned excommunicated person, thou thy self shalt  
die in the same house.

6. This denunciation of the Holy Bishop was  
accordingly accomplished: for as the same  
Auriant relates, whilst the Christian Faith  
increased daily in that Province to the great  
amusement both of the King and people, it hapned,  
by the instigation of the Enemy of all good, that  
the King himself was murdered by the hands of his  
own kinsmen. They were two Brethren who execu-  
rated this heinous crime: And being asked why  
they did it, they could give no other answer but  
this, That they were engaged enemies to the King  
because he was wont to be too mercifull to his  
enemies, and quietly to pardon injuries when-  
soever those who did them begged his mercy.  
Such was the fault for which this good King  
was slain, because with a devout heart he ob-  
served the Precepts of the Gospel. Yet by this  
death hapning to him without his fault, a  
former real fault was punished, according to  
the Prophecy of the man of God. Now we may  
piously believe that such a death of this Religious  
Prince did not only wash away the stain of such  
a fault, but moreover increased his merit, since  
it hapned to him for iustice sake, and for his  
Zeale to observe the Precepts of our Lord. Thus  
writes S. Bede: and the same iudgment is gi-  
ven also by William of Malmsbury.

7. The Successor to this good King Sig-  
bert, was Suidelm the son of Sexbald: who  
was baptised by the same Holy Bishop Cedd in  
the Province of the East-angles, in a vil-  
lage belonging to the King called Rendel-  
ham, or the mansion of Rendilum. And Edel-  
wald King of the East-angles, the Brother of  
Anna formerly King, was his God father, who  
received him ascending out of the Sacred  
Fount. His reign continued only three  
years.

Malmsbur. de  
Reg. l. i. c. 16.  
Bed. ubi sup.

## XIII. CHAP.

1. 2. *Of the Province of the West-Saxons  
divided into two Dioceses, Dorchester  
and Winchester: For which the Holy  
Bishop Agilbert retires into France.*

1. IN the same year of our Lord six hun-  
dred sixty and one, which was the  
eighteenth of the reign of Kenwalch King  
of the West-Saxons, the said King perfected the  
structure of the Church of Winchester begun by  
his Father Kenegile, and not only ratified his  
Fathers donation thereto, but moreover added  
the Mannours of Dorseton, Alcepsud and Wor-  
dham: thus writes S. Godwin.

2. And at the same time the Church of  
the West-Saxons by the industry of Agilbert  
Bishop of the same Province, was so mighti-  
ly increased, that the King thought good  
to divide that Province into two Dioceses.  
One other Motive hereto the King had,  
because Agilbert being a stranger, could  
not, but very imperfectly speak the Saxon  
tongue. For saith Sains Bede: As last the  
King who understood no other but his Native  
language, being weary to heare the Bishops  
barbarous pronunciation of the Saxon tongue,  
or his expressing himself in French which the  
King understood not, brought into the Province  
another Bishop of his own tongue, named Wini,  
who was ordained in France. Thus he divi-  
ded the Province into two Dioceses, and to Wini  
he gave for his Episcopall See the City Venta,  
called by the Saxons Wintancestr (or Winche-  
ster.) Herein the Holy Bishop Agilbert being  
grievously offended, because the King had done  
this without his advice, returned into France,  
where he received the Bishoprick of Paris,  
and died there an old man and full of  
dayes.

3. Andrew Saussay in his Martyrologe  
assigns another cause of Bishop Agilberts  
indignation and departure, for saith he,  
the King being corrupted with money, gave a  
portion of that Bishoprick to Wina. Which abo-  
minable Simonry Agilbert having an Excom-  
munication, quitted his Episcopall Seat, and returned  
piously into his native country, retiring  
himself to Paris, as a secure harbour. But  
herein he much wrongs the memory of  
King Kenwalch, who is not taxed by any of  
our Historians for that Crime. Indeed it was  
justly imputed to Wina, who by such an exe-  
crable negotiation purchased the Bishoprick,  
not of Winchester but of London: for so S. Bede  
testifies, saying, Not many years after the de-  
parture of Agilbert out of Britanny, Wini was  
thrust out of his Bishoprick of Winchester by Ken-  
walch, and retiring to the King of the Mer-  
cians, named Wulfere, bought with money of  
him

A.D. 661.  
Godwin. in  
Winton. l.  
p. 56.

Bed.

Martyrol.  
Galican.

Bed.



K. KENN-  
WALCH.

K. KENN-  
WALCH.

A. D. 660

A. D. 660.

Huntingd.  
l. 1.

Be. l. 4 c. 13.

XIV. CH.

XIV. CHAP.

1. 2. &c. The South-Saxons last converted: And their King Edilwalch baptised.
3. 4. &c. The Martyrdom of Wilsid and Rufin, sons of King Wulfere.

A. D. 660.

P. d. sup. l. c.

Huntingd.  
l. 1.

Mat. b. de  
Reg. l. 1. c. 4.

Spod. Hist.  
f. 110.  
l. 1. c. 13.

him the See of London, where he remained Bishop till his death.

4. As for the Holy Bishop Agilbert after his relinquishing of his See at Dorchester he did not presently goe into France, but as Huntingdon relates, he retired to Alfrid the son of Oswin King of the Northumbers, who was his friend: And three years after this we read that he was present at a Synod or solemne Conference touching the Celebration of Easter, and the Priestly Tonsure, of which we shall treat shortly: where he declared himself for the Roman Observation against the Scots.

S. Wilsid Bishop of York: But these Writers place his Baptism too late, as the former did too early: for S. Wilsid was not yet Bishop. And though they would ground their assertion on the authority of S. Bede, yet S. Bede plainly disproves them, affirming that this King was baptised before S. Wilsid came into his Province.

3. His words are these. S. Wilsid turning out of his way into the Province of the South-Saxons, and finding the people as yet addicted to Pagan Idolatry, preached to them the word of Faith, and baptised many. Now the King of that Nation Edilwalch not long before had been baptised in the Province of the Mercians in the presence and by the persuasion of King Wulfere: By whom as he came out of the Font he was received and for a mark of adoption had bestowed on him the Isle of Wight, and the Province of the Meauvari, belonging formerly to the West-Saxons (but lately conquered by Wulfere.) Which little Province seems to be a small Territory in Hampshire, containing three Hundreds, East-mean, West-mean and Means-borough, which preserve still the Marks of the old name in S. Bede, Meauvari.

4. Therefore in all probability King Edilwalch was by the Sacred Waters of Baptism admitted into the number of Christians by Trumhere Bishop of the Mercians, whom before we declared to have been of English parentage and kinsman of Oswin King of the Northumbers, that he had his education from the Scots, was a Monk, and afterward Abbot of the Monastery of Gerhulm, and last of all consecrated Bishop of the Mercians.

5. But a greater difficulty remains, How King Wulfere should deserve the Elogy here given him of piety and zeale for the propagation of the Orthodox Faith beyond the limits of his own Kingdom. Yea besides this, in other Authors we find him employd in building of Monasteries and Churches: And William of Malmesbury gives him this generall Character; that at his first Assumption to the throne, so the end he might not deceive the expectation of his Subjects, he spared no diligence, study or labour to shew himself a good Prince who sought the profit and felicity of his Kingdom. Moreover that by his favour and countenance he earnestly advanced the Christian Faith then even gasping for life, as being but a little before newly brought in by his Brother. Whereas severall other Authors, particularly such as have written our Sainrs lives paint him forth for a most horrible persecutour, insomuch as seaven years after this Conversion of the South-Saxons by his incitation he is sayd to have put to death his two sons Wilsid and Rufin, because by the preaching of S. Ceadda then Bishop of Lichfield they embraced the Christian Faith.

6. How can those things consist together? Perhaps some will imagine that the praises given this King proceeded from flattery in the first Authors, by whom those which followed were seduced. Yet we shall find

1. It is no easy matter to find out who the person was that baptised this King. The History of S. Swichun of Winchester in speed, &c. of S. Hilda relate how Artheinwald was the first King of Sussex who was converted to the Faith of Christ and baptised in Mercia by S. Birinus a Monk and Apostle of the Gewisses, in the presence and by the suggestion of Wulfere King of the Mercians. But this cannot consist with the truth of Story and Chronology: because S. Birinus was dead long before Wulfere was King of the Mercians. Others ascribe his Baptism to



A. D. 661.

Id. *ibid.*

that those very *Historians* who so much celebrate his praises, have not conceal'd his vices. Thus the last mentioned *Author* after the passage even now cited, thus tempers the commendations given him, *Notwithstanding in these, and whatsoever other virtues were in him, were corrupted and deprest by the infamous crime of Simony, of which he was the first King of England that was guilty, selling for money the sacred Bishoprick of London to a certain ambitious man, called Wiga.* He moreover adjoyns the *Offspring of King Wulfere, Kintred and Werburghs*, without any mention of the two *Martyrs Alfold and Rossin*. So that in this *Kings Story* there is an obscure *Mist*, which we may conceive to proceed from our *Antient Writers of Saints Lives*, who having a *Story*, for the substance of it true, to relate, deliver it undigestedly, without any choice of names, times and other circumstances. In order therefore to the clearing of this obscurity, we will first briefly set down the Summ of the *Story* of those two *Martyrs*, and consequently endeavour to correct the circumstantial faults of the relatours.

Manfred.  
anglic.  
24. April.

7. *Wifeld* and *Ruffin* were Brethren, sons of *Wulfere* King of the *Mercians* and *Hermengilda*, who was daughter of *Eorcenbert* King of *Kent* and his wife *S. Sexburga*. *Wulfere* their Father was an *Infidel*: But *Hermengilda* a devout *Christian Lady* of great Sanctity. She during the tender age of these her children was diligent to imbue their minds with *Christian Principles* of piety: and when they were come to riper years she sought out a *Master* for them, but with great secrecy, lest her *Husband*, who was horribly averse from *Christianity*, should know it. She had recourse therefore to *Ceddle* Bishop of *Liethfeld*, who instructed them more perfectly, and regenerated them to *Christ* by the Water of *Baptism*. These young *Princes* oft went forth upon pretence of hunting, and either by their *Mothers* perswasion, or their own inclination took that opportunity to Visit the *Holy Bishop*. But being at last apprehended by their *Father*, he agitated with the furies of his false *Gods* would compell them to renounce their *Religion*: which they constantly refusing to doe, he caused them both to be slain in the Sacred place of *Prayer*. Their *Holy Mother* having understood the cruell death and *Martyrdom* of her children, was desirous to give them an honourable buriall; for which purpose she according to the *Roman* custom, gathered a mighty heap of *Stones* for their *Monument*. The place of their *Sepulcher* by its name still testifies the same, for it is to this day called *stone*, a place which upon this occasion is grown to a populous *Town*. Now when the death of these *Holy Martyrs Wifeld* and *Ruffin* was made

known to the people, and the cause like-  
wise for which they dyed, they began to  
be held in great honour: and a Church,  
with a Monastery, was built, consecrated  
to *S. Rolf*, yet so as that his Brother  
also became partaker of his honour. By  
this means the place came to be frequen-  
ted. Neither was their Father *King Wul-*  
*fer* more slow then others in honouring  
them. For the guilt of the parricide com-  
mitted by him wounding his conscience,  
he in an humble manner went to *Saint*  
*Cradda*, and with great grief acknowledg-  
ing his crime, embraced the *Christian Faith*,  
and with the Sacred Waters of *Baptism* ex-  
piated all his offences.

3.) This account doe our ancient *Records* give of the *Martyrdom* of these two *Princes*: the substance whereof cannot reasonably be questioned, considering the lasting monument yet remaining, and that their names are extant among the *Saints* in our *Martyrologe* on the four and twentieth of *July*. But that they should have been instructed by *S. Ceadda* then *Bishop* of *Lichfield*, and slain in the year of *Grace* six hundred sixty eight by their *Father* then a *Pagan*, this contradicts all our most authentick *Histories*, in which long before that time *King Wulfere* is celebrated for his *Faith* and *Piety*. Therefore it will be necessary to affirm that they were instructed by some *Bishop* of the *Mercians* before their *Father* began his reign, during the time that their cruell *Grand Father Penda* lived, who earnestly laboured to extinguish the *Christian* name, and effectually caused the death of many *Christian Kings*.

9. Therefore the *Narration* given by Camden deserves our acceptance, who more distinctly and simply recounts the story in this manner: *The Penda King of the Mercians succeeded his Brother Wulfar, who having been most averse from Christian Religion, with barbarous inhumanity slew his sons Wulfild and Ruffin, because they had given up their names to Christ. But a few years after himself also embraced the Christian Faith, and to the end he might by some good work expiate that his impiety, he finished a Monastery begun by his Brother.*

*Martyrolog.*  
*englic.*  
24. Junij.

Camden in  
Corinth.





K. KENN-  
WALCH.

A.D. 661.

XV. CHA.

XV. CHAP.

1. 2. &c. Of S. Vinoc.

Some refer to this year the retiring of S. Vinoc into the Monastery of Saint Bertin. Thus writes Iperius in his Chronicle: About the year of Grace six hundred sixty one S. Vinoc son of Iudicail King of the Britains, and brother of S. Iudicail (of whom we have already treated) despising the world, became a Monk in the Monastery of Suthin under Saint Bertin, together with his three brethren, Kadano, Ingone and Modet: S. Bertin then was Abbot over one hundred and fifty Monks among whom Saint Vinoc shone like the Morning Star.

Marcellinus in his life of S. Ambrose affirms that S. Iudicail and S. Vinoc, Anchorets and Preachers were sons of a King of England. But the Saxon Annals, exact enough in recounting their Kings names, mention no such King as Iudicail. Most probable therefore it is that they were children of some British Prince of this age. For many examples we have of Britains which for devotion passed over into Little Britany or Belgic France: but scarce any of the Saxons.

S. Vinoc having spent several years in great fervour under the government of Saint Bertin, was commanded to sett his Light of piety on a Candlestick, to enlighten others by his Doctrine and example. This he admirably performed in several places. At last being sent to a Town of Brabant, then called Wormule, but now Wombles, he there layd the foundation of a Monastery, where to his death serving God with great piety, he was by him glorified by many Miracles. He his supposed faith to have dyed in the same Monastery about the year of Grace seven hundred and seven: where he was likewise buried. His Memory is in benediction: For in the year nine hundred and twenty the same place was fortified and became a pleasant Town, which to this day takes its name from S. Vinoc, being seated in the confines of France and Flanders.

Some doubt whether that passage in Gregory Bishop of Tours, be to be understood of this S. Vinoc, where he says, At that time from a Brittain, a man of admirable abstinence came out of Britany to Tours, having a desire to go to Jerusalem. He wore no other garment but one made of Sheep-skins without wool. And because he seemed to us a man of great piety, to the end we might detain him amongst us more easily, we honoured him with the dignity of Priest-hood. If this be the same person, we must conclude that Iperius places him much too late: For Hieronymus refers that

Narration of Gregory of Tours to the year of our Lord five hundred and eighty.

XVI. CHAP.

1. 2. &c. The Gests of Saint Wilfrid continued.

4. 5. &c. Controversy touching the Observation of Easter.

IN recounting the rudiments of Saint Wilfrid's piety, we have already declared how in his younger years undertaking a journey of devotion to Rome: in his passage through France he was with great benignity received and for some time detained by the Holy Bishop Eusebius or Dalsius Bishop of Lyons: likewise how in his return from Rome he again visited him and remained with him to his death and Martyrdom by the cruelty and injustice of Ebroinus Maire of the Palace to Clodoveus second of that name King of France.

Now according to the best Chronology it was in the year six hundred sixty two that the said Holy Bishop was martyred: after which Saint Wilfrid having nothing to detain him longer in France, returned into his own Native Countrey of Britany. Where being arrived the same of his virtues and abilities was quickly spread abroad: whereupon, saith William of Malmshury, Alfrid the son of Oswi, and by his permission King of the Province of the Deirs, (or Yorkshires) sent for him: and with great kindness received him, taking great pleasure to hear him discourse of the occurrences of his journey and dangers, the Elegance of France, the Roman pompe, as likewise of the Lawes and Orders of Ecclesiastical Discipline. Many dayes he continued in this Kings Court, and for his vertuous conversation, industry, preaching, profound learning and copiousness of elocution he was admitted into a near friendship with him. Now this Alfrid was natural son of King Oswi, born to him of a Concubine: and when Edwald the same Kings legitimate son was dead, whom he had made King of the Deirs, Alfrid succeeded him in the same Kingdom.

What followed after this is thus related by Saint Bede: Wilfrid (saith he) being returned to Britany was joynd in friendship with King Alfrid, who had been taught to love and obey the Catholick Rules of the Church. Wherefore finding Wilfrid to be a perfect Catholick he shortly gave him a possession of ten families, in a place called Stanford. And not long after he added a Monastery of thirty families in a place called Inthypum (now Rippon in Yorkshires) which place he had formerly bestowed for building a Monastery on certain Monks who conformed to the Scottish discipline. But because they, having the choice given them, would rather

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quies the place then conform to the Catholick customes of the Roman and Apostolick Church in the celebration of Easter and other Canonick Rites, the King conferred upon Wilfrid the said Monastery, perceiving that he was imbued with better disciplines and manners. At which time by command of the said King he was in the same Monastery ordained Priest by Agilbert who had been Bishop of the Gewiss among the West Saxons: For the King was very desirous that a man of so great erudition and piety, as Wilfrid, and one admitted to so near a friendship, should be made a Priest and Deacon.

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4. 5. Wilfrids fame was presently after much enlarged by occasion of a great Controversy then renewd and with greater heat then ever agitated between him and the Scots, chiefly about the Celebration of Easter. In which Controversy not only the Monks and Ecclesiastick persons were engaged, but great partialities and divisions were by occasion of it caused among the Laicks, and even in the Princes Courts, where some celebrated the Solemnity of our Lords Resurrection on one Sunday, and some on another: so that when one Company rejoiced, another were in Penitence and fasting. The order how this Question was agitated is thus accurately described by *Saint Beda*.

Bed. l. 3. c. 25.

5. In those days, saith he, a Notable Question was raised touching the celebration of Easter. For all those who were come into those Northern parts either out of Kent or from France, resolutely affirmed that the Scots observed the Feast of our Lords Resurrection contrary to the custom of the Universal Church. There was among them one named Roman, a Zealous defender of the true Observance, he was by Nation a Scot, but had been taught the Rule of Ecclesiastick Truth in France and Italy. This man in former time had had many conflicts with Finan Bishop of Lindesfarne: and many persons were reduced by him to the right way, and many were excited by him to a more diligent inquisition of the Truth. Yet he could never persuade Finan to yield: on the contrary being a man of a rude fierce nature, the more he was reprehended, the more sullen he grew, insomuch as he declared himself a professed Enemy of the Truth.

6. Besides this Roman, lived the forementioned Deacon of the late Venerable Arch-bishop S. Paulinus observed Easter after the true Catholick way, together with all those whom he could instruct and persuade thereto. The like did the Queen Eanfleda, with all that attended her out of Kent: from whence she brought a Priest named also Roman, a man Zealous for the Catholick Observance. And hence it so fell out in those times that in the Kings Court Easter was twice observed the same year: For whilst the King solemnised the Feast of our Lords Resurrection, having ended his Fast, at the same time the Queen with her attendants, persisting still in their Fast, celebrated Palm Sunday.

7. This dissimilitude in the Observation of Easter

was patiently tolerated by altho' Bishop Aidan lived: because it was well known that though those who sent him would not permit him to celebrate the Feast of Easter otherwise then they were accustomed, yet he was Zealous to perform all Christian duties of Faith, Piety and Charity according to the custom practised by all Gods Saints. And therefore he was deservedly beloved by all, even those who differently celebrated Easter; and not only by such as were of mean condition, but by Bishops themselves, though following the Roman observance: as Honorius Arch-bishop of Canterbury and Felix Bishop of the East Angles had a venerable esteem of him.

8. But when his Successor Finan was dead, and Colman in the year of Grace six hundred sixty one was sent by the Scots to succeed him in the Bishoprick of Lindesfarne, the Controversy about the Observance of Easter, as also other points of Ecclesiastick Discipline began to be agitated with greater heat: insomuch as some did not without reason fear, considering the pretended importance of the Question, lest an error in it might prejudice their salvation, and that, though they called themselves Christians, they had or might run in vain.

9. This Controversy was so publickly agitated by the Ecclesiasticks, that it came to the knowledge of King Oswi and his Son Alfrid, both which interested themselves in it: King Oswi having been taught and baptised by the Scots, and perfectly understanding their language, believed the Truth to be on their side: But Alfrid whose Teacher in matters of Religion Saint Wilfrid, a most learned man, was, followed his judgment, who had made a voyage to Rome on purpose to learn true Ecclesiastick doctrine, and had spent much time in France with the Holy Bishop of Lyons Dalphinus: from whom also he had received the Crown of Ecclesiastick Tonsure. These things considered, King Alfrid had reason to believe that the teaching of S. Wilfrid deserved to be preferred before Scotish Traditions. And for the esteem he had of his party and learning he had bestowed on him a Monastery of forty families, in a place called Irbispan (or Rippon,) which before had been in the possession of the Scots, but because they chose rather to quit the place then change their countreys custom, the King conferred it on him, who both for his learning and piety well deserved it.

## XVII. CHAP.

XVII. CH.

1. 2. &c. A Synod or Solemne Conference touching the Paschal Solemnity, between S. Wilfrid and Colman a Scottish Bishop.

1. A Fter this Narration, S. Beda continues to relate how for the settling of peace in mens minds, who were much divided, it was necessary to assemble a Synod, for so he calls it, though indeed it was more

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properly a solemn Conference, saith Bede, inasmuch as all the Bishops of that Province were not convoked to it, but only such as then happened to be present debated the matter before the King.

As touching the time when this Assembly was convoked, Bede sets it down precisely, saying, This Question was agitated in the year of our Lords Incarnation six hundred sixty five, which was the two and twentieth of the Reign of King Oswi, and the thirtieth from the time that the Saxons administered the Bishoprick of Lindesore in a Province of the English. For Alden held that Bishoprick fourteen years, Finen ten, and Colman was now in his third year.

The same Author likewise elsewhere relates the names of the persons who were present in the said Assembly. About the same time, saith he, Agilbert Bishop of the West Saxons, a friend of King Alfrid and of Abbot Wilfrid, came into the Province of the Northumbrians, and stayed some time with them. Moreover upon the entreaty of King Alfrid he ordained Wilfrid a Priest in the foresaid Monastery. He had likewise attending on him a Priest named Agathon. When therefore the Question about Easter, the Ecclesiastical Tonsure, and other Rites was moved, it was ordered that a synod should be assembled in the Monastery called Sorenes-halech or Sorenes-hay, whereof Hilda a devout woman was Abbess, and that there the controversy should be determined.

Such the Kings Oswi the Father, and Alfrid his son, came thither, and these Bishops, Colman with his Clerks from Scotland, and Agilbert with the Priests Agathon and Wilfrid, with whom also layed Jacob and Remew. As for Hilda the Abbess with her dependants, and the venerable Bishop Canah, who as we have formerly declared, was ordained by the Scots, they declared for the Scottish opinion. This last Bishop was a most vigilant interpreter for both parties.

Then all these were met, King Oswi first of all by way of Preface advising them that since they all professed to serve the same God, and to expect the same heavenly kingdom, they chose for ought all to hold the same Rule of living, and uniformly celebrate the Divine Sacraments: And for this reason, the principal Enquiry ought to be, Which side held the true Tradition, for that certainly was to be followed by all. Having said this, he in the first place commanded his own Bishop Colman to declare, What Rite that was which he in practice followed, and whence he took his Original.

Then Colman thus answered, The manner of celebrating the Paschal solemnity, which I in practice observe, I received from my Superiors, who saw me Bishop and ordained me Bishop: And it is the same which allow the Apostles, men learned, rich, and highly favoured by God, have always practised. This Rite let every man be bound to observe, as we read in Ecclesiastical story, the blessed Evangelist S. John, as likewise all the Churches governed by him have

from the beginning celebrated.

After that Bishop Colman had spoken these and other words to the same effect, the King next commanded Bishop Agilbert to declare publicly, likewise the manner of his Observance, whence it sprung, and upon what authority he conform'd thereto. Agilbert answer'd, I beseech your Majesty that in my stead my Disciple Wilfrid the Priest may speak, for we are both of the same judgment, and agree with the rest here sitting, who follow the general Ecclesiastical Tradition. Besides, he can much better and more perspicuously declare our sense in the English tongue, then I can by an Interpreter.

Wilfrid therefore, the King so commanding, thus began, The manner of celebrating Easter practised by us, we our selves saw generally practised at Rome, where the blessed Apostles Peter and Paul lived, taught, suffered and were buried. The very same observance we saw in the rest of Italy, and in France likewise, through both which countries we travelled, partly in devotion, and partly with an intention of gaining instruction in Ecclesiastical matters. Moreover we are certainly informed, that in Africk, Asia, Egypt, Greece and all other Parts of the world through which the Church is spread, how different soever the inhabitants be in language and manners, yet they all universally celebrate Easter at the same time with us. So that these Scots and their accomplices the Picts and Britains, inhabitants of two remote Islands, and not all of them neither, are the only persons which with a foolish obstinacy contend against the whole world.

While Wilfrid was thus speaking, Colman interrupted him, saying, I wonder you will call our practice foolish, since no man can deny but that there we follow the example of so great an Apostle as S. John, dignified by our Lord to be permitted to lye in his bosom, and who certainly can not be charged with folly.

Hereon Wilfrid replied, God forbid that any of us should compare folly to S. John for observing lasterally the Rites of Moses his Law at a time when the Christian Church did as yet Judaize, because it was not possible for the Apostles on a sudden to cast off all the Legal observances. The Jewish Church therefore at first being the only true Church of God, the Gentiles who were converted, when they were admitted into it, were obliged not only to cast away all their idols invented by the Devil, but likewise in many countries where the Jews abounded, to conform to many of their Rites, for fear of giving scandal to them. Hence it was that S. Paul circumcised Timothy, that he offered sacrifices in the Temple, and together with Aquila and Priscilla at Corinth cut off his haire in sign that he had made a vow: all which Ceremonies were in themselves of no profit at all, but were done by him because he would not offend the Jews. And upon this ground it was that the Apostle S. James said to the same S. Paul, Thou seest, Brother, how many thousands among the Jews there are who believe, and are withall extremely zealous for Legal Observances, &c. But notwithstanding these practices of the Apostles in the be-

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gaining yet now that the Gospel is clearly preach'd and believed through the world there is no necessity: yea it would be unlawful either to be circumcised, or to offer carnall sacrifices in God. Therefore it was that S. John in a charitable compliance with the Jews, according to their custom celebrated the Paschall Solemnity on the fourteenth day of the first Month at even, not regarding whether that day hapned to be as sabbath, or any other day of the week.

11. But as for S. Peter, he preached at Rome, and considering that it was on the first day of the week that our Lord rose from the dead, thereby giving the world hope likewise of a resurrection, he understood that Easter was so to be celebrated, that, according to the precept of the Law, the fourteenth day of the Moon of the first Month was first to be expected, as S. John did also in the East. And that day being come, if it hapned that the next following was Sunday (call'd in Scripture our Lords day, or first of the week) then at even of the Sabbath day he began to celebrate the Paschall Solemnity. But if the next day after the fourteenth Moon was not Sunday, but the sixteenth, seventeenth or so following to the one and twentieth, he expected till Sunday came, and the saturday-even before, he began the Paschall Feast. Thus Easter-day, being a Sunday, was observed from the fifteenth Moon till the one and twentieth. Neither does this Evangelicall and Apostolick Tradition dissolve, but fulfill the Law, by which the Paschall Feast is to be observed from the even of the fourteenth Moon of the first Month, untill the even of the one and twentieth Moon of the same Month. Which Observance is imitated by all S. Johns Successors after his death, and by the Universall Church through the world. And that this is indeed the true Easter, and only to be observed by all Christians, hath been, not newly ordained, but confirmed as an ancient practise by the first General Nicene Council, as Ecclesiasticall History informs us.

12. Hence it is manifest, O Colman, that you Scots neither follow the example of S. John, what ever you pretend, and you directly contradict the Tradition of S. Peter: so that in Observing Easter you neither conform to the Law nor Gospel. For S. John observing the Paschal time according to the Letter of the Law, had no regard whether it was our Lords day, or no: whereas you keep it only on our Lords day. And S. Peter observed it from the fifteenth to the one and twentieth Moon; but you from the fourteenth to the twentieth, inasmuch as you oft begin that Solemnity on the thirteenth Moon at even: for which the Law it self gives no warrant. Neither did our Lord himself, the Author of the Gospel either eat the ancient Pasch on that day, but on the fourteenth Moon at even, or deliver the Sacraments of the New Law to be observed by the Church. Moreover by your disorderly observance you sometimes exclude the one and twentieth Moon from your Solemnity, which yet the Law commands to be celebrated most solemnly. Thus, as I said, in your Rite you neither agree with S. John nor S. Peter; you are neither conformable to the Law nor Gospel.

13. Against this discourse of Walsid, Colman thus objected: Will you presume to say that Ana-

tholius, a Holy man, and highly commended in Ecclesiasticall Story, did in his judgment contradict both the Law and Gospel, who yet wrote that the Feast of Easter was to be observed from the fourteenth Moon to the twentieth? Or is it credible that one most Reverend Father Columba and his Successors did teach contrary to Divine Scriptures, when as their Sanctity has been attested by many celestiall Miracles? For my part, being assured that they are Saints, I will never desist following their practises and Discipline.

14. Here to Walsid replied: It is not to be doubted, said he, but that Anatholius was a man of admirable Sanctity and learning: But why doe you alledge him, since you doe not so much as observe his Decrees? For he in his Paschall Computation, observing the Rule of truth placed the Cycle of Nineteen years (or Golden Number:) Which Cycle either you are ignorant of, or if you understand it, you impudently despise it, though in use through the whole Church. He did so compute the fourteenth Moon in the Sunday in which he perform'd the Paschal Feast, that on the same day at even he according to the Egyptian custom, confessed that it was the fifteenth Moon. In like manner he did so reckon the twentieth Moon in his account on the Easter Sunday, that the declining part of that day be attributed to the one and twentieth Moon. Now it is manifest that you are ignorant of his distinction since some times you celebrate your Paschal Solemnity before full-Moon, that is when it is only thirteen days old.

15. And in touching your Father Columba and his Successors, whose Rule you say you follow, and whose Sanctity has been asserted by many Miracles, I might answer, That in the last day many will say to Christ, that in his name they have prophesied, cast out Devils and wrought many Miracles; to whom he will say, That he never knew them. But for be it from mee to apply this to your Fathers, since it is more just that I should believe good, then evil of persons unknown to mee. Therefore I will not deny but that they were devout servants of our Lord, and favoured by him, since with a pious intention, though rusticall simplicity, they served him. And my judgment is, that such an erroneous Observance of Easter did not much prejudice or endanger them, because not any one had shew'd them Rules of a more perfect Institute. Whereas, no doubt if any Catholick skillfull in calculation had rightly informed them, they would as well have followed his instructions, as they did obey these Precepts of God which they had learn'd. Whereas if thou and thy Companions henceforth contemne to obey the Decrees of the See Apostolick, yea of the Universall Church, which are moreover confirmed by Holy Scriptures, without all doubt you will sin grievously. For though your Fathers were Saints, are they, so few in number, living in the corner of a remote Island to be preferred before the Universal Church spread over the whole world? And if your Columba, yea ours also if he were Christ, was a Saint powerfull in Miracles, shall his authority outweigh that of the Apostle, to whom our Lord said, Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail

against



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against it: And so thee I will give the keys of the Kingdom of Heaven?

16. Wilfrid having thus finished his discourse, the King addressing his speech to Bishop Colman, said, Tell me, were these words in very deed spoken by our Lord to St. Peter? Who answered, They were indeed spoken to him. The King replied, Can you produce any proof of so great power given to your Colman? He answered, No, Sir. The King added, Doe both sides then among you agree that these words were spoken principally to St. Peter, and that the keys of Heaven's gates were given him by our Lord? They answered, We both acknowledge this. Thereupon the King concluded saying, And I also assure you I have no intention to contradict the Father of Heaven: but according to my knowledge and power I will obey his Ordinances in all things: for so soon as I come to Heaven's gates, and he who keeps the keys be displeased with me, there be none to open them and let me in. When the King had said thus, all that were present, both secular and laymen, applauded his speech, and relinquishing their former imperfect customs, speedily embraced those which appeared to be better.

17. Thus ended this Synod or Conference. What effect it produced among the Scots shall be shewed, when we have concluded the narration of another Controversy at the same time agitated, touching the manner and fashion of the Ecclesiastical Tonsure.

## XVIII. CHAP.

1. A Controversy in the same Synod touching Ecclesiastical Tonsure. Three several manners of Tonsure.

2. Agreement between the Saxons and Scots, &c. in all Points of Doctrine.

3. Obstinacy of the Scots.

THAT at this meeting there was a dispute touching Ecclesiastical Tonsure, I have expressly testified. But does not explain the point wherein the difficulty lay. Yet this is certain, that there was not any one in that Assembly which either decided or neglected the said Tonsure, as Protestants now do.

1. The primitive antiquity of this Tonsure, by which Ecclesiastical persons for a sign of distinction from the Lay, by cutting off some part of the hair on the top of their heads, formed it into the fashion of a Diadem, or Crown, is inferred by St. Isidore to the Apostles, and said to be an imitation of the Nazarenes: for thus he writes: If I be not deceived, the practice of the Ecclesiastical Tonsure was derived from the Nazarenes. Who first nourishing their hair and suffering it to grow long, underwent by vow a laborious manner of Continence, abstinence and other austerities: which having performed, they shaved their heads, and by Gods command cast their hair into the fire of the sacrifice, signifying thereby that they consecrated the perfection of their Devotion to our Lord. The practice ac-

cording to this example was introduced by the Apostles, importing that Ecclesiastical persons devoted to the service of God are consecrated to him, as the Nazarenes were, which they testified by cutting off the hair: so professing that they devoted themselves of the old man and his acts.

2. The Controversy therefore was about the manner and fashion of the Tonsure, of which there were severall kinds, the Principal wherof are said to have taken their Originall from Saint Peter, or Saint Paul. The manner of Saint Peters was to shave the top of the head, leaving below toward the forehead and ears a Circle or Diademe representing the Crown of thorns which our Lord bore: Thus write Amalarius, and Alcuin: who adds, that this Saint Peter ordained to the end that Clergy-men might be distinguished from secular, not only in their cleaving, but form of wearing their hair. And Steven the Priest, called also Eddius, writes of Saint Wilfrid that he willingly received from Saint Dalfinus Arch-bishop of Lyons the form of St. Peters Tonsure, resembling the Crown of thorns encompassing our Lords head.

3. This is the form of Tonsure at this day in use among the Disciples of St. Beneditt and St. Francis, as likewise some other Religious Orders, and no doubt was anciently received by all Ecclesiastical persons: and which by the Greeks is called Παναγία. But in following times, as Bellarmine observes, Ecclesiastical persons among the Secular Clergy changed this Tonsure, instead of the said Diademe about the lower part of the head, shaving only the top or crown of the head in form of a Circle, the which Circle at this day is enlarged according to the degrees of their Orders. By which change the ordinance made by the fourth Council of Toledo is manifestly transgressed: Let all Ecclesiastical persons and Leishours, as likewise Deacons and Priests shave the whole upper part of their head, and leave below only the crown of a Circle: Not as in the parts of France the Leishours are observed to doe, who wear long hair, as lay-men doe, and only shave a small Circle on the top of their heads. For such a fashion is observed in Spain only by Hereticks. Wherefore it is necessary for the taking away scandal from the Church that this mark of shame be abolished, and that there be one only fashion of Tonsure, as is practised generally in all Spain.

4. The second manner of Tonsure is supposed to have descended from Saint Paul, and, saith St. Bede, was in practise among the Eastern Ecclesiasticks: though he does not describe the fashion of it. But it seems to have consisted in a totall shaving, or at least close polling of the whole head. For he affirms that Saint Theodore Arch-bishop Eldest of Canterbury, who came out of Cilicia, was obliged to expect four months, till his hair was grown sufficiently to have a crown made round about his head, after the Roman manner.

5. The present Disfigure therefore was

Amalar. de Eccl. Off. l. 4. c. 19. Alcuin. de Divin. Offic. cap. 35. Ap. V. Ger. in Prim. Eccl. Hist. 922.

Balsam. in 21. San. Trullan. Bellarm. l. de Monach.

Concil. Tolet. 4. can. 30.

B. d. H. B. L. 4. cap. 1.



R. KIRK-  
WALCH.

A. D. 564.

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## 402. The Church History of Brittain

R. KIRK-  
WALCH.

A. D. 664.

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Whether *S. Peter's* manner of *Tonsure* in *Brittain* was to be only received in *Brittain*. This seems to appear from an *Epistle* of *S. Aldelm* by command of a *Synod* directed to a certain *British* *Prince* called *Geraint*, in which he reprehends the *Britains* for using a *Tonsure* different from the *Roman*. The passage of the said *Epistle* pertinent to this purpose is this: *et rursus* *scilicet* *he*, *he* largely spread that there are certain *British* and *Clergy-men* in your *Province* who voluntarily reject the *Tonsure* of *Saint Peter* alledging for their only excuse, that herein they imitate their *Prodecessors*, whom they with swelling language describe as persons wonderfully illustrated with *Divine Grace*.

7. The care which the *Popes* of this age had, that *S. Peter's* *Tonsure* should be only received in *Brittain*, is manifested by *Pope Vitalian*, who would not suffer *Thiodorm* *Arch-bishop* of *Canterbury*, who had been shaved after the *Eastern* manner, to come into *Brittain*, till his hair was grown so as that he might be shorn after the *Roman* manner. Thus writes *S. Bede*, *Thiodorm*, *scilicet* *he*, after he was ordained *Subdeacon*, expected four months, till his hair was grown to a length sufficient to be cut into a *Crown*. For his *Tonsure* before that after the *Eastern* fashion, attributed to *S. Paul*.

8. But besides these there was a third manner of *Tonsure*, by which only a half crown was formed on the lower part of the head before, from one ear to the other, all the rest of the hair being left at full length. And this fashion in these times came in use among the *Irish* *Clergy*. This form, the *Irish* *Writers* condemning it, call *Simon Magnus* his *Crown*, which appellation they received from *Rome*. Now how this practice came into *Ireland* we read in an ancient *Book* of *Canons* cited by *S. Peter*. The *Roman* says, that this *Tonsure* took its beginning from *Simon Magnus*, who showed himself only from ear to ear, thereby to expell the virtue of the *Tonsure* of *Magicians*, by which only the fore-part of the head was covered. The *Sermon* likewise of *S. Patrick* testifies that the first *Antiquary* of this kind of *Tonsure* in *Ireland* was one who had been *British* heard to *King* the son of *Nela* *King* of *Ireland*: and from him the *Irish* have generally received this fashion.

9. Against this manner of *Tonsure* the *English* *Abbot* *Ceulfred* in *S. Bede* writes to *Nathan* *King* of the *Picts*: In which letter he affirms the most excellent sort of *Tonsure* to be that of *S. Peter*, in *practise* at *Rome*: and the most detestable that of *Simon Magnus*. Adding for a proof of the excellency of *S. Peter's* *Crown* these words, *We are shorn after that manner, not only because S. Peter was so; but because S. Peter thereby commemorated our Lords Passion: and therefore we desiring and hoping to be saved by the same passion, bear the sign of it, as he did, on the higher part of our body. For as every Christian baptised being made so by the death of our saviour, it were to bear the sign of the Holy Cross in the fore head, that by its defence we may be guarded from the*

invasions of *Evil Spirits*, and also be admonished that we ought to crucify the flesh with its vices and lusts: So likewise he that is *Religiously* or *Monachically* who more fruitfully obliges himself to mortification for our Lords, to bear on their heads this form of *Tonsure*, which he in his passion carried on his head, and which was made of thorns, that he might take away the sharp thorns of our sins.

10. Now whether the *Picts* and *Scots* had received from the *Irish* the *Tonsure* ascribed to *Simon Magnus* is not certain. However, it is manifest that this was a practice introduced in *Ireland* after *S. Patrick's* time, and contrary to his *Testimony*. For in a *Synod* celebrated there in his time, we read this *Canon*: *Whosoever Clergy-men from the Dore-keeper to the Priest, shall be seen shorn with a *Tunic* or *Cassock*, and not cover the nakedness of his belly: or who shall not wear his hair shorn after the *Roman* manner: And if his wife shall not wear a veil when she walks abroad, let such be censured by *Seculars* and separated from the Church.*

11. From the several passages here alledged we may conclude that the *Manner* of the *Disfigure* in this *Synod* or *Assembly* of *Strawburgh*, proceeded from a zeale in *S. Wilfrid* and other *Religious* persons from *Rome*, &c. to reduce the *Scots* and *Picts* to their first *Principles* and *Customs* which they received first from *Rome*, &c. which by negligence had been depraved: which was a design very commendable, since *Uniformity* even in small things once neglected, draws after it divisions in greater. Notwithstanding that they urged not this *Uniformity* in *Tonsure* as a matter in itself of any necessity, the forementioned *Abbot* *Ceulfred* declares in his *Letter* to *Nathan*, where he says, *We do freely profess that the Error about Tonsure is not harmful to those who have a pure Faith in God; and Charity to their Neighbour: Especially considering that in the ancient Catholic Fathers we cannot read that there have been any Controversies about the manner of Tonsure; as there have been about differences in matters of Faith; or Celebration of Easter.*

12. These were the *Points* debated in this *Conference*, concerning the *Canonical* time of celebrating the *Passchal* solemnity, and *Religious* *Tonsure*. Other small differences likewise there were about *Bartrinal* *Feasts*, but of so small consideration, that our ancient *Records* have not vouchsafed to mention them. And surely they were very small, since the fashion of *Tonsure* deserved to be mentioned, as a matter of *Dispute*. And from hence we may undeniably conclude, that the *Scots*, *Picts* and *Britons* in all matters of *Faith* without exception, agreed with the *Scots*, that is, the *Roman* Church. Those dissenters had through neglect or ignorance varied from the *Universal* Church in some outward observances, but in all *Doctrines* and publick *Practises* consequent to such *Doctrines*, they still remained unrepentable: Otherwise, no doubt, they would at this time have been called to an account for their *Errors*.

13. Now



13. Now what successe this Conference or synod produced; as to the Scotts, S. Beda thus briefly declares: The debate being ended, and the Assembly dissolved, Agilbert returned home (namely, into France.) The Colman Bishop of Lindesfarn perceiving his Doctrine and Sect now exposed to contempt, took a long with him those who had a mind to follow, to wit, all those that refused to admit the Catholick Observance of Easter, and the Transure of the Crown (for of this also no small debate was made.) And went back into Scotland, with a purpose to treat there with his Country-men whether for the future he should conform to the Catholick Rites, or no. But not long after he returned to his See: and forsaking the Scottish custom, submitted to the Catholick way of celebrating Easter.

## XIX. CHAP.

1. 2. &c. B. Colman goes into Ireland: where he builds a Monastery for Saxon-English Monks.

3. &c. His death: and Elogy. Monks then in great veneration.

Colman Bishop of Lindesfarn, though he returned presently out of Scotland well reformed from his former Errors, yet his abode at his See was very short: For, saith Saint Beda, he relinquished Britanny (upon what Motive is not exprested) and took with him all the Scotts which he had assembled in the Isle of Lindesfarn: And besides them, there went with him thirty of the English Nation, who had likewise been imbu'd in Monastick Exercises by him.

Then having left a few Religious Brethren in his Church, he went first to the Island Hu (or Iona) from whence he had formerly been sent to preach the Gospel to the English Nation. After that he retired from thence into a little Island Westward from Ireland which in the Scottish language is called Iubry-bevinde, or The Isle of the White Gull. There he built a Monastery; in which he placed the Scottish and English Monks, which had attended him from Lindesfarn. But shortly after a disagreement hapned between them, upon this occasion. The Scotts in Summer time when fruits were to be gathered, were wont to leave the Monastery; and to wander up and down in the country where they had much acquaintance. But the Winter following they would return; and expect their parts in the Provisions gathered by the English, which they thought unreasonable to allow them.

To remedy this dissension therefore Colman after much travel up and down, at length found another place in Ireland commodious for building a Monastery, called in the Scottish (or Irish) tongue Maig (or Mai yo.) There he bought of a certain Count to whom the possession belonged, a part of 1000 furlongs his Monastery, adding withall

this Condition, That the Monks in their daily Devotions should be obliged to pray for the said Counts prosperity. Having therefore with the assistance of the Count and Neighbours adjoining, built a Monastery, he placed the English Monks there, having left the Scotts in the foresaid Island. Which Monastery is to this day possessed by English Monks: and from a slender beginning enlarged very much, being vulgarly called Inisugeo. Here resides a famous Congregation of Religious Monks gathered out of England; who are much reformed in their Inhabit, and following the Example of their Venerable Fathers, doe live under a Canonick Rule and Abbot by the Labour of their hands, with great continence and simplicity.

4. When Colman left Lindesfarn, saith the same Authour, he took with him part of the bones of his Predecessour the most Reverend Bishop Aidan: and part he left in the Church which he had governed, commanding they should be buried in the Secretary, or Chancell of the same Church. Whereby it is plain that certain Protestant Writers doe unjustly impute the introducing of these practises of Veneration of the Relicks of Saints to Roman Missioners after the departure of these ancient Preachers from Scotland. These Relicks Bishop Colman reposed in his Monastery of Bevinde: in which Island S. Kech Nephew of S. Patrick by his Sister Dureca, had long before fixed an Episcopall See.

5. In that Island the same Venerable Bishop Colman ended his dayes in the year of Grace six hundred seaventy five, as the Annals of Ulster do testify. Though our Martyrologe signifies that he went into Austria, and there preaching the Gospel of Christ was slain by Infidels, about the year of our Lord seaven hundred and five.

6. To honour the Memory of this worthy Bishop, we will here adioyn the Character given of him by Saint Beda, together with that of the Religious Monks of that age: How great the parsimony and continence of the Venerable Bishop Colman was, the very place which he governed will declare: For when they were departed, excepting the Church only, scarce any other buildings were found, thus it, no more then were absolutely necessary for Civil conversation. They had no money at all; for they contented themselves with a few cattell. For indeed there was no need neither of money nor buildings for the reception of great men which oft repaired to that Monastery: for they never came upon any other busines but only to pray; or hear the Word of God preached. The King himself upon occasion would some times come attended only by five or six servants; and as soon as he had ended his Prayer in the Church, he would depart. Or if sometimes they took any refreshment there; they would desire no more then the dayly simple Provisions of the Monks.

7. For the Teachers of that age employd all their solicitude in serving God, not the world: all their care was to garnish their soules, not their bellies. And for this cause the Habit of Religion was

id. ib. c. 25.

Martyrolog.  
Angl.  
13. Octob.

Bed. l. 3. c. 25.



A.D. 664.

in those dayes held in great veneration: inasmuch as whichever any Ecclesiastical or Religious person went, he would be joyfully entertained by every one, as a faithful servant of God. And whosoever such an one was met in a journey, the people would approach to him, and bowing down their heads, would desire him to sign them with the Crosse, or give them his benediction. And they were very attentive to their good admonitions and exhortations. Upon Sundays likewise and Feasts the people with great fervour would repair to Churches or Monasteries, not for refreshing their bodies, but hearing Gods Word. And if any Thrift occasionally came into a village, all the inhabitants would gather together, and desire him to communicate to them the Word of life. For indeed Priests and Clergy-men in those dayes had no other business to call them out of their solitude into towns or villages, but only to preach, baptise, visit the sick or to doe some other spiritual good to soules. They were then so perfectly free from the infection of covetousnes, that without some violence and constraints they would not so much as accept of lands and possessions from men for building Monasteries. And this devout conversation of Clergy-men and Monks continued a good while after this in the Churches of the Northumbrians.

XX. CH.

XX. CHAP.

1. 2. &c. A great plague. Death of King Earscumbert: and of the Arch-bishop Deu-dediu.
4. 5. &c. Apostacy of one King of the East-Saxons: and piety of the other.
8. Of the Holy Bishop Iarumanus.
9. 10. Vini the first Simoniacall Bishop in England.

A.D. 664.  
Wilmass.  
Huntingd. l. 3.Bed. in Epi-  
tom.Malm. de  
Reg. s. 11.

THE same year in the Month of May there was a great Eclipse of the sun, and a mortality or plague followed it, so raging, as no memory had been of the like, saith Mathew of Westmester. The destruction caused by it in Brittain and Ireland was so great, that it almost layd waste both these Islands, as Huntingdon testifies. It began, saith S. Beda, in the Southern parts of Brittain, which were even depopulated by it: and from thence it proceeded to the Provinces of the Northumbrians, where it raged in all quarters and destroyed a wonderfull multitude.

Now because he says it began in the Southern parts, and also recounts severall illustrious persons taken away by it, we will follow its course in our Narration, and beginning with Kent, we there are told of the death both of the King and Arch-bishop. The King was Earscumbert, a Prince so devout, that neither the luxury of the Court, nor solicitudes of the Kingdom could withdraw him from the service of God. And barely living secure under the Divine Protection and favour, all things both

as home and abroad succeeded prosperously to him, and he lived in great tranquillity to a very old age. Thus writes William of Malmesbury. So that it may be a doubt whether it was of the pestilence, or some other disease that he dyed. But whether that or the Eclipse was Gods Messenger to summon him, we may piously beleive that he was called from an earthly to a heavenly Kingdom.

3. The like we may affirm of the Holy Arch-bishop of Cantebury, Deu-dediu, who late the sixth in that Chair, and after nine years devoutly and zealously spent in administering that See, received this year the reward of his labours, and has deserved a place among the Saints in our Martyrologe on the last of June. A worthy Character of his virtues is afforded us by the Author of his life in Cyprius. After his death the See was vacant for a considerable time, for by reason of the raging pestilence, care could not be taken to provide a Successor.

4. From Kent we passe to the East-Saxons, governed by two Kings, Sigher the Son of Sigbert surnamed the Little, and Sebb a Prince of great Sanctity, and Son (not of Edilred, as Harpsfield affirms, but) of that King Edward, who shamefully betrayed the Christian Faith, and was slain by the King of the West-Saxons.

5. In this Kingdom the pestilence was more violent and furious, then any other. And we may iudge that Gods design thereby was by kindling the furnace of this calamity to sever the gold from the dross, and to render the Piety of one of those Kings more illustrious, by opposing it to the impiety of the other. For King Sigher upon this Visitation fell back to his former Pagan Superstitions, hoping to obtain from his Idols a remedy against the infection, whereas nothing but impurity could proceed from them, whose infection was more mortall then that of the pestilence. Which Apostacy of the King became an Example to his inconstant Subjects: Yea, saith Saint Beda, his Nobles, who loved only this present life, and had no care, or perhaps believed not a future, began to restore the Idoll-temples formerly demolished, and to adore their former Idols, as if by them they could be defended from the Mortality. But the violence of the pestilence afterward more encreasing taught them that what they hoped would be a remedy, more inflamed the disease.

6. As for the other King Sebb, his portion of the Kingdom was free from this superstition, and his Piety, being more purified by Humility and Resignation to Gods Visitation, became a pattern to all his Subjects. For, saith the same Author, he was a man very devout to God, and fervently intent on Religious Acts, frequent Prayer, and great exercises of Charity and Almsgiving. In his own inclination he preferred a private Monasticall life before the riches

A.D. 664.

Martyr.  
Augl.  
30. Jun.

Bed. l. 3. c. 10.

Malm. c. 11.

and



A. D. 678.

and pompe of a Kingdom, and if the infinite refusal of his Wife to admit a Separation had not hindered, he would long before have forsaken his throne to retire into a Monastery. Hence it was that many were of opinion that a man so qualified was fitter to be ordained a Bishop, than a King.

Yet he shew'd himself to be a very good King: and his Kingly solicitude was not confin'd to his own portion; but extended itself to the reducing to Christian Profession Sigher his companion in the Throne. For which purpose he advis'd Wulfere King of the Mercians of the danger his Kingdom was falln into of ruine from an infection far more horrible than the Pestilence. Whereupon Wulfere, as became a good Christian Prince, sent thither Laranmannus Bishop of the Mercians; lately there succeeding to the Holy Bishop Trumbere, by whose endeavours the Christian Faith was again restored among the backsliding East-Saxons.

A. D. 678.

3. Concerning this venerable Bishop Laranmannus, S. Beda thus writes: He was a Religious good man, very industrious; and passing through all quarters he preached the Word of Life, and by his labours reduced both King Sigher and his Subjects to the way of justice, which they had forsaken, inasmuch as relinquishing or demolishing their Idoll-temples and Altars; they joyfully confessed the Name of Christ formerly renounced by them, and desired much rather to dye in him with a belief of the Resurrection, than to live in the filth of infidelity among their Idols. Laranmannus having gloriously finished so good a work, together with the Priests and Teachers attending him returned home with great joy.

9. The piety of King Sebb rested not here, but out of a care to provide against the inconstancy of the East-Saxons, he treated once more with Wulfere King of the Mercians to send him a Bishop to govern and administer the See of London. There was then residing among the Mercians Wini, who had been Bishop at Winchester in the Kingdom of the West-Saxons, but for some now unknown crime was driven from his See by K. Kenwalch. This man incited by an inordinate ambition and desire of Rule and wealth, most shamefully with money obtained of King Wulfere to be recommended to the Bishoprick of London; into which he entered in the year six hundred sixty six, and is marked in our Annals as the first Simoniackall Bishop in our Island. Hence William of Malmsbury thus writes: Wina having bought the Bishoprick of London; quickly ended there the remainder of his days. He became an enormous and fatal example to posterity, so that it cannot easily be discerned to whom the greater sin and infamy is to be imputed; to him who sold, or who bought with money this sacred Dignity.

William de  
Malm. l. 2. c.  
14.

10. However certain it is that King Sebb was perfectly exempted from this stain. His desire was to obtain, and joy to receive a Bishop, & abide in the Faith. As for his man; being a stranger to him, he hoped well, and undoubtedly was wholly uninterested

in the infamous bargain which passed between Wulfere and Wini.

A. D. 678.

## XXI. CHAP.

XXI. Ch.

## 1. 2. The plague among the East-angles: which destroyed many Religious Virgins in Chertsey.

1. IN the Eastern parts of Britanny likewise the pestilence was very seirce. The dismall effects wherof S. Beda particularly relates, hapning in a Monastery of Religious Virgins. For, saith he; Erconwald Son of Anna heretofore King of that Nation; had formerly built two Monasteries; one for himself, and the other for his Sister Edilburga. His own Monastery was seated in the Province of Suderige (or Surrey) near the River Thames; in a place called Ceorotesry; that is, the Island of Ceorot (the present name is Chertsey.) His Sister's Monastery was in a place called Derkingham (Barking) in the Province of the East-Saxons; where that Holy Virgin became a Mother and Nurse of many devout Virgins; shewing her self worthy such a Brother, being Zealous to advance the spiritual perfection of those under her charge; as severall Divine Miracles did testify.

Beda. l. 2. c. 6.

2. The fury of the pestilence wasting the country about, invaded likewise this Monastery; as well the part where the Virgins inhabited; as that of the Monks which attended the Altar. Whereupon the Holy Abbess consulted with her Religious Subjects concerning a place commodious for the burial of the dead. But receiving no resolution from them, she purposed to expect an answer from God. On a certain time therefore after they had ended their Midnight-devotions, the Virgins going out of the Church to sing at the graves of the Monks; on a sudden a wonderful Light, like a Sheet, came over them; wherewith they were so affrighted that they were forced to intermit their Psalmody. A little after the said light removed to the Southern part of the Monastery; which lay west-ward from their Oratory, and presently was taken up into heaven, in the sight of them all; inasmuch as not any of them doubted but that the same light which was to conduct their Soules to glory; marked also the place where their bodies were to expect a glorious Resurrection.

16. c. 7.

3. The names of those Spouses of our Lord which out of this Monastery during this plague; went to heaven, are written in the Book of life. S. Beda names only one before the death of S. Edilburga: her name was Eadgida. How she was called to her eternall reward he thus relates. There was, said he, in the same Monastery a little boy not above three years old called Elica; who by reason of his infant-age was bred up and taught by the Religious Virgins. This child having been struck with the said infection, and ready to dye, called aloud to one of the said

16. c. 8.

Virgins



A. D. 664

Virgins, as if she had been present, crying out, *Radgid, Radgid, Radgid*, and with these words ended her present life, and entered into life eternal. And the same Virgin which the child at his death called, on that very day dyed also of the same disease, and followed him who had called her, to the celestial kingdom.

4. Another likewise of those Handmaids of our Lord being struck with the same contagion, and drawing to her end, began about midnight to call to those which attended her, desiring them to put out the candle standing by. This she often did, but none obeyed her. At last she said, I know, you think I speak I know not what: but it is not so: For I assure you I see so wonderful a light in the room, that the candle's light is darkness compared to it. And when after all this, none answered her, or complied with her desire, she said again, Well let the candle burn if you please; but know that it is not my light: For my light will come at day-break. After this she told them how a certain Holy man who dyed the same year had appeared to her, assuring her that the next morning she should go to everlasting light. And the truth of this Vision was confirmed by the death of the said Virgin, who expired at the break of day.

XXII. C.

## XXII. CHAP.

## 1. 2. &amp;c. The Plague among the Northumbers: the death of S. Cedde: and of Tuda Bishop of Lindesfarn.

A. D. 664.

1. THE same horrible infection spread it self Northward likewise, and there wrought the like destruction: not only among the lay people, but Religion also: in so much as many eminent for learning and sanctity ended their mortality by it. Among which the most illustrious were Cedde Bishop of London, who according to his custom visiting his Monastery in the Province of the Northumbers, was seized upon by that disease: And Tuda Bishop of Lindesfarn.

Bed l. 3. c. 2.

2. Concerning the former Saint Beda thus writes: The Venerable Bishop Cedde having for the space of many years administered the Bishoprick of London in the Province of the East-Saxons, and thereto joyned the care likewise of the Monastery of Lessinghen in the Province of the Northumbers, over which he appointed Superiours, it happened that coming to visit the said Monastery in this time of Mortality, the contagion surprizing him, he dyed there. At first he was buried abroad: but not long after a Church of stone being built in the said Monastery, and dedicated to the honour of the Blessed Virgin-Mother of our Lord, his Body was removed, and layd at the right hand of the Altar. He committed the government of his Monastery after his death to his Brother Ceadda, who was afterwards consecrated a Bishop, as we shall shortly declare.

3. When the Monks of another Monastery of his in the Province of the East-Saxons heard that he was dead and buried in the Kingdom of the Northumbers, about thirty of them went thither, being desirous to live, and when the pleasure of God should be, to dye and be buried near the Body of their Venerable Father. They were willingly received by their Brethren there, and in a short time they all dyed of the same infection, excepting one young child only, who, as was constantly believed, was preserved from death by the prayers of the Holy Bishop. For whereas he lived a long time after, and gave himself to reading the Holy Scriptures, he found at last that he had not been regenerated by the Waters of Baptism. Whereupon being presently baptised, he afterwards was promoted to the Order of Priest-hood, and did much good to many in Gods Church. Therefore I doe not doubt, as was said, but that he was detained from death by the intercession of his Holy Father, one of love to whom he was come thither, by whose prayers he thus escaped the danger of eternal death, and also by his teaching afforded the ministry of life and salvation to others.

4. In the same Province of the Northumbers by the same pestilence was snatched away also Tuda Bishop of Lindesfarn, who had a little before, upon the departure of Bishop Colman, been ordained his Successour: For so writes S. Beda: Colman, said he, being returned into his Country, the servants of our Lord Tuda received after him the Bishoprick of the Northumbers. He had his instruction among the Southern Scots, and by them was ordained Bishop. He received the fashion of the Ecclesiastical Tonsure according to the Custom of that Province, but he observed the Catholick Rule of the Paschal Solemnity. He was a good Religious Bishop: but his government of that Church lasted a very short time. He came out of Scotland during the life of Colman, and with great diligence both by preaching and good example he taught every where things belonging to Christian Faith and Truth. Presently after his consecration being struck with the contagion then reigning in that Province, saith Huntingdon, he dyed, and was buried at a place called Womales. But in S. Beda it is called Peynalech, who adds, that it was a Monastery.

14. B. c. 18.

Huntingd l. 3.

Bed. ib.

5. Moreover, as S. Beda testifies, when the Scottish Monks living in Lindesfarn departed thence with their Bishop Colman, those which remained, received for their Superiour, with the authority of Abbot, the most Reverend gentle and mild man Eata, who before was Abbot in the Monastery called Mailros. This Translation was made, as the report is, upon the request of Bishop Colman at his departure to King Oswi: Because the same Eata was one of the twelve children which Saint Aidan in the time of his Bishoprick, had received from the English Nation, to instruct them in the Doctrine of Christ. The said request of Bishop Colman was easily granted by King Oswi, because he loved him very much for his gravity and prudence. This is the same Eata, who a while after was ordained Bishop of the same Church of Lindesfarn.

6. Presently



Presently after the death of the Ven-  
erable Bishop Eudo there followed great com-  
motions and debates in the Church of the  
Northumbrians, by reason of severall preten-  
ders to the administration of the same  
Church, as shall shortly be declared more at  
large.

XXIII. CHAP.

1. The Plague in Ireland.

2. The Gifts of S. Egbert a Saxon  
Priest. Hereduce the Scots to Catholick  
conformity, his death.

Here are severall other saints com-  
memorated in our Martyrology, whose  
death is assigned to this year, as the two  
Royall Martyrs Ethelred and Ethelbert, Sons  
of King of the Mercians, of whom we  
have already treated, demonstrating that  
their Martyrdom could not fall so late. Like-  
wise two Royall Virgins, S. Mildred and Saint  
Juliana, Neices of the same King, by his  
Brother Mercwald, of whom we shall treat  
more commodiously hereafter.

Following therefore the progress of  
this Plague, it will lead us into Ireland;  
where we shall find matter proper for our  
present Subject, and related by S. Bede, in  
the manner following: The same killing in-  
fection, saith he, with equal destruction rag'd in  
Ireland. Now there were at that time in the same  
Island many persons both of noble extraction and  
noble state, who in the times of Enoch and Col-  
man Bishops, leaving their native country, re-  
turned thither, some to gain instruction, and others  
to attend to their Spirituall Exercises and Monas-  
ticall Devotion. Several of them therefore undertook a  
Monasticall Profession: and was a few years from  
Celt to Celt where learned Masters inhabited, ad-  
ded themselves to Reading and Study. All  
these were free and with a good will encouraged  
by the Scots, who afforded them upon free cost  
both daily nourishment, books to read, and instru-  
tion likewise.

Among these there were two Noble young  
men of vertuous and towards disposition: Their  
names were Edelhum and Egbert. The former of  
these was Brother of Edelhum or Ethelred, a man  
of great Sanctity, who likewise the year following  
was sent into Ireland to enrich his mind with learn-  
ing and being well instructed, returned into his  
Native country, Brittain, where he was ordained  
Bishop of Lindisfarne and Lindesfare, and worthily go-  
verned that Church many years: (of whom we  
shall treat more at large hereafter.)

The said young men being in a Monas-  
tery, which the Scots (or Irish) call Rathmehige,  
where all their companions were either taken out  
of the world by this infection, or dispersed in other  
places, they likewise both of them were struck  
with the same distemper, and grievously affected.

And of these two, Egbert (in a certain grave and  
sacred Priest, who professed that he heard in from  
Egbert himself, assured were) believing that he  
should not escape, went one morning out of the in-  
firmity into a retired place, where sitting alone,  
he began seriously to call to mind his former  
actions, and feeling great compunction by the me-  
mory of his past sins, he bowed his face with  
tears, and from the depth of his soul prayed to  
Almighty God, not to take him out of the world  
till he had more perfectly performed Penitence for  
his past negligence and faults committed in his  
child hood and youth; and till he had more plen-  
tifully exercised himself in good works. He made  
a Vow likewise that he would live all his days a  
stranger, and never return into Brittain where he  
was born: likewise that besides the solemn Canoni-  
call Office, he would every day recite the whole  
Psalter in memory of the Divine praises; and also  
every week passe one whole day and night in fa-  
sting, except he should be hindered by some bodily  
infirmity.

Having concluded his weeping, prayer and  
Vows, he returned to his Cell, where finding his  
companion asleep, he likewise layd himself on his  
bed, and falling into a slumber, he was presently  
awaked by his companion, who looking earnestly  
upon him, said, O Brother Egbert, what have you  
done? I hope we should both together have gone to  
heaven: But know, that the things thou so earnestly  
prayed for, are granted thee. For he had learnt by  
a Vision both the subject of Egbert's prayers, and  
that God would perform his desires. In a word,  
the following night Edelhum died.

But Egbert in a short time shaking off the  
pains of his distemper, recovered; and lived many  
years after. He received the degree and Order  
of Priesthood; which he adorned by many good  
actions suitable to that Profession; and according  
to his desire being full of vertue and piety; he a  
little while since, retired in the year of our Lords  
Incarnation seven hundred twenty nine, being  
fifty seven and ten years old; went to everla-  
sting ages.

He led a life with all perfection of Humility,  
weakness, continence, simplicity and justice: In-  
somuch as both by the example of his life; by his  
assiduity in teaching, Zeale in correcting, and li-  
berality in giving what he had received from  
rich men, he was very beneficiall both to his own  
countrymen, and also to the Scots and Picts  
among whom he lived.

He added likewise to his forementioned Vows,  
this, of never tasting any thing in Lent but once a  
day; and then also onely bread, and a small mea-  
sure of thin milk. Which milk his custom was  
to pour the day before in a glasse, and when the  
night was past, to take off the cream, and drink the  
rest with a small portion of Bread. The like mea-  
sure of abstinence he was wont likewise to observe  
forty days before our Lords Nativity; and at many  
after Pentecost.

This is that S. Egbert who was the first  
and chief mover of the glorious design of  
twelve Apostolical English Priests to convert  
certain German Nations out Primitive Ance-



K. KENN-  
WALCH.

A. D. 664.

Sect.

Bel. 1.3. c.3.

## 408. The Church-History of Brittany

K. KENN-  
WALCH.

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sent to the Christian Faith, which they under-  
took, and in a great measure performed.  
These were S. Ivo, S. Viliard, S. Boniface  
and the rest of their illustrious companions.  
S. Ivo was desirous to have joynd in their  
labours and dangers, but was miraculously  
forbidden and hindered, as we shall shew  
more at large when we come to the season  
of that Mission. For Almighty God designed  
him for another employment, which was  
the reducing of the Scottish Monks and Clergy  
to a conformity with the Catholick Church in  
the Celebration of Easter, in Canonical Tin-  
sure and other rites. How this was effected,  
S. Bede thus relates:

10. Not long after, saith he, these Monks also  
which inhabited the Island of Hy, of the Scottish  
nation, together with all the Monasteries subiect  
to them, were by Gods Providence brought to the  
Catholick observance of Easter and Canonical  
Tinsure. For in the year after our Lords Incarna-  
tion seven hundred and sixteen, in which after  
that Osred King of the Northumbers was slain,  
Osred governed there, there came to them out of  
Ireland the holy and Venerable Priest Ivo (of  
whom we spoke before) and was with great re-  
verence and joy received by them. He being a very  
winning Teacher, and moreover one who devoutly  
practised what he taught, was willingly hearkned  
to by them all, and by his diligent and pious ex-  
hortations changed the inordinate Tradition of  
their Ancestors: to whom we may apply that  
saying of the Apostle, That they had a Zeale of  
God, but not according to knowledge: and taught  
them to celebrate the Prime Christian Solemnity,  
and to receive the Canonical Tinsure after the  
Catholick and Apostolick manner. And herein  
we may admire the mercifull dispensation of Di-  
vine Providence, that the same Nation which for-  
merly had with great willingness communicated  
to our Ancestors the Light of Divine knowledge,  
should afterward by our English Nation be  
brought to a perfect form of living, in things  
whereof they were formerly ignorant. As on the  
other side, the Britains, who refused to communi-  
cate to the English the knowledge of the Christian

Faith, yet that the same English were perfectly  
instructed in the Rules of Christianity, yet they re-  
mained in their inordinate Errors, and celebra-  
ted Christian Solemnities and Rites in a manner  
different and opposite to the Universal Church.

11. Now the said Monks of Hy by the teaching  
of Ivo received the Catholick Rites: when  
Duncho (the tenth from S. Columba) was  
Abbot of that Monastery, and about fourscore  
years after they had sent Aidan to preach the  
Gospel to the English Nation. The man of God  
Ivo remained thirteen years in the said Island,  
which he had consecrated as it were unto our  
Lord, by bringing among them the Spirit of Chri-  
stian communion and peace.

12. At length in the year of our Lords Incar-  
nation seven hundred twenty nine, in which the  
Paschall Solemnity fell on the eighth before the  
Calends of May, when he had solemnly celebrated  
Mass in Memory of the said Resurrection of our  
Lord, the same day he likewise went to bed, and  
there in the Society of our Lord and his Apo-  
stles finished the joy of that highest Rest, which  
he had begun on earth with his Brethren  
whom he had converted to Faith: For now he  
never ceases to celebrate it without end.

13. And truly it was a wonderful dispensation  
of the Divine Providence, that this Venerable  
man not only passed out of this world to the Ever-  
last Father upon the Paschall Feast, but when that  
Feast was celebrated aright on such a day, as it  
never had been before in those places. This was  
great joy to the Monks that they were arrived to  
the certain Catholick time of that Feast, and that  
they were assured to enjoy the Protection of the  
same Venerable Father by whom they were resti-  
fied. And it was a joy to him that he was preser-  
ved alive till he might see his Disciples solem-  
nise that day together with him, which formerly  
they had always avoided. Thus being assured of  
their amendment, the most Reverend Father  
could not see that day of our Lord: he saw it, and  
was glad. Thus happily he dyed, and both in  
the Roman and other Martyrologes his name is  
recited among the same on the four and  
twentieth of April.

Id. 11.

Martyrolog.  
April. 14.



THE





THE  
SEAVETEENTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAPTER.

1. *St. Pope Vitalians Letter to King Oswi concerning the election of an Arch-bishop of Canterbury in the place of Wigard who dyed at Rome.*

**B**Y reason of the distractions caused by the late raging Pestilence; the two principall sees of Britanny were some years vacant; But in the year of Grace six hundred forty five by the care of two pious Kings; Oswi King of the Northumbri and Egbert King of Kent, order was taken for supplying them. Thus writes Saint Beda, King Oswi, saith he, though he had received his education and instruction from the Goths; yet now came to understand of a truth that the Roman was the Catholick Apostolick Church; therefore joining in counsel with Egbert King of Kent; they with the election and consent of the English Clergy sent to Rome to be ordained Arch-bishop of Canterbury a certain vertuous Priest and fully qualified for that dignity, named Wigard, one of the Clergy of the late Arch-bishop Deus-dedit: so the intent that he being invested with Arch-bishopall authority might ordain Catholick Bishops over all the Churches in Britanny.

Moreover in token of their respect to

the See Apostolick; together with Wigard they sent Letters and presents to Pope Vitalian who then sat in S. Peters Chaire, with vessels of gold and silver in no small number, saith the same Author.

3. Wigard being arrived at Rome, and having acquainted the foresaid Pope with the cause of his journey, presently after both himself, and almost all those of his attendance were swept away by a pestilence which suddenly seized on them.

4. Pope Vitalian by his Letters to King Oswi, dated the year following, and which are extant in S. Beda, gave him an account of these things: In which Letters he first congratulates the Kings Orthodox faith, and zeale for propagating the same Faith among his subjects: Exhorting him earnestly in all things to follow the pious Rule and Tradition of S. Peter and S. Paul who were the two great Lights of the Unversall Church: Particularly he instructs him how the Catholick way of observing the Paschall Solemnity came from their teaching and practise.

5. Consequently he informs him how he could not so soon find a man in all points adorned with such qualities as they required in a Prelate; considering that the great distance of their countrey deterred men from accepting the Episcopall charge there. But as soon as a fitt person could be found he would not fayle to direct him thither to pluck up all the taxes which the Enemy had

Id. l. 4. 3.

Id. ib.

A. D. 645.

Id. ib.

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A. D. 666

town in their Churches.

6. Then he adioyns his gratefull acknowledgment for the Gifts which he had sent in honour to the Blessed Prince of the Apostles, assuring him that both himself and his whole Clergy would dayly pray to Almighty God for his health. But as for the design'd Arch-bishop Wigard, who brought those gifts, he with great greife recounts his sudden taking out of the world, whom he buried honourably in the Church dignified with the Sacred Bodies of the Prime Apostles.

7. He further tells him that he had delivered to the present Messengers, as tokens of his Fatherly respect, certain Relicks of the Blessed Apostles S. Peter and S. Paul, and of the Holy Martyrs Saint Laurence, S. John and Paul, Saint Gregory and Saint Pancratius: which they were commanded to present to him. Adding withall that he had sent a Crosse in which was a golden key containing of the filings of the chains of the same Prime Apostles, which were to be presented to the Queen his spirituall daughter, the fame of whose piety caused great joy in the whole Roman Church.

8. Then he concludes his letter with exhortations to proceed in his zeale of reducing the whole Island to an uniformity of Catholick Faith and Practice: Which he doubted not but would be effected, if to his diligence he would adde his Prayers to our Lord to give a successe to his endeavours: Withall assuring him that his own continuall Prayers should not be wanting for Gods assistance in all pious works in this life, and an eternall kingdome with Christ in the world to come.

9. The Queen here generally mentioned, though not named, was Eanfleda the daughter of S. Edwin King of the Northumbers and Ethelburga, daughter of Ethelbert the first Christian King of Kent. She was the first who received Baptism in that Kingdom, by the Ministry of S. Paulinus: and after her Fathers death was forced to retire with her Mother into Kent: but at last was sent back to become the Wife of this King Oswi.

10. It may seem strange, why this letter concerning the Election of an Arch-bishop of Canterbury should be addressed to Oswi King of the Northumbers, without any mention of Egbert King of Kent. But the difficulty will cease if we consider, that though in Britanny there was a Hierarchy of Kings, yet among them one for the most part had a generall superintendence over the rest, being in a sort the Monark of the whole Island, so that without his advice and concurrence no matters of moment or generall concern might passe, such as was the constituting an Arch-bishop with authority to ordain Bishops in other Provinces and regulate their actions. Now such a Monark at this time was Oswi King of the Northumbers, the most potent of all the Saxon Princes.

11. Almost three years passed before an Arch-bishop was sent in the place of Wigard, who dyed at Rome. Therefore it will be convenient to intermit awhile the prosecution of this subject, that we may insert other Ecclesiastical affairs regarding the Saxon Churches in Britanny which intervened.

## II. CHAP.

II. CHAP.

1. 2. 3. Saint Wilfrid constituted Bishop of York by King Alsfred. And Saint Ceadda, by King Oswi.

1. KING Oswi, whose care we have seen in providing for the Widowed State of the See of Canterbury, was not wanting at the same time in supplying the Vacancy of the Churches of the Northumbers by the death of Tuda last Bishop of Lindesfarne. Now the Kingdom of the Northumbers consisting of two Provinces, one more Northerly, called the Province of the Bernicians containing all beyond the River Tyne to the Frith of Edinburgh: and the other the Province of York and Lancaster, called the Province of the Deiri: The Former was governed immediately by King Oswi himself: and the Latter by his Son Alsfred subordinatly to him.

2. King Alsfred being likewise solicitous for a spirituall Pastour to govern his Churches, sent his freind and Instructour S. Wilfrid into France to Agilbert, who, as hath been said, was lately departed out of Britanny into his Native countrey France, where presently after his coming, upon the death of Importunus Bishop of Paris, he was substituted Bishop of the same See. To whom, as to the most resplendent Star of all France, when Saint Wilfrid newly elected Bishop of York came out of England to receive Episcopall Consecration, he was by him solemnly ordained, eleven other Bishops assisting. These are the words of the French Martyrologe. Huntingdon adds, That S. Wilfrid was consecrated in the village called Compendium (or Compiègne).

3. Whilst these matters were transacting in France, King Oswi, either prevented by the suggestions of those whom S. Wilfrid had mastered in the late disputation, or impatient at his delay in France, without expecting longer sent the Holy Abbot Ceadda into the Western Province to be consecrated Bishop of York by Wina, who as yet did not administer the See of London. Thus the Church of York had two Bishops at the same time: and moreover Ceadda administered the Vacant See of Lindesfarne. Which Controversie between two Bishops, both of them eminent for Sanctity, how it was managed between them, and how upon occasion thereof great benefit accrewd to other na-

tions

Martyrolog.  
Gallican.  
1. 0 Bb.

Huntingd. f. 331



A.D. 666

tions by enlarging the Churches bounds, shall be shewd hereafter in the proper Season.

III. CHAP.

## III. CHAP.

1. 2. *Of the Martyrdom of Saint Clare a Hermit: and of his Companion Saint Cyrinus.*

A.D. 666

OVER English Martyrologe refers to the year of Grace six hundred sixty six the Martyrdom of an English Hermit called Saint Clare: Whose Gifts are more expressly and largely related in the Gallican Martyrologe, where on the fourth day of November the following Narration is inserted:

Martyrolog. Gall. 4. Nov.

1. This day is celebrated the Memory of Saint Clare an Ermit and Martyr, by birth an Englishman of a very Noble descent, and illustrious for his outward comelines, and inward natural endowments, but principally for his singular piety and rare Chastity. Being come to years of maturity, he was by his parents affianced to a Noble and beautifull Virgin: But when the time wherein the Marriage was to be solemnized approached, the devout young man out of a desire to preserve his Virginal purity, privately withdrawn himself from his parents house, and out of Brittain passed over to New-fraunce in France, and arrived at a town called Chesham (Cassan-burgum.)

2. There he retired himself to a certain wood confining to that place, where assuming to himself two others who were desirous to imitate his pious conversation, he began to serve our Lord in all purity of body and mind, being wholly abstracted from secular cares and attending entirely to celestial. But by the Devils envy he was exposed to many persecutions, so that unable to abide there longer, he repaired to a Holy man called Odobert Abbot of a Monastery called Maduin, by whom he was kindly entertained, and from him learnt and practised a more strict Rule of Monastical Discipline.

3. And when the fame of his eminent Virtues occasioned a concourse of great multitudes of both sexes to the said Monastery; He fearing lest by his frequent conversing with such throngs of visitants his Chastity or Humility, which he earnestly desired to preserve, might be endangered, he obtained permission from Odobert to retire to another Monastery, seated near the River Epta. And there being exempted from all other care, he entirely addicted himself to the spiritual employments of Prayer and Preaching (for by the incitement of Odobert he had submitted himself to receive Holy Orders.) by which exercises of Piety the shining beames

of his Sanctity were spread abroad, to the admiration of all.

4. The Enemy of mans salvation could no longer support the brightness of Divine Graces shining in this Saint: to obscure which he inflamed with lust the mind of a certain Noble Woman dwelling near, who impudently attempted to expunge the Chastity of the Servant of God. But Saint Clare resolutely resisted the shameless Lady: notwithstanding which resistance, when her solicitations still more increased, he was forced for his own quietness and liberty, to forsake the Monastery.

5. The lascivious Woman desperately enraged with his departure, sent two Murderers in search of him, who at last found him in a poor cottage where he had fixed his habitation with one only companion named Cyrinus. There they first set upon him with many opprobrious speeches, and at last drawing out their swords, they most cruelly cut off his head, whilst he devoutly kneeling offered his sacrifice of Chastity to our Lord, the lover of pure minds and Patron of innocence.

6. This glorious Champion of Chastity being thus Victorious by patience, presently after arose, and with his hands taking up his head, by the assistance of Angels carried it to a fountain not far distant, into which he cast it: and then carried the same back to the Oratory of his Cell, and going on a little further towards a Village seated near the River Epta, which since took a new name from this glorious Martyr, he there consummated his course, and transmitted his blessed Soule to Heaven.

7. Much to the same effect is the Narration of this holy Saints Martyrdom extant in Capgrave: Where concerning his Companion Cyrinus we read, That he being first dangerously wounded, was by the prayers of Saint Clare wonderfully restored to health. And hence it follows in the fore said Martyrologe in this manner:

Ap. Capgrave in 6. Clare.

8. Saint Cyrinus (miraculously recovered) took care of the Holy Martyrs buriall: Who also afterward in a conflict for piety consecrated his own name likewise to Martyrdom: whose memory is there celebrated on the thirteenth of June. Moreover the Sacred Head of Saint Clare is with due Veneration conserved in a Village in the territory of Paris called by his name, whither it was afterward translated. And at Paris it self in the ancient Monastery consecrated to Saint Victor the Martyr his commemoration is anniversary repeated: For thither the most Chast Martyr (like the Patriarch Saint Joseph) is said to have fled from the face of the foresaid unchaste Lady. And a fit place is was for his retirement, being in those dayes divided from the noise and tumult of that City.

Martyrolog. Gall. 13. Jun.

9. The distinct place where this Holy Martyr suffered, is there said to be in the Territory about Roien in Normandy (in tractu Fulcastino) neer the River Seyne; where in the Primitive times another S. Clare a Priest and Martyr



A.D. 663.

Mart. Angl.  
18. 1. 1.

IV. CH.

IV. CHAP.

is recorded to have suffered: Who immediately after the *Apollis* times being sent from Rome to preach the Gospel, illustrated a good part of *Celtick Gaul* first with his *Doctrine*, and after with his *Blood*. The day of his *Pas-sion* is said to have been the fourth of *November*: as that of our present *Martyr*, the fifteenth before the *Calende of August*.

1. 2. &c. The Martyrdom of two Kentish Princes, Ethelred and Ethelbert.
6. 7. Their murder miraculously discovered
8. 9. &c. Satisfaction made for it by King Egbert.

A. D. 663.

A Little before the arrival of a New Arch-bishop of Canterbury from Rome, two young innocent Princes, Ethelred and Ethelbert, in the Kingdom of Kent were crown'd with *Martyrdom*; For that Name was given to the violent death by which they were taken out of this world without any demerits of their own, inasmuch as God was pleas'd miraculously to testify their innocences.

2. We have before declared that *Eadwald* King of Kent had by his *Queen Emma* two sons, *Ermenred* the elder, and his Brother *Ercmbert*. *Ermenred* dying before his Father and leaving behind him two infants, *Ethelred* and *Ethelbert* (of whose *Martyrdom* we now treat) not they, but their Uncle *Ercmbert* succeeded in the Throne. Notwithstanding these two young Princes were bred as became their birth: and were yet more enriched with *Divine Graces* then secular ornaments: For *saith* *Marlow* of *Westminster*, after their Regeneration by Baptism, they remaining in their innocences and voluntary neglect of worldly advantages, fortified their other virtues by the safe-guard of Humility.

Westm. A. D. 74.

3. King *Ercmbert* at his death recommended them to the care of his Son and Successour King *Egbert*, who being a Prince of great benignity treated them with all Kindness and affection, not having any jealousy or prejudice against them, though their Rule to the Kingdom in reason and justice ought to have taken place of his who was their Uncle, since they were children to the Elder Brother.

M. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4. But his Kindness to them did not last long: For by the ordinary fate of Courts, certain *envyphants* suggested to him that by cherishing them he lomented his own danger. Among these the principall Counsellor of mischeif was one called *Thunre* chief Minister of state in that Kingdom,

who in a seeming care of King *Egbert's* safety advised him to take out of the way these two Princes, now of an age fitt for government; whose virtues and excellent endowments had fixed them in the affections of the people, so that it was justly to be feared that either they would challenge their right, or the people voluntarily give them it.

5. These Suggestions at first were unwillingly heard by King *Egbert*; who forbade him to continue them. But *Thunre* (called by others *Thimur*) pretending duty and a zealous care of the Kings Safety, again renewed them more earnestly and eloquently then before, till in the end the King made no reply; but by silence seemed to consent to his proposall. Hereupon *Thunre*, promising to himself at least impunity, inhumanly murdered these two innocent Princes. It was easy for him to execute this crime; by reason of his familiarity and privacy with them: for in his outward profession and behaviour he always expressed a great tendernes and affection to them, in so much as they nor suspecting any treachery at all from him, afforded him all advantages against themselves, so that with drawing them into a solitary place, amidst his caresses and embracings of them he stabbed them with his ponyard.

6. Having thus murdered them, as the report is, he buried their bodies in a deep trench which he digged under the seat where the King was wont to sit, supposing that none would seek for them there. But the Eye of *Divine Providence* from whom the secrets even of hearts are not concealed, quickly discovered them, and by many Miracles testified their innocence. For the next time that the King was sitting there, a flame issuing out of the seat scorched and extremely terrified him. Whereupon his servants digging the ground under it, where they perceived the rubbish newly layd, discovered the bodies, and afterward a Church was built in the same place to honour their *Martyrdom*.

7. Hereupon King *Egbert*, *saith* *Marlow* of *Westminster*, inwardly considering what had passed, imputed the whole crime to himself alone, and being wonderfully confounded in his mind, spent the whole night following in tears. As soon as the morning light appeared, he commanded an Assembly to be convened of the newly arrived Arch-bishop *Adendarn* (or *Theodorus*) and his Nobles, and to them he freely related all former passages touching that business, and likewise how the night before a pillar of fire from heaven descended on the bodies of those Holy Princes. The Arch-bishop hereupon gave his advice that the bodies should be carried to the Metropolitan Church, and there buried after a Royall manner. Thence proceeding therefore to the place, they found the Sacred Relicks un-

A.D. 663.

Westm. A. D. 664.

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## under the Saxon Heptarchy. XVII. Book. 413

decently layed under the Kings Chair. These things befell in a village belonging to the King, called Eastrey. Wherefore taking up the Bodies, and honourably putting them in coffins, the Arch-bishop commanded to carry them to Christ-Church in Canterbury. But in vain they attempted this, for with all the force they could use, they could not remove them out of the place. Whereupon changing his purpose, he advised to transport them to the Church of Saint Augustin: but with a little success as before. At last it was agreed that they should be carried to the Monastery of Weying (or Wake-ting) of great renown in those days: Which being resolved upon, the sacred Bodies were as easily removed, as if they had no weight at all. Being arrived therefore at that place, the Exequies were solemnly performed by the Arch-bishop, after which the Saints bodies were honourably buried near to the great Altar. Where many wonderfull Miracles are daily wrought to the glory of God and honour of his Saints. The fame of which Miracles increasing, a certain Count of the East-Angles, named Egelm, caused them to be translated to Ramsey, in the time of King Edgar, as shall in due place be declared.

After this, King Egbert by the advice of the Arch-bishop Theodorus and the holy Abbot Adrian, endeavoured to redeem his former note of impiety by liberall Almes and many Religious Works. Among which one memorable Monument of his Piety was the erecting a Monastery in the Isle of Thanet, at a place called Minster (or Minster.) This is testified by Thorne an ancient writer, who saith, The said Arch-bishop and Abbot sharply reprov'd King Egbert for his faults, and perswaded him to send for Domneva, princess of the Merians, and sister to the two murdered Princes and Holy Martyrs of our Lord, and to make some satisfaction to her for the loss of her Brethren. She therefore being come, received in the Isle of Thanet as much ground as a hind, nourished by her, at one course encompassed by running, which contained forty eight ploughes. There Domneva with the Kings assistance built a Monastery of Virgins, and sent for her daughter Mildreda by Merwald Prince of the Mercians, from the Monastery of Chelles (Cala) in France near Paris, who being arrived was consecrated Abbess of the said Monastery by the Holy Arch-bishop Theodorus.

Of this Lady Domneva we have already spoken: She is called by severall names in our ancient Monuments; speed styles her likewise by the Name of Edburga, and Harpsfeld of Bremenburga. As for her daughter Mildreda, she was not the first Abbess of Minster in Thanet, but succeeded to a Holy Virgin named Sabba, to whom the government of the said Monastery was first committed.

Such satisfaction the penitent King made for a crime the guilt whereof was

chiefly to be imputed to his impious Minister Thunre: who though by the King taking upon himself the whole sin, he was not made a due Sacrifice to human iustice, yet he escaped not the Divine vengeance: For as William of Malmesbury writes, When the said Thunre according to his usual impudence with scornfull and depraved words misinterpreted the Kings piety in building the said Monastery, he was swallowed up into the ground which opened wide under his feet, and so descended quack into Hell.

There is yet extant a Charter granted by King Edward the Confessor to the said Monastery, in which severall of these particulars are recorded, for therein we read this passage: I likewise who am descended from the stock of the same King Edelbert, and by the Divine Grace enjoy his Kingdom, doe in like manner grant the Isle of Thanet, which King Egbert gave for an hereditary possession to the Venerable Queen Domneva the Mother of Saint Mildreda, as much thereof as a Hind in her course encompassed, in satisfaction for the murder of her two Brethren Ethelred and Ethelbert, who by command of the said King were unjustly slain by the accursed Thimur, whom presently after, the Divine vengeance pursued in a terrible manner by a sudden death.

Malmesbury de  
Pontif. l. 4.Ap. Ruyner  
in Apostolat.  
p. 38.

## V. CHAP.

## V. CHA.

## 1. 2. &amp;c. S. Theodore a Grecian sent Arch-bishop of Canterbury into Britanny: with Adrian an Abbot.

THE forementioned murder of the two innocent Princes hapned the same year that the new consecrated Arch-bishop Theodore arrived in Britanny: Concerning the manner of whose Election we will now treat.

The see of Canterbury had been now vacant four years, since the death of the Arch-bishop Deu-dedit: For Wigard who had been elected to succeed him, and sent to Rome to receive consecration from Pope Vitalian, dyed there of the plague before that could be effected. After whose death the Pope, as he informed King Oswi by letters, undertook to provide that see and Church of a worthy Prelat.

For which purpose after much consultation with his friends, saith S. Beda, he at last resolved to make choice of a certain Abbot named Adrian, residing in a Monastery called Nirida, not far from Naples in Campania, who was by birth an African, eminently imbued in Sacred Learning, as likewise in Monasticall and Ecclesiasticall Institutions, and perfectly skilled in the Greek and Latin tongues. Him therefore he sent for, and enjoyed him to accept of Episcopal Ordination,

Bed. l. 4. c. 1.

and



A. D. 668.

and to repair into Brittany. But the humble Abbot answered, that he was unworthy of so high a degree, yet wishall told him, that he could recommend another both for learning and age much better qualified for so sublime a charge then himself. Therefore presenting to him a certain Monk named Andrew, who was Spiritual Father in a Monastery of Religious Virgins near adjoining, after examination he was acknowledged by all worthy of that Bishoprick. Notwithstanding by reason of his corporal infirmity he obtained to be excused. Once more therefore the Abbot Adrian was urged to accept of that degree: who humbly begged a short respite, so the end he might try whether he could find any one more proper for that employment.

4. Now there was at the same time in Rome a Monk well known to Adrian, named Theodore, born in Tarsus of Cilicia, a man instructed both in secular and Divine literature, and skillfull in Greek and Latin, withall very pious in conversation and venerable for his age, for he was sixty six years old. Him the Abbot Adrian offered to the Pope to be ordained Bishop: and obtained his desire, but upon this condition, that he should be his conductor into Brittany, in as much as upon several occasions having made already two journeys into France, he had both better knowledge of the way, and of mens dispositions in those parts. Another more weighty Motive likewise there was inducing the Pope to oblige the said Abbot to attend Bishop Theodore, which was, that he might assist him in preaching Christian Doctrine, or also be watchfull that he should not introduce into the Church of Brittany any Greekish customs or Opinions differing from the Truth.

5. And from the same consideration, when Theodore was to be ordained Subdeacon, he was obliged to expect four months till his hair was grown out, so the end he might be shaved after the Roman manner: For formerly he had received the Eastern fashion of Tonsure, called the Tonsure of S. Paul.

6. Thus we see how our Saxon Churches in Brittany received Teachers and Instructors, as well in Faith and Discipline both Ecclesiastical and Monastick, the one from Asia, and the other from Africa, both which agreed in Faith with the Roman Church, and conformed to her customs. The progresse of their journey to Brittany, we will next declare.

VI. CHA.

VI. CHAP.

1. 2. &c. 3. Theodores journey from Rome into Brittany: His Companions Benedict Bishop, and Adrian.

A. D. 668.  
Bed. l. 4. c. 1.

**T**heodore, saith S. Bede, was ordained Bishop by Pope Vitalian in the year of our Lords Incarnation six hundred sixty eight, on the fiveenth day before the Calends of April, being a Sunday: and so attended by Adrian was sent into Brittany on the sixth before the Calends of June. They went together by Sea to Marseilles, and from thence by land to Arles,

where they presented to the Arch-B. of that City, named John, commendatory Letters written by Pope Vitalian: And were detained by him till Ebrin Maire of the Kings house granted them leave to goe whither they pleased. Which permission being received, Theodore went to Agilbert Bishop of Paris, of whom we spoke before, and was with great kindness entertained by him a good space: But Adrian went to Emmeison and afterwards to Faro Bishops of Meaux, where he likewise sojourned with them a good while. For the approaching Winter compelled them to repose quietly wheresoever they found convenience.

2. Another companion of their journey was Benedict Bishop, who fifteen years before went out of Kent to Rome together with Saint Wilfrid: and from thence repaired to the Isle of Lerin, where he associated himself to a Congregation of Monks living there, among whom he received the Tonsure, and abode with them two years in Regular Observance. Afterward he returned into Kent, and was constituted Abbot of the Monastery of Saint Augustin by King Egbert. From thence he returned again to the Monuments of the Apostles in Rome, saith William of Malmesbury, at the time when Pope Vitalian sent Theodore Arch-bishop of Canterbury into Brittany: in whose company he also returned, carrying back with him many Relicks of Saints.

3. In the French Martyrologe we read that it was by Pope Vitalians order that Theodore in his passing visited Saint Agilbert Bishop of Paris, with whom he consulted concerning the English affairs well known to that Bishop. From him he received many good admonitions and advices, together with his Nephew Eleutherius for his assistant, who was afterward Bishop of London. And by their labours the whole Island was at last made subiect to our Lord.

4. But the Author was herein mistaken, when he says that Eleutherius Nephew to Saint Agilbert was Bishop of London: For it was the See of Winchester, a long time voyd by the deposition of the impious Bishop Wini, that he now received, and to which his Prie made refused to return, though earnestly invited thither by Kenwalch King of the West Saxons. For thus writes William of Malmesbury, Agilbert having been earnestly intreated by Messengers from the King to return, excused himself, for that he was now chained to reside at Paris, the government of which Church was committed to him. Notwithstanding because he would at least in some measure comply with the Kings expectation, he sent thither his Nephew Eleutherius who was received with great affection by the people of that Diocese of Winchester, and consecrated Bishop thereof by the Arch-bishop Theodore: which Church of the West Saxons he governed seven years.

5. But to return to Saint Bede's narration touching the progresse and arrivall into Brittany of the New Arch-bishop Theodore. When certain Nerves (saith he) came to King Egbert that the Arch-bishop whom they had

demanded

A. D. 668.

Malmesbury.  
P. 1. l. 4.Martyrolog.  
Gal. 2.  
108b.Malmesbury.  
de Pontif. l.  
c. 24.A. D. 669  
Bed. l. 4. c.



K. KENZ-  
WALCH.

A.D. 669.

# under the Saxon Heptarch. XVII. Book. 41)

K. KENZ-  
WALCH.

A.D. 669.

Go'win in  
Catalog. in  
Theodori.

Id. m. ipid.

sed l. 4. c. 1.

demanded from Pope Vitalian, was come into France, he sent presently thither Redfid his principall servant to conduct him: Who by permission of Ebroin Maire of the Kings house brought him to the Haven called Quentawic: where the Bishop infirm and weary with his journey, was compelled to make some stay. But as soon as he began to recover a little strength, he sailed thence into Britanny.

7. As for the Arch-bishops companion, the Abbot Adrian, he was detained in France by Ebroin, who suspected that he had some commission from the Emperour to the Kings of Britanny, to treat of matters which might be prejudiciall to the Kingdom of France, the affaires whereof he managed, But when he became satisfied that his suspicion was groundlesse, he dismissed him and suffered him to follow the Arch-bishop. And immediately after his arrivall Theodore gave him the government of the Monastery of S. Peters in Canterbury, where the Arch-bishops were usually buried: For at his departure from Rome the Pope had enioyned him to provide for the said Abbot some convenient residence in his Diocese, where Adrian, with his Monks attending him, might commodiously abide.

8. It was a little before the coming of the Arch-bishop that the forecited Martyrdom of the two innocent Princes, Ethelred and Ethelbert, hapned, either by the command, or, at least, connivence of King Egbert: which was a great stain to his memory, though otherwise a just and pious King. But how he endeavoured by perswasion of the Arch-bishop to redeem this fault by serious compunction and signall works of charity, we have already declared,

remained alive to these times severall of their Disciples, who understood the Latin and Greek Tongues as perfectly as their Native language. Thus writes S. Bede.

2. And forasmuch as concerns the Greek tongue, the said Arch-bishop (saith S. Godwin) erected a Schoole for the teaching of it in a village which from thence was called Greek-lade (but now corruptly, Cricklade:). The teachers whereof afterward repairing to Oxford, about twenty miles distant from thence, are supposed to have thereby layed the foundations of that most famous University. Notwithstanding Brian Twine the Antiquary of the said University will not allow this to have been the prime Originall thereof but earnestly contends that it was a long time before in the times of the Britanni founded by certain Grecian Doctours.

3. The said S. Godwin addes, that the Arch-bishop and Abbot brought with them from Rome a plentifull store of most choice Books, both Greek and Latin, and among the rest a Homer so accurately written in such beautifull letters, that it is scarce credible that at this day there should be extant any one Copy even among the most exquisite Prints, either more fair or more perfectly correct then it.

4. So great indeed was the benefitt which this Nation received from the diligence, zeale and liberality of these two eminent persons, that saint Bede with iust reason affirmed, That there had never been more happy times since the Saxons and English first entered this Island: Such valiant, and wishall Christianly pious Kings governed here; that they were a terrour to all barbarous Nations. Likewise generally their Subjects desires were caried to heavenly and eternall ioyes, at this time more effectually preached unto them then any time before: And who soever were willing to be instructed in sacred learning, had Masters ready to teach them. Moreover they began now through all the Churches of the English to learn the Roman manner of singing in the Church, which before was only practised in Kent. And the first Master of Ecclesiasticall Musick in the Kingdom of the Northumbers, except Iacob heretofore mentioned; was Eddi, surnamed Steven, who was invited thither out of Kent by the most Venerable Prelat Wilfrid, who was the first Bishop of the English Nation which taught the Saxon Churches the Catholick manner of living.



VII. CHAP.

## VII. CHAP.

### 1. 2. &c. S. Theodores care of Religion, and learning in Britanny.

A.D. 669.  
Oct. 14. m.

1. THE Holy Arch-bishop Theodore presently after his arrivall, saith S. Bede, made a progresse through the whole Island, and was gladly received and obediently submitted to by the inhabitants every where: among whom he found abroad holy Instructions of Christian living, as likewise the Canonick rite of celebrating Masses, in all which labour he was accompanied and assisted by the Abbot Adrian. He was likewise the first Arch-bishop to whom the whole English Nation voluntarily submitted. And so much as both himself and the said Abbot were perfectly skilfull both in Divine and secular literature, they gathered a numerous Congregation of Disciples, into whose minds they infused the waters of saving knowledge. Yea moreover they mingled with the Instructions of Christian Doctrine out of Holy Scriptures other Documents likewise of Poetry, Astronomy and Ecclesiasticall Computation, in proof whereof there

## VIII. CHAP.



A.D. 669.

VIII. CH.

## VIII. CHAP.

1. 2. *Saint Theodore visits all Provinces.*
3. 4. *Ec. He ends the Controversy about the Bishoprick of York between S. Wilfrid and Saint Ceadda, to the advantage of S. Wilfrid.*
6. *Ec. S. Ceadda made Bishop of the Mercians, at Lichfield.*

A. D. 669.

**W**HEREAS *S. Beda*, as hath been declared, testifies, that the *Holy Arch-bishop Theodore* made a progresse through all the Provinces of *Brittany* to reform abuses, determine Controversies, and settle Order and Uniformity every where, in as much as an *Universall Jurisdiction* was committed to him by the *Pope*. We will here mention some particular *Gests* of his especially recorded in our ancient Monuments.

Bed. l. 4. c. 2.

1. In the first place then, saith *S. Beda*, the *Arch-bishop Theodore* coming to the City of *Rhef* (*Rochester*), which *See* since the death of the *Bishop Damian*, remained Vacant, he there ordained a man more versed in Ecclesiasticall matters, and content with the former simplicity of living, then exercised in secular businesses: His name was *Pura*. He was most eminently skilful in the Roman manner of Singing in the Church, which he had learnt from the Disciples of *Pope Gregory*.

Id. ib.

3. From thence he went Northward: and in the Kingdom of the *Northumbers* concluded a long debate touching the Bishoprick of *York*, to which there were two pretenders, both venerable and *Holy Bishops*; *S. Wilfrid* and *S. Ceadda*. *S. Wilfrid* had been first Elected thereto, and was sent by *Aelfred King* of the *Deiri* (or *Yorkshire*) into *France* to be consecrated by *Agilbert Bishop* of *Paris*. But his Father *King Oswi*, upon what Motive is not declared, appointed *Saint Ceadda*, then an *Abbot* among the *Northumbers*, to be Bishop of *York*, to which he was consecrated by the impious and Sacrilegious *Wine* formerly Bishop of *Winchester*, and then of *London*. This controversy the *Arch-bishop Theodore* determined to the advantage of *S. Wilfrid*, who returned into *Brittany* a little before his arrivall, and in *Kent*, saith *Saint Beda*, ordained *Preists* and *Deacons*, untill the *Arch-bishop Theodore* came to his *See*.

Id. ibid.

4. In this Controversy the Sanctity of *Saint Ceadda* did eminently shine forth, who readily and humbly obeyed the *Arch-bishop's* sentence, and willingly rendred both his *See* and *Episcopall* dignity to *S. Wilfrid*. This is thus related by the same *S. Beda*: When the *Arch-bishop*, saith he, charged *S. Ceadda* that

he had not been duly consecrated Bishop, he with an humble voyce answered, If you are sure that I have not entered into this Bishoprick aright, I willingly depart from the Office: for truly I never judged my self worthy of it, but it was simply out of Obedience that I, though unworthy thereof, undertook it, being thereto commanded. The *Arch-bishop* hearing the humility of his answer, said, that it was not requisite he should quit the *Episcopall* dignity: and therefore he again perfected his Consecration after the *Catholick* manner. Now what Error had been committed in his former Consecration is not declared by any of our Writers: For though his Ordainers, *Wine*, were indeed an unworthy Bishop, impious and Sacrilegious; and though he had been consecrated to a Church not vacant; this might be a sufficient cause to oblige him to relinquish that *See*; but neither of these could invalidate his Consecration.

A. D. 669.

Id. ib.

5. Now it hapned at the same time very commodiously that *Jarumanus Bishop* of the *Mercians* dying, *King Wulfere* requested the *Arch-bishop* to appoint a Bishop over his Province. The *Arch-bishop* would not ordain there a New Bishop, but desired *King Oswi* that *Ceadda* might be given them for their Bishop, who at that time lived quietly in his Monastery at *Lestingham*. Then *S. Ceadda* undertook the Bishoprick of the Nation of the *Mercians* and likewise of the *Lindesfari*, which he according to the examples of the ancient Fathers administered with great diligence and perfection of life. Thus writes the same *Saint Beda*: From whose words misunderstood *John Stow* erroneously collects that *S. Ceadda* was Bishop both of the *Mercians*, and of *Lindesfari* also: whereas the *Lindesfari* in that passage are the inhabitants of *Lincolnshire*, among whom not long before the *Christian Faith* having been spread, they had a Bishop of their own, seated at *Sidnacester*, an ancient City whereof at this day no traces remain.

Id. ib.

6. *S. Ceadda* now a second time Bishop, did not for all that relinquish his Monastick manner of living, but according to the ancient custome joynd it with the *Episcopall*. And for that purpose (saith *S. Beda*) *King Wulfere* gave unto him a possession of fifty families for building a Monastery in a place called *Esbearn*, that is, At the wood, in the Province of *Lindisfi* (or *Lincolnshire*) where to this day the Observances of a Regular life instituted by him doe still remain. The Authour of *Saint Ceadda's* life in *Cappado* calls this place *Brave*, the situation whereof is now unknown.

Bed. l. 4. c. 3.

7. But his *Episcopall See* was at *Lichfield*: concerning which the same Authour thus writes, He had the *See* of his Bishoprick at a place called *Licidfeld*, where he also dyed and was buried, and where his successors have still remained. Moreover he built for himself a mansion not far from the Church, whither he was wont to retire with seven or eight Monks that he might in

Id. ib.

solitude



A. D. 673. *solitude attend to prayer and reading, as oft as the solicitudes of his Episcopall Office would permit.*

8. The same King Wulfere finished likewise the Monastery begun by his Brother in the year of Grace six hundred fifty six, which he consecrated to S. Peter, commanding it to be called *Peterborough*, and enriched it with great possessions, appointing the first Abbot of the same in the year six hundred sixty nine a very pious man (saith Camden) called *Sexwulf*, by whose persuasion principally it was built. And he adds, That the said Monastery flourished with great opinion of Sanctity the space of two hundred and fiftie years, till the most calamitous times when the Danes layd all places, especially sacred, waste. For then the Monks were murdered, and the Monastery lay buried in its own rubbish, a hundred and nine years. This *Sexwulf* had formerly lived an *Eremiticall* life in the Island called *Thurny*, where he built an Oratory, which by the liberality of King *Edgar*, became a Noble Monastery, in the year of Grace nine hundred sixty nine, as we shall then declare.

9. As touching the said Bishop *Ceadda*, he was industrious in preaching, assiduous in prayer, unwearied in labours, and always conversant with God. And whereas, saith Saint Bede, it was the usual custom of that most Reverend Bishop in preaching the Gospel through his Diocese for the most part to go on foot from place to place, the Archbishop *Theodore* enquired him that when he was to go to any place a good way distant, he should ride: the good Bishop was very unwilling, so great was his aversion from ease in the work of God. Yet in the end the Archbishop even compelled him thereto, and with his own hands lifted him on horse back: For he saw that he was a very holy man, &c.

then on a certain day that himself accompanied only with one Monk, named *Owin*, abode in the forementioned Mansion: all the rest upon some occasion being returned to the Church. The said *Owin* was a Monk of great merit, who out of a pure intention for a heavenly reward had forsaken the world: and indeed he was in all respects a person esteemed by our Lord worthy to receive Divine revelations, and worthy also of belief when he discovered them to any. He had formerly come into that Province from the Region of the East-Angles with Queen *Edildrude*, being the chief Officer of her family. Not long after his arrivall, the fervour of his Faith encreasing, he resolved to leave the world which resolution he executed diligently, inasmuch as relinquishing all his possessions, and contenting himself with a simple habit, and taking in his hands only an axe to cutt wood, he went to the Monastery of the same most Venerable Prelat, called *Lellinghen*: For he did not, as some have done, retire to a Monastery to live idly there, but to labour diligently, as he gave good proof by his conversation: for the lesse proper he was to spend much time in Meditation, the more did he additt himself to manual labour.

3. This man therefore having for his Zeale and devotion been selected to abide with the Bishop in the said Mansion, commonly when the rest were busied within-doors in reading, he was abroad busied about some externall work for the common benefit. Now on a certain day as he was thus employed, while the rest of the Monks, as hath been said, were returned to the Church, and the Bishop in his Oratory reading or praying, he said that on a sudden he heard most melodious voyces of many persons singing and rejoycing, which descended from heaven to the earth. These voyces he heard at first as from the South-east quarter, which by little and little approached to him, till they came to the roof of the mansion where the Bishop was, into which they entered, and filled it all about. He therefore attending solicitously to this Musick, about an hour after he heard the same voyces & songs of joy with unexpressible sweetness ascending from the top of the house by the same way to heaven again. After which remaining astonished a good space, and wondering what this should be, the Bishop opened the window of his Oratory, and according to his custom made a noyse with his hand, which was to give notice that if any were without, they should come to him. Hereupon the Monk hastily entered: to whom the Bishop said, Go presently to the Church, and bidd those seven brethren to come immediately hither, and come thou with them. When they were all come, he first admonished them to observe Charity and peace both among themselves, and with all others: and likewise diligently to follow the Institutes of Regular Discipline, which they had learnt both from his tongue and practise, or had found in the instructions and actions of their precedent Fathers. Hereto he added, that the day of his death was near at hand: For, said he, that blessed and amiable Guest who was wont to visit our Brethren, did mee the grace to come

A. D. 673.

IX. CHAP.

1. The Holy and most happy death of S. Ceadda.

BECAUSE we will not interrupt the Narrative touching this Holy Bishop *Ceadda*, we will here adioyn the relation of his happy death shortly ensuing, suitable to his pious life, which is thus at large recorded by Saint Bede:

After he had governed the Church of the Mercians most gloriously the space of two years and a half, he came by divine dispensation approached, concerning which Ecclesiastes writeth, There is a time to scatter, and a time to gather home: For a destroying sickness was sent from heaven by which many living stones of Gods Church were translated from earth to the heavenly building. And hereby not a few belonging to the Church of this most Reverend Prelate having been taken out of the world, the hour of his passage likewise to our Lord drew near. It hapned



A. D. 666

this day to mee, and summoned mee to depart out of this world to our Lord. Therefore got to the Church, and desire the rest of our Brethren to commend my departure to our Lord: and let them be mindfull to prevent also their own deaths, the hour of which is uncertain, with watchings, prayers and good works.

4. After he had spoken these and other words to the same purpose, and that they having received his Benediction were returned full of sorrow, the Monk who had heard the celestial Musick went to the Bishop: and prostrating himself to the ground before him, said, Venerable Father, may it be permitted mee to ask you a question: The Bishop answered. Ask freely whatsoever thou wilt. Then said he, I beseech you tell mee, What means that joyfull song which I heard sung by many with great joy, who came from heaven to this Oratory, and after a while returned back to heaven again? The Bishop replied, If thou hast indeed heard that Musick, and perceived the heavenly company which came hither, I command thee in the Name of our Lord, that thou acquaint none with it before my death. The truth is they were Angels and celestial spirits which came to call mee to receive those heavenly rewards which I always loved and desired: and they have promised mee to return seven dayes hence, and conduct mee with them to heaven. And indeed, thou is come to passe, as he had foretold. For presently after a languishing infirmity came upon him which daily increased, and on the seventh day, as had been promised him, after he had armed himself against death by receiving devoutly the Body and blood of our Lord, his soule was freed from the prison of his body, and, as we may piously believe, accompanied by Angels to celestial joyes: Of whose glory S. Egbert was a witness, as we have already shewed in his Gests related by the same Authour.

Sup. l.

Bed. ubi sup.

5. It is no wonder if he entertained with joy the day of his death, saith the same Authour, since through the whole course of his life his chief sollicitude was to prepare himself for it, inasmuch as when any great wind or shower hapned, he would presently lay aside all other business in hand and prostrating himself on his face, pour forth his soule to God in prayer. For, as he told his Disciples, the reason why God sends forth those voyces of terror is, to imprint his fear in mens minds: and make them mindfull of those storms and tempests which shall be raised in the last dayes before the Generall Judgment. This S. Bede relates from the testimony of a Religious Monk called Trumbert his Master in Divine learning, who had been a Disciple of this Holy Bishop.

Idem ibid.

6. Now S. Ceadda dyed on the sixth day before the Nones of March, and was first buried near the Church of our Blessed Lady: But afterwards a magnificent Church having been built to the honour of the Prince of the Apostles, his sacred bones were translated thither. And in such place, for a proof of his sanctity frequent miracles and cures were wrought.

Idem ibid.

7. The place where he was buried, was covered with a wooden tomb, built in the form of a little

house, having a window in the wall, through which such as in devotion came thither, were accustomed to put in their hand, and take thence some part of the dust: Which they mingled with water, and gave to be tasted to sick men, or catell also, by which their infirmities were presently taken away.

8. We may with more assurance relate these Miracles, because even the Lutheran Centuriators of Magdeburg acknowledge their beleif of them: For thus they write, Ceadda the Brother of God succeeded Iarumann in the Bishoprick of the Mercians. He received from King Wulfere his Episcopal See in a town of Lindsey, called Lichfield, and governed the Churches of the Midland-English and Linderfarians. After his death he was renowned for Miracles, inasmuch as a man who was frantick, and sleepily at his tomb, was restored to health, and others afflicted with any manner of diseases, by casting the dust of his monuments, were perfectly cured.

Magdebur.  
cent. 7. f. 534.

9. His Memory was with great devotion celebrated in all succeeding ages, inasmuch as the Cathedral Church of his Bishoprick being raised with greater magnificence took its appellation from him. This came to passe in the dayes of King Edward the second, at which time, saith B. Godwin, Walter Leagrim Bishop of that See of Lichfield bestowed two thousand pounds to enrich the Chappell which contained the Body of his Predecessor S. Ceadda, or Chad: and likewise encompassed the precincts of the Church with a wall and ditch: adding thereto two gates, one very magnificently built toward the west, and a lesser one to the East.

Godwin. in  
C. d. in  
Godw. Long  
m.

10. To conclude this Narration, we must not omitt one late memorable example of a wonderfull iudgment of God against the professed Enemies of his Saints. In the beginning of the late rebellious warr, a warr undertaken as much against Gods departed Saints, as living Governours, one of the most zealous Leaders of a sacrilegious faction conducting his Army to this City of Lichfield, with an intention to break into the Inclosure of S. Ceadda's Church, fortified by a Royal party, whilst completely armed he pulled up the visour of his helmet that he might better view how to place his Ordinance against the wall, was mortally wounded in the eye, being the only part of his body exposed to danger, by a bullet shot at random: Thus he perished in the heat of his fury whilst he assaulted the Church of S. Ceadda, and upon the very Feast day of S. Ceadda.

Lond. Book.

11. In the place of S. Ceadda the Arch-bishop Theodore ordained Bishop of that See, a good and modest man, saith S. Bede, named Winfrid, or Wilfrid: who was Deacon to his Predecessor, and at that time lived in the Monastery of Athburn. Of whom we shall speak more hereafter.



## under the Saxon Heptarchy. XVII. Book. 419

## X. CHAP.

1. &c. The death of severall Saints: Of King Oswi: Of Abbot Boisilus: Of Oswin a Monk: of Diman and Adamannus.

A. D. 670.  
B. L. 4. 11.

IN the six hundred and seventieth year of our Lords Incarnation (saith S. Beda) which was the second year after the coming of Theodore into Britanny, Oswi King of the Northumbers in the fifty eighth year of his age fell sick of an infirmity of which he dyed. At the same time he was so affectionately desirous to receive more perfect instruction in Religion from the Apostolick See of Rome, that he was determined in case he had recovered of that disease, to goe thither, and end his days at the sacred places of the Apostles: for which purpose he had desired the Holy Arch-bishop Wilfrid to be his guide in that journey, for which he designed him a great summe of money. He dyed the fifteenth day before the Calends of March, and left his Son Egfrid boy of the Kingdom. He was buried in the Monastery of Strenshale, to which he had long before consecrated his daughter Edelfleda from her first infancy, as hath been declared.

Edelfleda

Martyr Aug.  
19. Jul.

2. That he dyed in general opinion of Sanctity, appears in that his Name is read among the Saints in our Martyrologe on the sixteenth of February. And William of Malmesbury recounts how his body together with the bodies of many other Saints was removed three hundred years after his death: For thus he writes, At Strenshale in the Quire of Religious Virgins there, famous for being the Monuments of many holy Bishops and glorious Princess, (it is now called Whirby) by the devout industry of certain persons, their sacred ashes almost lost in oblivion were discovered to the light: and of late there were found and translated to a more honourable place the Bodies of severall Saints: as Bishop Trumwin, King Oswi and his daughter Edelfleda, who was Abbess of the same Monastery after S. Hilda.

Malmesbury  
De Gest. Reg. Angl.Martyr Aug.  
19. Jan.

3. Besides King Oswi, severall other English Saints are recorded to have dyed the same year. Among whom our Martyrologe mentions the Holy Abbot Boisilus, who governed the Monastery of Mailrose, and there gave the Habit and Tonsure to S. Cuthbert. He was famous for the gift of Prophecy, and after he had spent many years there as Monk, and afterward Abbot, was at last called and conducted to heaven by Angels. S. Beda styles him a man of sublime Vertues, & relates how S. Cuthbert was wont to say of him, I have known very many who have far excelled me in purity of heart and sublimity of Propheticall Grace. Among whom was the Venerable servant of Christ Boisilus, whose name is to be mentioned with all honour by mee, in as much as

B. L. 4. 11.  
S. CuthbertMartyr Aug.  
19. Jan.B. L. 4. 11.  
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S. CuthbertB. L. 4. 11.  
S. Cuthbert

in his old age he gave mee, then a young man, my education in the Monastery of Mailrose: at which time he prophetically foretold all things which were to befall mee. And among all his predictions there remains now only one, which I desire may never be fulfilled. This he spoke, because the said servant of our Lord had declared to him that he should be exalted to the degree and Office of a Bishop: which charge he trembled to undergo, being much affected to a retired contemplative life. His successor in the government of the said Monastery was the same S. Cuthbert.

4. The same year likewise dyed a certain holy Monk in the Monastery of Liffinghen, called Oswin, a man eminent for his abstinence and Prayer. He was descended from British Ancestours, but spent his life among the Scots and English: which is an argument that the Britains, Scots and Saxons were united in the same Faith.

5. In the same Martyrologe are recorded also the names of S. Diman on the nineteenth of July, and S. Adamannus Abbot of the Monastery of Ewe on the second of November, this same year. Whose gets I leave to the Scottish Writers.

Martyr Aug.  
19. Jul.  
16. 2 Nov.

## XI. CHAP.

## XI. CHA.

1. Many pious Kings and Bishops.

2. King Kenwalch his Liberality to Glastonbury.

3. 4. Of Briethwald Abbot of Glastonbury.

THE English-Saxon Church at this time flourished wonderfully under severall Kings eminent in Sanctity, and munificent in advancing the service of God by building Churches and Monasteries: such were Egbert in Kent, Sebb at Linden, Kenwalch in the West, Wulfstan among the Mercians, and Oswi among the Northumbrians. And at the same time the piety of these Kings was much advanced by the zeale of many holy Bishops industrious in propagating the true Faith and Ecclesiastick Discipline: Theodore Archbishop of Canterbury, Wilfrid in the Province of the Northumbers, Ceadda in that of the Mercians: To whom we may adde Puffa Bishop of Rochester and Lenthinus (or Eleutherius Nephew of S. Agilbert Bishop of Paris) who accompanied Theodore into Britanny, and at the desire of King Kenwalch was this year consecrated by the same Theodore, Bishop of the West-Saxons.

A. D. 670.

4. Among the fruits this year gathered out of this fertile ground we may reckon the Donation of King Kenwalch to the Monastery of Glastonbury mentioned in the Great Charter of King Ina dated the year of Grace seven hundred twenty five, in which among others we read this passage: To the Ancient



A.D. 671.

4p. 78u.  
f. 112.

Church seated in the place called Glasfere; I grant out of my paternall possessions for the maintaining Regular Observance and use of the Monks, ten hydes of land at Brete, &c. together with all the lands conferred by my Ancestors on the same Church, as King Kenwalch, who by the intercession of s. Theodore Arch-bishop, gave to the same Church Ferlinguere, Beakerie, Gode-neir, Martinsie, and Edrefie. But this, though stiled a Donation, seems rather for the most part to have been a Restitution of Lands anciently given to that famous Monastery by former British Princes.

4p. 78r.  
f. 110.

At this time the Abbot of Glasfere was Brithwald, who was the first of the Saxon race who governed that Monastery, for before this all the Abbots were Britains. So writes William of Malmesbury in his Antiquities of this place: There succeeded at Glasfere, saith he, very many Abbots of the British Nation, whose names, gifts and memory have been obliterated by antiquity. Yet that the Church itself was held in great veneration by the Nobles of the Britains appears by this, that many of their Bodies have been entred there, &c. But after that two hundred sixty seven years from the time of Saint Patrick were run out, during the reign of Kenwalch the Son of Kingiselc, who was also called Cenwallis, the first Abbot of the English Nation who governed that Monastery was Brithwald.

14. ibid.

This Brithwald was Son to a Brother of the King of the Mercians: and according to the familiar devotion of that age renounced all secular pretensions, and retired from the world to consecrate himself to the service of God in solitude: to which he was so affected, that he again retired from that Monastery much frequented, to another more obscure, called Raoulf or Reculver, although both the King and Bishop of the Diocese, saith the same Author, did earnestly oppose it. But Almighty God for the good of his Church crossed his design, for the New Monastery chosen for his retreat being seated near Canterbury, a person so illustrious for his birth, being son to a Brother of King Ethelred, and so famous for his religion and piety, could not long lye hid, but after the death of the Arch-bishop Theodore, was elected and even compelled to succeed him in that See. Of him we shall treat further in due place.



## XII. CHAP.

XII. CHA.

1. 2. &c. Of the building of the Monastery of Abindon by Cissa, and his Nephew HEANE.
6. Cylla the Sister of Heane builds a Monastery of Virgins at Helneflow: Of her Black Crosse.

1. A Certain Author called John in his Golden History cited by the R. F. Clements Rayner in his Apollare of the Benedictines, affirms, that at this time the Monastery of Abindon was built by a certain Saxon Prince, called Cissa. Which if it be true, as indeed it seems most probable, it will invalidate the authority of the British Records, which pretend that this Monastery was built and flourished exceedingly in the ancient times of the Britains, and that there was a famous School of learning, in which Constantine is said to have been taught in his younger yeares, as we have related in the Occurrences of the year of Grace three hundred and nine.

2. Concerning this famous Monastery we read in the History anciently written of it, that when Henry the Saxon perfidiously murdered at a Feast four hundred and sixty Noble Britains, a son of one of the said Noblemen, named Aben, with much ado escaping retired himself into a wood on a mountain not far distant from Oxford Southward, where he lived a long time among wild beasts sustained only with hearbes and rootes: and wanting water, he by his Prayers obtained a spring, remaining to this day. And the people of the countrey observing his Sanctity, frequently visited him for instruction in Christian Piety. But he thirsting after solitude, privately went into Ireland, where he happily ended his dayes. The mountain was from him called Abendun: on which was built a Cell and a Chapel consecrated to the blessed Virgin Mary.

3. In such state the place continued till this time, in which a Monastery was built there by the liberality of the forementioned Cissa a Prince of the West-Saxons, under whose dominion was Wiltshire and a great part of Berkshire: And the occasion of that foundation was this: Cissa had a Nephew called Heane, a man of great piety, who having heard from a certain Preacher a sermon on those words of our saviour, That it is easier for a Camell to go through the eye of a Needle, then for a rich man to enter into the Kingdom of heaven, presently conceived a contempt of earthly riches, and a resolution to aspire only to heavenly Beatitude. Thereupon coming to his Uncle Cissa he

begged



K. KENE-  
WALCH.

A.D. 672

## under the Saxon Heptarchy. XVII. Book 421

K. KENE-  
WALCH.

A.D. 672

XIII. CH.

### XIII. CHAP.

1. 2 *Egfrid King of the Northumbers.  
His Victory over Wulfere King of the  
Mercians.*

5. *His Liberality to the Monastery of Rip-  
pon.*

6. 7. *Two Miracles wrought by Saint Wil-  
frid.*

1. IN the year of Grace six hundred sea-  
venty one Egfrid succeeded his Father  
King Oswi in the Kingdom of the Northum-  
bers: for though his Brother Alfrid King  
of the Deirs was elder, yet he being then  
on some occasion absent in Ireland, Egfrid  
was admitted to the Throne, into the society  
whereof he piously received his Brother  
Elfwine.

2. He was in the beginning of his reign  
disquietted on both sides, on the North by  
the incursions of the Picts, and on the South  
by the Mercians: but by his valour and good  
conduct, assisted also by the Prayers of Saint  
Wilfrid to whom he was most munificent, he  
not only secured his Province from danger,  
but triumphed gloriously over his En-  
emies.

3. As touching the Picts, William of Malm-  
bury relates, how upon the death of King Oswi a  
warlike Prince, they despising the unsettled state  
of his Son Egfrid made furious incursions into his  
kingdom: but the young King together with his  
Generall Berney mett them, and with a very  
small army defeated an innumerable multitude  
of Picts, insomuch as heaps of their dead bodies  
lying on the ground, made that which formerly  
was a plain become a hilly countrey, and the Ri-  
vers by multitudes of carcases were intercepted  
in their course.

4. And presently after Wulfere King of the  
Mercians lead an army against the Northum-  
bers, enraged with the memory of his Father  
Penda, who had been slain by them. He came  
therefore with a confidence, at least to recover  
the former damage, if not to acquire a New  
Kingdom. But his fortune was unprosperous as his  
Fathers had been: onely whereas King Penda  
had lost his life in the Battail, his Son Wulfere was  
compelled to a shamefull flight, which he survi-  
ved but a few dayes, and part of his Provinces  
became subject to the King of the Northumbers,  
to witt, the greatest part of Lincolnshire.

5. King Egfrid expressed his thankfullnes  
to God for these victories by liberall endow-  
ments of his Church. Particularly his bounty  
was extended to the Church and Monastery of  
Rippon founded by S. Wilfrid, on which he besto-  
wed large possessions, saith William of Malm-  
bury: And when the said Holy Bishop was so

Malmibury de  
Pontif. l. 3.

Id. ib.

consecrate

begged of him a place for erecting a Mo-  
nastery: Which he willingly gave him, ma-  
king choice of this Mountain called Aben-  
don.

4. There therefore Heane began to build:  
but with very ill successe: For whatsoever  
was raised in the day fell down in the  
night: and this hapned successively very oft.  
At which Heane being much troubled, there  
came to him a certain Hermite who lived in  
a Wood called Comenor, and told him, saying  
Father Heane this last night I saw certain men  
with carts carrying away the stones and timber  
from this place: And I sayd to them, You doe  
very ill in taking away these materials provided  
for the honour of God and our Blessed Lady. But  
they answered mee, We know that very well:  
Therefore to morrow goe and tell Heane the Ab-  
bot that it is not Gods will he should proceed in  
this building: But let him goe to a town called  
Sevekesham, there he shall find the place mar-  
ked where he shall build. Heane went thither  
with the Hermite: and they found there  
near the Thames a large square Trench, made  
as on purpose to lay the Foundation.

5. There therefore the Monastery was built,  
and the name of Sevekesham changed into  
Abendon. The Habits of the Monks were  
black: but they wore no stamenes. They had  
hoods lined with Carst-skins. They lived  
separated in Cells and to each Cell belonged  
an Oratory: but on Sundayes and Feasts they  
mett in the Church at Masse, and dined toge-  
ther: And then they used Silken Cowles. They  
abstained from flesh, except in great sicknes  
&c. For the endowment of this Monaste-  
ry Cissa gave many Lordships, and Heane,  
the greatest part of his inheritance.

6. Heane had also a Sister named Cylla, or  
Cylla, who with the content of her Uncle  
Cissa employed all her possessions in ere-  
cting a Monastery of Religious Virgins at a  
place called Helnesfow, seated near the River  
Thames: so called because there a Chappell  
had been built to the Honour of S. Helen.  
There a Congregation being assembled of  
many devout Virgins, she became their Ab-  
besse. And having obtained, or rather proba-  
bly found in the old Chappell, a small portion  
of one of the Nayles of our Lords Crosse, she  
caused it to be inserted into a large Crosse of  
Iron: with command that when she was  
dead it should be layd on her breast and  
buried with her: And out of Reverence there-  
to, she made her Monastery to be conse-  
crated to the honour of the Holy Crosse and  
of S. Helena. Concerning this Crosse called  
the Black Crosse, how it was afterwards found  
by S. Ethelwold, &c held in great Veneration,  
we shall declare further in due place. This  
Monastery was afterward translated to Wutte-  
ham: and watteres following, the Religious Vir-  
gins were dispersed, and what became of  
them, is not known, for they never re-  
turned thither.



A.D. 672.

consecrate that Church, he invited both King Egfrid and his Brother King Elfwine to the Ceremony, where they were entertained magnificently three days, and highly exalted for their piety and munificence. Which external pompe and gladness was increased by a wonderful miracle which God wrought by S. Wilfrid, in restoring a dead child to life. The manner whereof, because from thence we may observe the agreement between the British and Saxon Churches in Faith and Ecclesiastical Discipline, particularly in their zeale and devotion to the Sacrament of Confirmation, of which the Britains also were very desirous (as hath been declared) I will here set down in the words of the same Author, with whom likewise Mathew of Westminster agrees in the relation.

Malmsb. de  
Pont. l. 2.  
f. 161.  
W. J. m. 1. 1.  
ad  
A.D. 178.

6. When the Bishop entered into a village called Tiddasfey (or according to Mathew of Westminster, Tundansfe) there met him a great multitude of Women, offering their children to be confirmed by him. Amongst them one woman mingled herself, carrying in her armes her dead child, pretending that he should be catechised, but inwardly persuaded that by the Bishops Sanctity he should be restored to life. The holy Bishop therefore uncovering the child's face to the end he might perform the due Rites, found that he was dead. Then the woman perceiving that her fraud did not succeed, betook her self to prayers, earnestly beseeching him for God and his holy Mothers sake, if he had any Faith or pity to restore life to her child. Saying this, she cast her self at his feet, and would not be removed, thus offering an importunate violence toward him. All this while the Bishop continued doubtful, whether he should seem rash in attempting the Miracle, or reject the tears and prayers of the disconsolate woman. But a charitable pity at last got the Victory: therefore after he had with a low voice repeated certain devout passages out of the Psalms, he laid his right hand on the dead body, whereupon immediately the soule was restored: for by gasping, moving his eye-lids and stirring his whole body, he gave proof that he was alive. The mother for joy began to cry out, but was restrained by the Bishop. The child was called E. b. lvald, who was afterward a Monk at Rippon, remaining there a Monument of the Bishops Sanctity.

Malmsbur.  
ib.

7. The same Author further relates another Miracle wrought by the same Bishop upon a Monk who falling from the topp of the Church whilst it was building at the costs of the same King Egbert, broke all his bones and tore a sunder almost all his members, and was restored to health by the prayers of the Holy Bishop and his Convent.

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8. It was in the year following that King Egfrid at last gave way to the importunate prayers of his Virgin Wife Saint Ediltrada to retire into a Monastery at Coldingham under the government of S. Ebba, Sister to King Egfrid, and Sister to S. Oswald and Oswi Kings of the Northumbers: as before hath been declared at large.

A. D. 673.

XIV. CH.

## XIV. CHAP.

1. Lothere succeeds his Brother Egbert in the Kingdom of Kent.

2. 3 &c. A National Synod assembled by Arch-bishop Theodore at Hertford: The Acts of the said Synod.

1. IN the year of our Lords Incarnation six hundred seventy three (saith S. Bede) Egbert King of Kent dyed in the ninth year of his reign, and though he left behind him two sons, Edric and Egbert, yet whether it was by Egberts example who succeeded his Brother to the prejudice of his Nephews, or that the infancy of these two young Princes made them esteemed incapable of governing, he was succeeded by his Brother Lothere, who reigned eleven years and seven monthes, and then was deprived both of his Kingdom and life by his Nephew Edric.

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Bed. l. 4. c. 5.

2. In the same year Theodore Arch-bishop of Canterbury, having a pious intention to compose and introduce an uniformity in Faith and Discipline among all the Saxon Churches of Britanny, convoked a Synod of the Bishops of both Provinces. Such an Universal authority in this Island had been either conferred, or confirmed to him by Pope Vitalian at the first entrance of the said Arch-bishop into Britanny, as appears by his letters dated to him in the year of Grace six hundred sixty nine, which Letters are recorded by William of Malmsbury, and in them we read this passage: It hath seemed good to us to exhort thee and at this presents to commend to thy wisdom and piety all the Churches situated in the Isle of Britanny. Whatsoever Priviledges and Ordinances therofore have been established and ratified by our Predecessour Saint Gregory to Augustin his Legate (Sincello) or allowed by the Sacred use of the Archiepiscopall Pall, we grant unto thee for ever, &c.

Idem ibid.

3. By virtue of this authority therefore was this Synod assembled by the Arch-bishop Theodore: The place where it was celebrated is by the same S. Bede stiled Herudford, mistakenly interpreted by S. Parker and B. Godwin to be Hertford in the Province of the Silures, and by others to have been Thersford among the Iceni. Camden therefore in his Description of the Carriacublan righty names the place of this synod, Hertford, the true name whereof is Herudford, and it signifies the Red ford.

Malmsbur.  
de Pont. l. 1.  
f. 109.

Camden in  
Hertford.

4. We will here from S. Bede sett down a Copy of the Acts of this synod, compiled by the said Arch-bishop himself according to this tenour: In the Name of our Lord God and Saviour Iesum-Christ, the same Iesum Christi

Bed. l. 4. c. 5.



A.D. 673.

A.D. 673.  
7. & 8.

reigning for ever and governing his Church, it was by us judged fit that we should meet together according to the manner prescribed by the venerable Canons, and treat touching matters necessary for the Church. We assembled therefore together on the four and twentieth day of September, on the first Indiction, in a place called Herndford. The persons meeting were about: I Theodor appointed, though unworthy, by the See Apostolick Bishop of the Church of Canterbury: and my fellow Bishop and most Reverend Brother Bisi, Bishop of the East-Angles: Likewise our Brother and fellow Bishop Wilfrid, Bishop of the Nation of the Northumbers, was by his Delegates assisted to us: There were personally present also our Brethren and fellow Bishops, Potta Bishop of the Castle of the Cantuarians called Rochester; Luthericus Bishop of the West-Saxons; and Winfrid Bishop of the Province of the Mercians. (Harpsfield adds, that besides these Bishops, there was present at this Synod Egfrid King of the Northumbers.)

5. When we were all met together, and every one had taken his seat according to his order, I thus spoke to them: I beseech you my beloved Brethren, by the fear and love of our Redeemer that we may all unanimously advise and determine sincerely to keep and observe all the Decrees and definitions touching our Holy Faith which have been made by the Holy and Orthodox Fathers. These and several other speeches regarding the conservation of Charity and Unity of the Church, I professed to them: and having concluded, I asked them one by one in order whether they did consent that those things which had been Canonically decreed by the Fathers should be inviolably observed. Hereat all our fellow Bishops answered saying, It pleases us all very well, that whatsoever has been defined by the Canons of the Holy Fathers should be cheerfully and willingly observed by us all. Herupon I presently produced to them the same Book of Canons, in which I had especially noted in several places ten Chapters, which I read unto them, because I conceived them very necessary for us, and I desired that these Chapters might with a more particular diligence and care be observed.

6. The first Chapter was, That we should all uniformly keep the Holy Feast of Easter in the Sunday following the fourteenth day of the first Month (or March). The second, That No Bishop should usurp or invade the Diocese of another, but content himself with governing the people entrusted to his Charge. The third, That it should not be lawful for any Bishop to disquiet any way the Monasteries in his Diocese consecrated to God, nor violently take from them any thing belonging to them. The fourth, That Monks should not be permitted to goe from Monastery to Monastery, except by dissolution of their own Abbot but remain in that Obedience which they promised at the time of their Conversion and Profession. The fifth, That no Ecclesiastical person shall leave his own Bishop and wander abroad, nor be entertained by any other Bishop without the commendatory Letters of his own Prelate. But in

case such an one shall be received by any, and shall refuse being summoned, to return, both he who receives him, and is so received, shall be liable to Excommunication. The sixth, That Bishops and Priests travelling out of their own precincts, be contented with such hospitality as shall be given them: and that it shall be unlawful for them to exercise any Sacerdotal Office, without the permission of the Bishop in whose Diocese they are known to be. The seventh, That a Synod shall be assembled twice every year. Notwithstanding because there may be divers impediments hereof, it was thought fit by them all, that such a Synod should meet every year once the first day of August, at a place called Clofeshooh. The eighth, That no Bishop shall ambitiously prefer himself before another: but that all take place according to the order and antiquity of their consecration. The Ninth Chapter contained a common debate, that since the number of Christians was augmented, therefore also more Bishops should be ordained. But of this for the present we concluded nothing. The Tenth regarded Marriages, That no marriages should be allowed but such as were according to the Canons: That incest should be strictly forbidden: That none should forsake his own wife, except for the cause of fornication, as the Gospel teacheth. And in case any one shall so resist his own wife lawfully joined to him such an one if he will shew himself a true Christian, must not join himself to another: but remain so, or be reconciled to his own wife.

7. After we had in common treated and defined these Chapters, or Canons, it was thought good, to the end that no scandalous contention should hereafter arise, and to prevent the publishing false Transcripts of them, that they should be confirmed by every Bishop's Subscription. And this Resolution of the Synod I dictated to the Notary Titillus, who wrote it down. This was done in the Month and Indiction before mentioned. Who-soever therefore shall any way endeavour to infringe these our Definitions conformable to the Decrees of ancient Canons, confirmed by our unanimous Subscriptions, let such an one know that he is separated from our Communion and from the Exercise of all Sacerdotal Offices. May the divine Grace preserve us in safety living in the Unity of Gods Holy Church.

8. These were the Acts of this Synod, as they are recorded by S. Bede who subscripys these words, This Synod was celebrated in the year six hundred seventy three from our Lord's Incarnation, in which year Egbert King of the Cantuarians had dyed in the month of July: to whom his Brother Lothere succeeded in the kingdom, which he held eleven years and seven Months.



A.D. 673.

6.

7.

8.

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10.

1d. ib.



A. D. 673.

A. D. 673.

XV. CHA.

XV. CHAP.

1. 2. 3. The Province of the East-angles divided into two Dioceses, Dunwich and Elmham.

4. 5. Of the Gifts of S. Editha Virgin and Martyr.

1. **W**HEREAS in the ninth Canon of the forementioned Synod it had been treated, but not fully concluded, at least not put in execution, that the number of Bishops and Episcopal Sees should be increased, presently after by the care and authority of the Arch-bishop Theodore the Church of the East-angles hitherto governed by one Bishop, was divided into two Dioceses.

2. This is thus particularly related together with the occasion of it by S. Bede: Bp Bishop of the East-angles (saith he) who is said to have been present in the forementioned Synod, was the Successor of Boniface of whom we spoke before. He was a man of great Sanctity and Religion. For Boniface dying after he had administered that Bishoprick seventeen years, Bp was by the Arch-bishop Theodore ordained Bishop in his place. Who though living yet alive, but by a grievous infirmity rendered incapable to execute his Episcopal function, there were in his room elected and consecrated two Bishops, *Æcca* and *Beadwine*: (the Episcopal See of *Æcca* being placed at Dunwich, and that of *Beadwine* at North-Elmham:). And from that time to this the said Province has been administered by two Bishops.

3. These were the two Prelates mentioned in the life of *Ositha* Queen and Martyr: Whose gifts therefore are unduly referred to the year of Grace six hundred fifty three by *Alberic* the Writer of her life; in which error he is followed by *Haraw* in his Martyrologe, &c.

4. 5. *Ositha* was daughter of a Merrian Prince named *Frithwald* and of *Witeburga* daughter of *Penda* King of the Merrians. She had her education in virtue and piety in a certain Monastery, governed by the Holy Abbe *Movenna*: Out of which she was afterward recalled by her parents, and notwithstanding she had in resolution of mind consecrated her Virginity to God, yet by their authority she became wife to *Sighere* Companion of *S. Seb* in the Kingdom of the East-angles: And following the example of *S. Ediltruda* Queen of the Northumbers, she preferred the love of her heavenly Bridgeman before the Embraces of a King. With which devotion of hers her husband likewise piously complied, and moreover not only permitted her to consecrate her self to our Lord, but bestowed on her a village situated near the sea called *Chic*, where building a Monastery she enclosed her self: And

after she had spent some time in the service of God, it hapned that a Troop of Danish Pirates landed there. Who going out of their ships wasted and burnt the country there about, using all manner of cruelty against the Christian inhabitants. Then he who was the Captain of that impious band, having learnt the condition and Religious Life of the blessed Virgin *S. Ositha*, began by entreaties and presents to tempt her to idolatry, adding with all threats of scourging and other torments, if she refused to adore the Gods which he worshipped. But the Holy Virgin despising his flatteries, and not fearing his threats, made small account of the torments attending her. Whereupon the said Captain enraged at her constancy and scorn of his Idols, pronounced sentence of death against her commanding her to lay down her head to be cutt off. And in the same place where the Holy Virgin suffered Martyrdom a clear fountain broke forth, which cured several kinds of diseases. Now her parents having heard of her death, earnestly desired, as some recompence for their loss, to enjoy the comfort of burying with them her headless body. Which being brought to them, they entreated it in a coffin of lead in the Church of *Aylesbury*, where many Miracles were wrought by her intercession. At length her Sacred Relicks by a Divine Vision were translated thence back again to the Church of *Chic*, which *Maurice* Bishop of London reposed in a precious coffer: at which time the Bishop of *Exeter* then present was cured of a grievous infirmity.

5. Her memory is celebrated in our Martyrologe on the twentieth of October, where also is mention how the said holy Virgin *Mary* took up her head after it was separated from her body: Which the Author of her Life in *Copgrave* thus more expressly relates: As soon as her head was off, the body presently rose up, and taking up the head in the hands, by the conduct of Angels walked firmly the straight way to the Church of the Apostles *S. Peter* and *S. Paul* about a quarter of a mile distant from the place of her suffering, and when it was come there, it knocked at the door with the bloody hands, as desiring it might be opened, and therein left marks of blood. Having done this it fell there down to the ground.

6. The Sanctity of *Ositha* (called by *William* of *Malmesbury* *Ositha*) has quite extinguished the name anciently belonging to the Village where she lived; For thus writes *Camden*, In the place where the River *Eola* enters into the sea is seated the little Town called *S. Osith's*, the ancient Name whereof was *Chic*, which Name this Royal Virgin *Ositha* has abolished. Who living therein great Sanctity and devotion was slain by Danish Pirates, and therefore acknowledged by our Successors, a Saint and Martyr.

Id. B.

Baron. ad  
A. D. 653.Haraw in  
Martyrolog.  
7. Oth.Mort. Angl.  
7. Oth.Capprovia  
S. Oth.Camden in  
Brit.

XVI. CHAP.



A. D. 674.

XVI. CHAP.

XVI. CHAP.

1. King Kenwalch dying, leaves the Kingdom to his wife Sexburga.
2. S. Egelwin Brother to King Kenwalch.
3. Sexburga retiring into a Monastery. Egelwin succeeds in the Kingdom, with Kentwin. Their liberality to the Monastery of Malmesbury: as likewise of Leuthericus Bishop.
4. War between Egelwin and Wolfere King of the Mercians.
5. The death of Wolfere.

A. D. 674.

Malmesbury. d. 1. 1. c. 2.

William of Malmesbury.

A. D. 674.

1. 1. c. 2.

Malmesbury. d. 1. 1. c. 2.

1. 1. c. 2.

and after his death readily assisted the necessities of all that reclaimed his help and intercession.

4. After Sexburga's death, saith S. Egelwin, two Princes of that nation took on them the government, and held it divided between them the space of about ten years. These were Egelwin and Kentwin, both of them of the Royal family: Kentwin was Brother (Huntingdon saith he was son) to King Kenwalch; and Egelwin was descended in the fourth degree from Cerddic. Some Writers affirm that they did not jointly reign: But that Egelwin first managed the government: and after two years dying, left it to Kentwin, who reigned after him nine years.

5. They were both of them Catholick devout Princes, as appears by the magnificent Structure of the Monastery of Malmesbury, built this year at their charges by the procurement of S. Aldelm, who had now been nine years a Monk and four years Abbot of the same. It was at first, as hath been said, poorly built by a certain Scot named Maidulf, by profession a Monk, and by erudition a Philosopher (from whom the place took its name: ) But till this time the revenues of it were so scant, that the Monks had great difficulty to provide themselves necessary sustenance; saith William a Monk of the same place. But now that by the suggestion of S. Aldelm those two Princes endowed it with possessions, and adorned it with buildings, the affairs and reputation of that Monastery increased wonderfully: from all quarters Religious men flocked thither to S. Aldelm, some of them desiring from him instructions in a devout Life, others in the knowledge of learning.

5. Moreover Leuthericus Bishop of the West-Saxons contributed his care to the establishing of this Monastery, as appears by a Charter of his extant in William of Malmesbury, in which upon the Petition of the Abbot of this Diocese he grants the said place to the Monks there living, to be entirely possessed by them. Which argues that heretofore they enjoyed it only by courtesy. This Charter is dated the eighth day before the Calends of September, in the year of our Lords Incarnation six hundred seventy five, at a place near the River Bladen: Where saith Camden in ancient times Dumnallo Malmuric King of the Britains built a hardy town, and called it Caer-Bladen: which having been destroyed in the Saxon wars, they built out of the rubbish of it a Castle, which in their tongue they named Ingelborna, mile distant from which the Saxon Princes had a Palace called Caer-Durburg, now Broken-bridge. The said place kept the name of Ingelborn till Maidulf the Scotch Monk retired thither, from whom it took the name of Maidulfs-burg, and contractedly Malmesbury: some Writers call it Meldun. Among the Disciples of Maidulf the most famous was Aldelm, who succeeded him, and by the help of the Bishop Eusebius, to whom the See belonged, built there a very fair Monastery, of which himself was Abbot: and from him some Writers have called the place Aldelm-burg: but that Name was quickly obliterated, though his Memory be con-

A. D. 675.

Bed 1. 4. c. 2.

A. D. 675.

Huntingd. 1. 1.

Malmesbury. d. 1. 1. c. 2.

Reg. 1. 1. c. 2.

Id. ib.

Id. ib.

Camden in Wiltshire.



A. D. 675

Mabius. de  
Reg. l. i. c. 2.Wigorn. ad  
l. i. c. 675.  
Spelm. f. 193.  
Camden. in  
Devon.Wigorn. ubi  
sup.

Ibid. in Epist.

XVII. CH.

A. D. 675.

Ibid.

ward there by a much frequented Faire yearly kept on his Feast.

6. The said West-Saxon Kings, Eusebius and Kentwin, as they were in their Faith Orthodox, and in their Charity magnificent, so were they likewise in defence of their Kingdom courageous: For saith the same Author, Eusebius in a battell gave a great overthrow to the Mercians, and Kentwin in another to the Britains. The Controversy which Eusebius had with Wulfere King of the Mercians was touching the limits of their kingdoms, to decide which they were forced to come to a combat, in which notwithstanding, Haddington rather ascribes the victory to Wulfere. However certain it is that neither of these two Kings survived their Victory or defeat many days: for Wulfere dyed the same year, and Eusebius in the following.

7. The place where this battell was fought is by Florentius called Hindanhusful: and in a Manuscript cited by Sir Henry Spelman, Bedanec: Probably it was the same Town in Devonshire which is now called Bedyford, of some esteem, saith, Camden, for the numerousnes of its inhabitants, and a fine-bridge of arched work.

8. The foresaid Florentius mentioning the death of Wulfere (called by some Authors Fulgere) gives him this Elogy, In the year of Christ six hundred seventy five dyed Wulfere King of the Mercians, after he had reigned seventeen years. He was the first King of that Province who embraced the Christian Faith, and received the Sacrament of Regeneration. He utterly rooted out of his whole Kingdom the Pagan Worship of Devils, commanding the name of Christ to be preached every where. He built many Churches, &c. At his death, saith saint Bede, he left his Brother Edilred, or Ethelred, his Successour in his Kingdom.

## XVII. CHAP.

1. 2. Of S. Werburga daughter to King Wulfere: her Gifts, Miracles; death, and uncorruption of her body.

THE Memory of King Wulfere received a great lustre from the wonderful Sanctity of his daughter Saint Werburga, born unto him, saith the same Author, by his Queen Ermenilda who was the daughter of Ercombert King of Kent and his Queen S. Sexburga, daughter of Anna King of the East-Angles, and Sister to the glorious Virgin and Queen Saint Ethelreda.

2. S. Werburga from her infancy was by her pious Mother Ermenilda educated in the fear and love of God, and in a contempt of worldly vanities: so that from her tender years she entertained a desire to consecrate her whole life to our Lord in a state of Religion and Virginitie. Her great beauty and en-

dowments of Nature rendered her desirable to others: but the greater beauty of her mind enriched with Divine Grace disposed her to reserve her affections for him only who was beautiful beyond the sons of men. During her Fathers life she was not permitted to aspire to the Embrace of her heavenly Bridegroom. But as soon as he was dead, she, accompanied with her Mother Ermenilda, betook her self to the lately founded Monastery of Ely, where she undertook a Religious Profession.

3. This is thus more expressly related by Harpiscild: Saint Werburga (saith he) being descended from most Noble Parents would not be affianced to any but the most Noble Bridegroom, and therefore gave up her immaculate body and chaste soul to the spiritual embrace of our Lord. These glorious Embrace, to which the Church and heavenly Angels were witnesses, were publicly celebrated in the Monastery of Religious Virgins at Ely, of which her Mother Sister the illustrious S. Ethelreda was Abbess: there this devout Virgin received the sacred Veile of Religion. And from that time her only diligence and solicitude was employed in avoiding all things that might displease the eyes of her Heavenly Bridegroom, for whose love she despised gold, jewels, rich attire and all other vanities admired by the world. All her thoughts were busied in this one thing, how she might excell her Religious Sisters in observing silence, abstinence, watchings, devout reading and Prayers. Which holy design having compassed, inasmuch as she was as far exalted above them in these and all other Vertues, as in the Nobleness of her descent, yet she thought so meanly of her self, and was so free from arrogance and pride, that she shewd her self always ready and willing to obey them all, and cheerfully underwent the vilest Offices: among which a charitable care of the poor and needy, to whom she was a pious and tender Mother, took the principall place. In a word, through the whole course of her life her conversation was such as shewd, that though according to humane condition her body moved on the earth, yet her mind was always fix'd in heaven.

4. How long this Holy Virgin lived in the Monastery of Ely under the government of S. Edilreda does not distinctly appear. Certain it is that her death is unduly in our Martyrologe referred to this present year: for from our most ancient authentick Records it is unquestionable that she survived her Mother S. Ermenilda, who became Abbess of the same Monastery after S. Sexburga, who succeeded S. Edilreda dying the year of Grace six hundred seventy nine. However in as much as her Gifts are not interwoven with the general History, we will here adioyn the remainder of her Acts recorded by Mathew of Westminster, Florentius, &c.

5. Her Brother Ethelred, who succeeded his Father Wulfere in the Kingdom of the Mercians, admiring his Sisters Sanctity, and unwilling that his Province should be deprived

A. D. 675.

Harpisc. f. 7. c. 12.



K. Es-  
cun.

A. D. 675.

Ap. Capgrau.  
in s. Wyl-  
burgd.

Handwritten  
Paul. l. 6.  
Ap. Capgrau.  
in s. Wyl-  
burgd.

## under the Saxon Heptarchy. XVII. Book. 427

K. Es-  
cun.

A. D. 675

Camd. in  
Northamp.

Id. ib. p. 185.  
alia's. 645.

Harpf. sec.  
7. c. 36.

Ap. Capgrau.  
in s. Wyl-  
burgd.

Id. ib.

of so illustrious a light, recalled her from Ely into her native country, where she with difficulty was persuaded to accept the government of three Monasteries of Religious Virgins, Trickingham, since called Trent in Staffordshire, Wedon and Hambury in Northampshire: which she governed with such meekness, that she seemed rather their servant, than Mistress, directing them more by her example than command.

6. And no wonder she should find obedience from her devout Daughters, when as even irrational and wild creatures became subject to her command, as if by her Sanctity she had recovered that empire which man enjoyed in his primitive Innocence. I should forbear relating an illustrious miracle to this purpose touching her banishing from her territory great flocks of Wild-geese for their importunity and wastfull devouring her corn and other fruits, were it not that I find it related by ancient credible Authors, and not concealed also by Protestants.

7. Camden makes mention of it as done at Wedon, though other Writers affirm that it hapned at Chester, where she is said to have lived severall years. The manner of it was as followeth: There was near the walls of the Town a farm belonging to the Monastery, the corn whereof was much wasted by flocks of Wild-geese, which the Steward of the place endeavored, but in vain, to chase away: Of which incommodity he made complaint to the Holy Virgin. Whereupon she commanded him saying, Goe our ways and shut them all up in a house. He wondering at so strange a command, thought the Saint spoke those words in jest. But when she renewed the same injunction constantly and in a serious manner, he returned among the corn, where seeing great numbers of such fowle devouring the grain, he with a loud voice commanded them in his Mistress name to follow him. Hereupon immediately they all in one drove followed him, and were shut up together in a house. Now it hapned that a certain servant privately stole one of the said birds, which he hid, with intention to eat it. The next morning early the Holy Virgin went to the house, where after she had in a chiding manner reprehended the birds for usurping that which belonged not to them, she commanded them to flye away and not return. Immediately the whole army of them took wing, but being sensible of the injury done them, they flew not away, but hovering over the Holy Virgin's head, with wonderfull noise made complaint of their losse. She hearing their importunate clamour, understood by inspiration she caused them and after search made, she offered the bird to be restored to her companions: after which they all with one consent flew away, so as not any bird of that kind was afterward seen in that territory.

8. Thus writes the Author of the Virgins Life in Capgrave, more simply and credibly then William of Malmesbury, who affirms that the

itold bird was killed, and again restored to life by the Saint. As for Camden, succinctly mentioning this miracle, he covertly insinuates his unwillingness to beleive it for thus he writes, The Miracles of Werburga in driving away Wild-geese are ambitiously related by credulous Writers: Impling that he had not faith enough to assent thereto. Notwithstanding recounting the very like Miracle formerly by S. Hilda he is far from professing any distrust of it, For, saith he, those Wild-geese whensoever they fly over the territory anciently belonging to S. Hilda, do suddenly fall to the ground, to the great admiration of beholders. Thus I should have forbore to relate, had I not received it from the testimonies of very many persons of good credit. And this is ascribed to the sanctity of S. Hilda. So that it seems the beleif of such Writers is an act, not of reason, but of will or humour. Now the said territory saith Harpsfeld, contains the circuit of about twelve miles.

9. Wee will now passe to the death of the Holy Virgin. As soon as she perceived that Almighty God called her to receive the reward of her piety, she gave a strict command to her Religious Sisters, that in what place soever she departed this life, her body should presently be carried to the Monastery of Hambury, and there buried: Which Monastery is situated in the Province of Cambridge, neer the Isle of Ely. So that it seems her desire was to rest where she had learnt the first rudiments of her Sanctity. But notwithstanding her command, the devout Virgins of Trickingham, where she dyed on the third day before the Nones of February, out of excessive affection and reverence to their beloved Mother neglected her command, and not only refused to deliver the sacred treasure to the inhabitants of Hambury, who iustly demanded it, but by all ways endeavoured to secure their own possession of it. But in vain: for no human care or force could resist the Holy Virgins Will. The foresaid Author in Capgrave thus relates the matter full of wonder: The body of S. Werburga, saith he, was carried to the Church of Trickingham, where it was most diligently kept, the dore of the Church being carefully barred, and a watch moreover set upon it. But one night a deep sleep suddenly seized on those which watched: and at the same time great multitudes of the inhabitants of Hambury coming on them, all the dore of the Monastery became opened, the locks and barre without any violence offered, falling to the ground. Whereupon they rooke away the body, not any one resisting, and with great joy carried it to Hambury, where it was honourably buried. In which place sick persons recover health, sight is restored to the blind, hearing to the dumb, the leprosy is cleansed, and persons oppressed with severall other diseases, doe there praise God for their recovery.

10. Nine years after her sacred Body had been thus removed to Hambury (or Eanbiring) it was found entire and untainted, as a certain proofe of the purity and integrity of



A. D. 674.

her soule, and so it remaneth the space of fifty years; till the time when the Pagan Danes with horrible cruelty wrested most of the Provinces of Brittain: For then it was removed to Chester, anciently called *Civitas Legunum*. There a certain Count named *Leofric* a little before the Norman Conquest founded a Monastery of Religious Virgins, which was afterward enlarged by *Hugo Lupus* Earle of Chester in the year of Grace one thousand ninety two, and dedicated to the honour of *Saint Werburga*: For the settling and ordering of which Monastery *Saint Anselm*, afterward Arch-bishop of Canterbury: was first invited into England. The Commemoration of this Holy Virgin is in our Martyrologe instituted on the third of February.

Martyrolog.  
Augl. 3. Febr.

XVIII. C.

## XVIII. CHAP.

## 1. 2. Of the Gifts, Miracles and death of S. Milburga.

A. D. 676.  
Baron. lib.

1. **A**T this time the Saxon Churches in Brittain flourished like the Paradise of our Lord, saith Baronius: For they were plentifully adorned with Lilies of pure Virginitie, with violets of Religious Monks, not so conspicuous, because growing in more humble places. They abounded likewise with most Holy Bishops: Among which *Saint Erconwald* was most illustrious for his Sanctity. He might have added *Saint Theodore* in Kent, *Saint Leueberius* among the West-Saxons, and *Saint Wulfstan* among the Northumbers. And to these he might have adioyned severall pious Princes, as *Sebb* King of the East-Angles, and *Ethelred* of the Mercians; both which laying aside their Crown and Purple took on them the humble Habits of Monks, as shall be shewed here after, and have deserved a place among Saints in our Martyrologe.

2. Among the Lilies which adorned this Paradise none were in this age more illustrious then the three daughters of *Merwald* who this year began to reign over the Mercians together with his Brother *Ethelred*: Their names were *Saint Milburga* the eldest, *Saint Mildreda* the second, and *Saint Milgitha* (or as some Authors call her, *Saint Miltrida*) the youngest. These three were born to him by *Saint Ermenburga*, or *Saint Demovera*, daughter to *Radbald* King of Kent, and Sister to the two forementioned Martyrs *Saint Ethelred* and *Saint Ethelbert*. She was appointed Abbess of the Monastery of *Menchery* in the Isle of Thanes, built by King *Egbert* in expiation for the murder of those two innocent Princes, as hath been declared.

3. The life of her eldest daughter *Saint Milburga*, hath been diligently written by

severall Authors. We will here content our selves with transcribing what *Harpsfield* relates concerning her, as followeth: There concurred, to the affording a prerogative of honour to *Saint Milburga* among other Holy Virgins, and particularly the children of King *Merwald*, not only the splendour of a Royall descent from the Kings of Kent and Mercia, but her Primogeniture also. But these priviledges, though admired in the world, were so far from exalting her mind, that prevented with Divine Love, by which she aspired to God only and celestiall things, she generously despised them, fixing all her thoughts and desires in this one designe, how she might remove all such impediments hindring her from consecrating her whole life to Divine Meditations and Contemplation. For the effecting of which glorious designe she made a ioyfull exchange of splendid Palaces for a Monastery, of Royall Purple for sack-cloth, of a Princely Diadem for a Religious veyle, and of all pretensions to the highest Earthly Espousall, for Christ her heavenly Bridegroom.

4. She therefore founded a Monastery of Religious Virgins at *Wenlock* a town in Shropshire, over whom she was consecrated Abbess by *Theodore* Arch-bishop of Canterbury. This Monastery was afterward endowd with ample possessions by her Father and *Paul*, *Merwald* and *Wulfere* Kings of the Mercians; and adorned with great Priviledges and many precious Relicks of Saints. So that the said place represented a New Paradise, considering the heavenly Society living there of Virgins wholly employed in divine things, especially of *Saint Milburga* a worthy Mother of so holy an Offspring; among whom there was a devout emulation and contention in promoting the zealous care of Humility, Chastity, and all other effects of Piety.

5. *Milburga* having thus made a wonderfull progresse in all kinds of vertues, and desiring nothing but her heavenly spouse, and his Divine presence, when her age and strength began to decline, her beloved Saviour called her to him, after she had been purged with dayly fevers. In her last Sickness therefore she called together her holy Community, which she commended in her prayers to God, and desired them after her death to make choise of a pious and stirring Superior. She exhorted them likewise to Purity and Purity of heart, oft repeating, Blessed are the peaceable for they shall be called the children of God, Blessed are the pure in heart, for they shall see God having added other like admonitions, &c. religiously armed her self against Death by the Holy Sacraments of the Church, she departed happily on the seventh day before the Calends of March to her eternal Bridegroom, to reign for ever with him for whose love she despised all things on the earth. And for a testimony of her present happiness, God was pleased after many ages to discover her Sacred Body to the knowledge and veneration of pious Christians, in the year of Grace eleaven hundred and one, during the reign of King *Henry* the first.

6. Concerning the invention of her

A. D. 676  
Harpsfield.

Body



Body William of Malmesbury thus writes, *Saint Milburga rests at Wenlock: In ancient times her memory was celebrated by the inhabitants, but after the coming in of the Normans by reason that the place of her Sepulcher was unknown, she became forgotten. but of late a Convent of Cluny Monks having been established there, whilst they were busy in erecting the fabrick of a New Church, a certain child running earnestly over the pavement, she vaults of her Sepulcher brake under him, by which means the Body of the Holy Virgin was discovered. Which being taken up, a most odoriferous vapour, as of a most precious Balsam, perfumed the whole Church: And such a world of Miracles were wrought by her intercession, that wonderfull multitudes flockd thither, both rich and poore, insomuch as there was scarce room in the open fields to receive them, so strong a faith they had to find remedy there for their maladies. Neither did they feele of their expectation, for none departed away without a cure, or at least a mitigation of their diseases. And particularly the King-Evil; incurable by Physicians, was through the merits of the Holy Virgin, healed perfectly in severall persons.*

7. Hence it came to passe that the fame of her sanctity could not be confined within the bounds of Britanny: For in the Roman Martyrologe her Memory is celebrated among the Saints on the three and twentieth of February, where she is stiled the daughter of the King of the Merians, to witt, of Merwald Brother of Ethelbert, and his companion in the Rule.

XIX. CHAP.

1. &c. The Gifts of Saint Mildreda, and Saint Milgitha Sisters to Saint Milburga  
2. And of their Brother Saint Merwin.

WE will next adioyn to Saint Milburga her equally Holy Sister Saint Mildreda, who in her tender infancy was by her Mother Saint Brimenburga sent into France, to be educated and instructed in the Monastery of Calais (now called Chelles) near Paris, that so Divine Love might first take possession of her soule. There, as we read in the Legend of her Life in Capgrave, she excelled all the other Virgins her companions in humility and other vertues.

1. During her younger years, her beauty and other graces rendered her the object of the impure desires of severall persons, which she constantly and courageously resisted, passing untouched through the flames of

lustfull tentations. Whence some Writers of following ages, from an unwary mistake, have related that she was cast into a fiery furnace, because whilst she lived there in a secular Habit, she utterly refused the Marriage of a person of great Quality: and by Divine assistance was preserved from burning. But neither William of Malmesbury; nor any of our Ancient Records mention this Miracle: Therefore we willingly abstain from adorning that illustrious Virgin with borrowed and false or suspected colours.

3. As soon as King Egbert had finished the Monastery in the Isle of Thanet for expiation of the Murder of the two forementioned Princes, Saint Mildreda was recalled out of France; and by Saint Theodore Arch-bishop of Canterbury consecrated Abbess there over seaventy Religious Virgins: among whom she behaved her self rather as a servant than a Mistress; desiring more to be loved than feared by them: and by continuall watching, fasting and prayers spent her life in the service of God.

4. After a like rehearsal of her vertues Harpsfield addes, That she having severall years with great sanctity administrated the Office of Abbess, as last by sickness was confined to her bed: when causing all her Religious Virgins to be assembled, she gave them many Instructions full of piety, above all earnestly exhorting them to conserve among themselves mutuall charity and Humility. After which she happily departed to our Lord on the third day before the Ides of July: and was both during her life and after her death powerfull in Miracles.

5. Her Body was with great honour entred in the said Monastery of Menstrey: where it reposed near four hundred years, illustrious by the Veneration of pious Christians; and the glory of frequent Miracles. From thence about the year of Grace one thousand and thirty it was translated to Canterbury, Alstan being Abbot there as shall be declared. Concerning which Translation William of Malmesbury thus writes, In following time the Sacred Body of Saint Mildred was translated to the Monastery of Saint Augustin in Canterbury; where it with great devotion venerated by the Monks; and for the same of her piety and sweetness; answerable to her Name; honoured by all. And although all the corners of the said Monastery are full of Saints Bodies, eminent for their Sanctity and Merits, insomuch as any one of them might suffice to give a luster to the whole Kingdom; yet the Relicks of none are with more affectionate honour venerated, then hers. She is present to all that love her, and ready to hear and fulfill the requests of every one, &c. At London likewise there remains to this day a Church dedicated to her honour.

6. Moreover her Memory is celebrated in the Belgick Provinces. For as Aubert Miram testifies, part of her Relicks was transported

ibid.

Harpsf. sec. 7.  
c. 10.

Malmesb. de  
Reg. l. 2. c. 13.

div. in Pass.  
Belg. 14. Julij.



A. D. 676

Martyrol.  
Gallie.  
11. July.

to *Daventry*, and reposed there in the Cathedral Church. Mention is also made of the same Relicks in the *Gallican Martyrologe*, on the thirteenth of July, in these words. *At Daventry in Belgium is the Veneration of the Relicks of S. Mildreda an English Virgin, consecrated to God in the Monastery of Chelles in the Territory of Paris, which are reposed in the Cathedral Church of S. Leuin, together with the Bodies of the same Saint Leuin, and also of S. Marcellinus. Her departure out of the world have given lustre to this day. Saint Mildreda was conveniently associated to these two Saints, Leuin and Marcellinus, for her agreement with them both in her faith and country: For they were English-Saxons likewise, who together with Saint Willibrord preached the Faith to the inhabitants of Frisland and Geldres: of whom we shall treat hereafter.*

7. The determinate year of the death of these two Holy Virgins Saint Milburga, and Saint Mildreda, is uncertain: Certain only it is that it is wrongfully ascribed by some Writers to the year of Grace six hundred sixty four. For since the same Authors affirm that they were consecrated by Saint Theodoric Arch-bishop of Canterbury, who came not into Britany till after that year, it is evident that in their computation there is an *Anachronism*.

8. We may therefore more commodiously ascribe it to this year of our Lords Incarnation six hundred seventy six: In which year on the six and twentieth of February, our Martyrologe commemorates the Deposition of their youngest Sister Saint Milgitha (or, Saint Mildreda.) Concerning whom a very short account is given by our ancient Authors: For of her wee read only that she entered into the Monastery of Efrei, built by the Penitent King Egbert in Kent, where she so well imitated the sanctity of her Sisters, that she likewise deserved a place in the Catalogue of our Saints.

6. From these we must not separate a young Brother of theirs called *Margus*: Concerning whom *Mathew of Westminster* and *Florentius* testify this only, that he was a child of eminent sanctity.

Westm.  
A. D. 676.  
Wign.  
A. D. 671.

## XX. CHAP.

XX. CHA.

1. 2. &c. The death and Miracles of Saint Ethelburga daughter of Anna King of the East-angles.

5. 6. Of S. Thoringitha.

7. Of S. Hildelida.

TO the same year is referred likewise the death of Saint Ethelburga daughter to Anna the pious King of the East-angles, and Sister to Saint Erconwald. She was, as hath been said, Abbess of the Monastery of Berking, founded by her Brother.

1. Concerning her death, hapning the fifth day before the Ides of October, thus writes Saint Beda: When Ethelburga the pious Mother of that devout Congregation was to be taken out of the world, a wonderful vision appeared to one of the Religious Sisters named Theuthrid, who had lived many years in the Monastery, serving our Lord with all humility and sincerity, and had been an assistant to the Holy Abbess in promoting the observance of Regular Discipline, her charge being to instruct and correct the younger Sisters. Moreover to the end that her spiritual strength might be perfected by infirmity, as the Apostle saith, she was suddenly assaulted by a most sharp disease, and for the space of nine years grievously tormented with it. This hapned to her by the merciful Providence of her Saviour, to the end that by the furnace of divine tribulation whatsoever defects or impurities through ignorance or negligence had insinuated themselves into her soul, might be cleansed away and consumed.

2. Now on a certain night towards the dawn of the morning, this Religious Virgin upon some occasion going out of her chamber, saw manifestly, as it were, a human body more bright than the Sun, contrapped in linnen, which being transported out of the Dormitory of the Religious Virgins, was carried up to heaven. And whilst she observed diligently by what force the said body should be raised upwards, she saw that it was so lifted up by certain ropes, more resplendent than gold, by which it was drawn higher and higher, till at last the heavens opening, it was received in, after which she could see it no longer.

3. Considering this Vision, she did not at all doubt, but that it imported that some one of that devout Congregation should shortly dye, whose soul by good works formerly done, should as by certain cords be raised up to heaven. And indeed so it fell out: For a few days after Saint Ethelburga the devout Mother of the said Congregation was freed from the prison of her body who had

A. D. 676.

Martyrol.  
Aug. 10  
18.  
A. D. 671.

lead



lead her life in such perfection that none who  
saw her could doubt, but when she left this  
world the entrance into her heavenly country  
would be opened to her.

5. Ethelburga was buried in the same  
Monastery, and after her death likewise was  
not wanting to procure comforts and blef-  
sings to her Religious Sisters. For as the same  
S. Bede relates, There was in the same Monastery  
a Devout Virgin of Noble descent, but more en-  
amoured by her Piety called Thurithgida who for  
many years had been so utterly deprived of the  
use of her limbs, that she could not stir any one  
of them. She being informed that the Body of the  
Venerable Abbess was carried to the Church,  
where it was exposed some time before the buriall,  
desired she might be transported thither, and  
placed leaning toward it in the posture of one that  
prays. This being done, she addressed her peti-  
tion to her, as if she had been alive, beseeching  
her to obtain from her mercifull Creator that she  
might at length be freed from her so tedious and  
bitter torments. And within a short time her  
prayers were heard for the twelfth day after, she  
was delivered from her corruptible body, and made  
an exchange of her temporall afflictions for eter-  
nal happiness, and rest.

6. We will hereto from the same Author  
add another Testimonial of the same Holy  
Virgin, sanctity, hapning three years after in  
her Monastery of Barking. When the foremen-  
tioned Maid of our Lord Thurithgida had con-  
tinued yet three years in the body after the de-  
cease of her Mistress, she was so wholly consumed  
with her foresaid infirmity, that there remained  
scarcely any flesh to cover her bones. And at last  
when the time of her dissolution approached,  
she lost all use and motion not only of her limbs,  
but her tongue also. In this state after she had  
continued three days and as many nights, she  
was in a sudden revived with a spiritual vision,  
inasmuch as she opened both her eyes and  
lips also, and looking up steadfastly to heaven,  
she began thus to speak to a person, who, it  
seems, appeared to her, Your presence is most  
welcome to mee. Having said this, she held her  
peace a little while, as expecting the answer of  
the said person. And again with some shew of  
passion, she added, If this may not be, yet I  
beseech you let not the space in the mean time be  
long. Then remaining silent awhile, she conclu-  
ded, If this decree can by no means be altered,  
yet I pray you let the delay not be beyond this fol-  
lowing night. Having spoken this, she was asked  
by her companions assisting her, who it was with  
whom she talked? With my most dear Mother  
Ethelburga, said she. From whence they under-  
stood that the saint was come to signify to her  
that the hour of her departure was at hand:  
For according to her request, after one day and  
night had passed, she was freed from the chain  
both of her infirmity and body, and was rewarded  
with eternal joy. No wonder therefore  
that this devout Virgin Thurithgida is pla-  
ced among the saints in our Martyrologie  
on the three and twentieth of February.

in the year of Grace six hundred seventy  
eight.

7. There succeeded her in the government  
of the Monastery of Barking, saith Saint Bede,  
the devout servant of our Lord Saint Hildelida,  
who continued many years Abbess thereof (no  
less then four and twenty) and shewed great  
diligence, and Zeale in maintaining Regular  
observance and providing all things necessary for  
her Community. This is the same Saint Hil-  
delida to whom Saint Aldelm, fourteen years  
after this, inscribed his Book entitled of  
Virginity, and between whom passed severall  
letters yet extant: Of whom we shall treat  
further hereafter.

XXI. CAAP.

XXI. CH.

1. The death of Escuin King of the West-Saxons.
2. Of Hedda Bishop of the West-Saxons, Successour to S. Leuthericus.
3. 4. &c. The Rule of S. Benedict intro-duced into Glastonbury: when, into other Monasteries, &c.

1. Escuin King of the West-Saxons after a  
(short reign of two years dying, Ken-  
twin remained sole King of those Provinces.  
He is by Alcuin named Entwin.

2. In the beginning of his reign, Leuth-  
ericus Bishop of the West-Saxons dying, the said  
King called out of his Monastery a Religious  
man named Hedda, who according to Saint  
Bede's testimony, was a good and just man, and  
worthily exercised the Episcopal charge in dire-  
cting and teaching his flock, being enabled thereto  
rather by the love of piety engrained in his heart,  
then by study or learning. Which Character seem-  
ing to import that he was but meanly fur-  
nished with literature, does not satisfy Wil-  
liam of Malmisbury, who professes that he had  
seen severall Epistles of his which argued the  
Writer not to have been destitute of learning, as  
likewise severall Treatises of S. Aldelm directed  
to him abounding with eloquence and profound  
knowledge. He having been a Monk and Abbot  
administred the said Bishoprick the space of thir-  
ty years and more: and his Sanctity was testified  
by many Miracles, &c. He was consecrated Bishop  
in the City of London, saith S. Bede, by Theodore  
Arch-bishop of Canterbury.

3. Concerning this Holy Bishop, and  
particularly his solicitude to advance Reli-  
gious Observance, we read this passage quo-  
ted out of the great Table of Glastonbury by  
B. Vsher: Bishop Hedda his body to this day  
reposes under a stone-Pyramid heretofore cu-  
riously engraven in the upper Church-yard of  
the Monks. He obtained of King Cantwin to  
the Old Church a liberty royal in the Isle of Gla-

stonbury

A. D. 677.

dem ib. c. 10.

A. D. 677.

Bed Ps. c. 19.

de. lumb. de  
Pont. l. 2.  
f. 241.

As Vsher in  
F. m. d.  
f. 111.



A.D. 677.

*Sanctus in laudibus a fratribus in the monachis  
there serving God, of electing and constituting  
over themselves an Abbot according to the Rule  
of S. Benedict.*

Amig. Glas.

4. The King of the West-Saxons in his great Charter of Privileges granted to the same Monastery in the year of Grace seven hundred twenty five, makes mention of this Indule, confirming all former Donations given by his Predecessors, or others, to that Monastery: particularly that of King Kenwalch, who by the intercession of Theodore, Archbishop of Canterbury bestowed on it these lands, Ferlingmere, Berkeri, Godery, Martinesby, Edessey, likewise of King Kentwin who gave Glasfingie, and was wont to call the said Monastery the Mother of Saints, ordaining that it should enjoy an immunity from all both Secular and Ecclesiastical duties, and added withall this Privilege, That the Monks living there should have the power to elect and constitute to themselves a Superior according to the Rule of S. Benedict. Also of Bishop Hedda, who with the allowance and approbation of Cedwalla, though a Pagan under his own hand, gave Lantocai: of Baldred who gave Pennard containing six hydes of land, of Ethelard who gave Pehet containing forty hydes: all whose Donations I do approve and confirm, &c.

5. Here is the first mention of S. Benedict's Rule received in the Monastery of Glasfingie. How long before this time it had been there embraced, or whether it now entered by the procuring of Bishop Hedda, does not appear. But certain it is that those Writers are mistaken who affirm that before S. Dunstan's government of that Monastery the Monks thereof were not professed Disciples of S. Benedict. After this time the said Rule and Profession by little and little took place in most other Monasteries, as in the North-parts by the diligence of S. Wilfrid, and of S. Benedict, surnamed Biscop: Yea the Britains also, and Scots who had received their Religious Institutions from the Irish, began to dilute their ancient Rites, and esteemed it piety to conform themselves to the Rule of S. Benedict. But as for the Monasteries of Canterbury and the whole Province of Kent there is not the least mark afforded in ancient Story that the Institut of S. Benedict was introduced among them after their coming into Britanny: on the contrary they were Kentish Monks, who were employ'd in settling the said Institut among the Northumbrians. So that it is demonstrably evident that the Prime Apostles of the Christian Faith among the Saxons professed and brought in the same Rule.

6. Now this Privilege at this time given to the Monks of Glasfingie of electing their own Abbot, argues that in former ages the constituting of Abbots belonged not to the Monks, but to the Bishop or the Prince: from whose power and Jurisdiction the Monks could not exempt themselves, without their

free devoting themselves of it: which was first done by King Kentwin and Bishop Hedda, concerning whom we shall speak more hereafter.

7. As for King Kentwin the Memory of his Munificence to the Monastery of Glasfingie was there gratefully conserved, for this story we read of him in the great Table of that Monastery, in the same place reposes the body of King Cuthbert, under a Stone Pyramid in the Church-yard of the Monks. He was the first of the English Kings which granted to the Isle of Glasfingie an Exemption from all Regal Service: as the British Kings before him had of old time confirmed.

8. To this time is referred the erecting or rather restoring of the prime Church in the Isle of Ely, which was first consecrated to the honour of S. Peter Prince of the Apostles, but afterwards entitled to S. Edilruda (or Ethelruda.) Concerning which Church we read this testimony of S. Godwin: Ethelbert (saith he) King of Kent by the advice of S. Augustin had seventy years before this time built a Church in that place, to wit, in the year of our Lords Incarnation six hundred and seven. Which Church through neglect for want of reparation falling to ruin, was rebuilt in a more magnificent manner in the year six hundred seventy seven by S. Edilruda. Thus she did by the counsel of Wilfred Archbishop of York: but her Brother Aldulf (or Alnufr) King of the East-Angles furnished the Charges of the work. This Aldulf was the Succellour of Edilwald in that Kingdom: and if, according to Speed, he was the Son of Ethelbert Brother of Anna, he was not Brother, but cousin german to S. Edilruda.

A.D. 677.

Amig. Glas.  
at MelburyGodwin. in  
Catal. Episc.  
Abbat.

## XXII. CHAP.

XXII. C.

1. S. C. Kent miserably wasted: Potta Bishop of Rochester quits his See: in whose place Quichel succeeds.

1. **A**T this time there was a great desolation in the Churches and Kingdom of Kent, whereby the labours of Saint Theodore were much encreased. Which desolation was caused by a furious invasion of that Kingdom the year before by Edilred King of the Mercians. What the provocation or motive of this war was is not mentioned by ancient Writers: but the effects of it were terrible.

2. S. Bede thus briefly describes it: In the year of our Lords Incarnation six hundred seventy six Edilred King of the Mercians brought a furious army into Kent, and layd the whole country waste, yea without all regard of Piety or the fear of God profaned and demolished also Churches and Monasteries. Particularly the Gatty

Bed. l. 4. c. 13.

Rbbs



which (or Rochester) was nearly consumed in  
the same calamity. Of this City Putta was  
then Bishop, though absent at the time of its  
destruction. Lothar was now King of Kent,  
who seeing the violence and ravage of Suth-  
red, (aith Huntingdon), made no resistance  
to all, but avoided his fight. In that Suth-  
red passed freely through the whole Province,  
destroyed the City of Rochester, and carried back  
with him innumerable Spoiles.

3. As for Putta Bishop of Rochester,  
being a man that loved quietness and soli-  
tude, he, according to saint Bede's re-  
lation, seeing his Church utterly spoiled and  
wasted, retired to Sexulphus Bishop of the Mer-  
cians: from whom having received the pos-  
session of a Church and a small piece of ground  
adjoining, he there ended his life in peace.  
He did not at all employ his sollicitude about  
the restoring of his Bishoprick, being one  
whose industry was little exercised in worldly  
affairs. Therefore he contented himself in  
serving God after a poor manner in the fore-  
said Church: and some times when he was  
entreated, he would goe to other places for  
the instruction of Ecclesiasticall persons in the  
(Roman) manner of singing the Church ser-  
vice.

4. The See of Rochester being thus de-  
prived of a Pastor, the Arch-bishop Theo-  
dore in the place of Putta consecrated Qui-  
schelm Bishop of that City: and when he  
also shortly after quitted his Bishoprick by  
reason of its extreme poverty, the said Arch-  
bishop substituted in his room another Bishop  
called Germund.

her compliance the Ecclesiasticall Canon  
rendered him incapable of executing his  
pious design. Many years he spent in per-  
secuting her to her own and his happi-  
ness, and at last by devout importunity  
expugned her resistance, as shall shortly be  
shewed.

2. In the mean time a great part of his  
solicitude was employed in sending a wor-  
thy Prelate in London, the Metropolitane of  
his Kingdom. We have declared before  
how Vins the sacrilegious Bishop of the  
West-Saxons, having for his crimes been  
expelled out of that Province, with a summe  
of money Simoniacally procured from Wul-  
fere King of the Mercians to be violently  
introduced into that See in the year of  
Grace six hundred sixty six: which he for  
the space of nine years unworthily ad-  
ministrated. After whose death King Sebb  
expressed a zealous care to repair the  
prejudice and harm done to that Province  
by so impious a Prelate. For which pur-  
pose he earnestly sought out a Successor as  
eminent for piety and integrity as the  
other was for his crimes.

3. At that time there lived not any one  
in that Kingdom in so high esteem of all  
men for vertue and Religion, as Erconwald.  
He was as hath been declared, the Son  
of Anna King of the East-angles (not of  
Offa, as Capgrave, and from him Harpsfield  
mistakes:) and from his tender years con-  
ceived a distast and contempt of secular  
designs and pleasures: Insomuch as he re-  
linquished his Native Province, and reti-  
red among the East-Saxons, where he em-  
ployed his plentifull patrimony in works  
of piety. We have already declared how  
he founded two Monasteries in that King-  
dom: one for himself at Chertsey in Surrey,  
near the River Thames: and another for his  
Sister Willburga in Essex, in a village called  
Barking.

4. This in all regards so eminent an  
Abbot, Erconwald, was made choice of by  
King Sebbe to administer the vacant See of  
London: to which he was consecrated by  
Saint Theodore Arch-bishop of Canterbury,  
according to this relation of Saint Bede: At  
that time, saith he (to witt, in the year  
of our Lords Incarnation six hundred sea-  
venty five) Sebbe and Sighere Kings of the  
East-Saxons constituted Erconwald Bishop in  
the City of London: whose life and conver-  
sation, both whilst he was Bishop, and before,  
is reported to have been full of Sanctity, as  
the Miracles to this day wrought by his in-  
tercession doe demonstrate: For the horse litter  
in which during his sickness he was wont to  
be carried, and which is preserved by his Dis-  
ciples, does still continue to cure many persons  
afflicted with feavers and other infirmities.  
Neither doth it work this effect only upon  
such as are placed under it, or leane against  
it, but likewise chipps sliced from it, and

Bede. l. 4. c. 6.

XXIII. C.

XXIII. CHAP.

1. 2. The death of Vins the Simoniacall  
Bishop of London.

3. 4. St. S. Erconwald succeeds in that  
See.

1. DURING this confusion in Kent, the  
Kingdom of the adjoining East-  
Saxons enjoyd a profound peace under  
the government of Sebbe and Sighere two  
pious Kings. Particularly King Sebbe em-  
ployed all his care in advancing Piety  
among his subjects, in promoting the af-  
faires of the Church, and in encoura-  
ging devout persons to renounce the  
world, and consecrate themselves to God  
in a Monastick Profession. To which state  
of life himself also earnestly aspired,  
being desirous to abandon his Regall au-  
thority, and to change his purple for a  
poor Religious Habit, but was hindred  
by the obstinacy of his Queen, who re-  
fused to consent to a separation, and to  
imitate her husbands piety: and without



A.D. 677.

Gervin in  
in card.  
Episcopatus.

carried to the sick, doe restore them to health.  
3. We will adioyn hereto the testimony  
even of S. Gildwin likewise: Brownald, saith  
he, a man eminent for learning and sanctity,  
bestowed his whole patrimony in erecting and  
endowing Monasteries. One he founded for himself  
at Chersy: and another for Religion at Vannes at  
Barking: over which he appointed his Sister  
Edithurga Abbess. He employed vast summes  
of money in the structure of the Church dedi-

cated to S. Paul, the revenues whereof he much  
encreased, and obtained from the Princes of  
that age great Priviledges thereto. He adds,  
That his body was layd in a Coffin of great  
price and buried in the East part of S. Pauls  
Church, above the high Altar, where it con-  
tinued till about fourscore years agoe, at which  
time it disappeared. Concerning this Holy  
dyshep occasion will offer it self to say  
more hereafter.

A.D. 677.





THE  
EIGHTEENTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

## I. CHAPTER.

*1. 2. &c. A debate between Saint Wilfrid and Saint Theodore: raised by the covetous Queen of the Northumbers: Saint Wilfrids Appeal, and banishment.*

**I**N the year of Grace six hundred seaventy eight Pope Donus dying, Pope Agathon succeeded him in the Chair. Episcopall whom we shall have occasion frequently to mention by reason of a great controversy this year begun in Brittain between the two Supreme Prelats of this Island, S. Wilfrid Arch-bishop of York, and S. Theodore of Canterbury, which lasted many years, sometimes composed by the said Popes authority, and again breaking forth, to the great disturbance of the peace of our Saxon Churches, though it pleased the Divine goodnes by occasion thereof to enlarge his Church by the happy conversion of severall Nations both within and out of Brittain.

1. A brief account of this dissention, foretold by a prodigious Comet appearing the same year, it thus recorded by S. Beda, in the year of our Lords Incarnation six hundred seaventy eight (saith he) which was

the eighth year of the reign of Egfrid King of the Northumbers, there appeared in the month of August a Comet or blazing star, which for three months together arose every morning, representing a great pillar of wonderfull light. The same year a dissention arising between the said King Egfrid and the most Reverend Prelat Wilfrid, the Holy Arch-bishop was driven from his See; and in his place were substituted two Bishops to govern the Nation of the Northumbers, to wit Bosa who administered the Episcopall Office in the more Southern parts of the Deiri, or Yorkshire, &c. and Eata in the Nation of the Bernicians; or Northumberland, &c. The former had his Episcopall See at York, the other in the Church of Hagulstad (Hexham) or Lindisfarne. Both of them were taken out of a Convent of Monks, and thence promoted to the Episcopall degree. And together with these a third person named Eadhed was ordained Bishop over the Province of the Lindesfarne, (or Lincolnshire) which a short time before King Egfrid, having defeated Wulfere King of the Mercians, had got the possession of. This Eadhed, was the first peculiar Bishop of the said Province: (the prime Seat of his Bishoprick was Sidnacester, a place whose memory is now worn out by age: Yet some esteeme it to be the same that is now called Gainsborow, or at least situated near it: from whence in after times the See was translated to Dorchester; and last of all to Lincoln, where it still remains.)

*Fasti Savil  
at hunc an-  
num.*



A. D. 678.

3. Thus writes *S. Bede* of *S. Wilfrid's* expulsion, and of a new distinction and institution of *Episcopal sees*. *Saint Ceadda* before he was translated to *Lichfield*, had been the only *Prelat* of the whole Kingdom of the *Northumbrians*, governing both the Churches of *Tork* and *Lindesfarne*. He by the sentence of *Arch-bishop Theodore*, surrendered that whole Province to *Saint Wilfrid*. Now *Saint Wilfrid* by the displeasure and Violence of *King Egfrid* being expelled, in his place *Hose* administered the see of *Tork*, and *Eata* that of the Province of the *Bernicians*, who is reckoned the fifth Bishop of *Lindesfarne*, and first of *Hagulfad*.

4. The Institution of these *New Bishopricks* was ordered in vertue of the ninth Canon of the fore-mentioned *Synod of Hereford* assembled by *Arch-bishop Theodore* five years before this, where it was ordained, that the number of *Christians* increasing, *Bishopricks* likewise should be multiplied. From hence issued the first spark of dissension this year between the two *Holy Arch-bishops*, *S. Wilfrid* and *S. Theodore*, which afterward was raised to a great flame. The progress of which dissension we will consequently relate from *William of Malmsbury*: which indeed took its first originall from the Court of *King Egfrid*, and the malicious envy of his new *Queen Ermenburga*: For it has been fatal to the *British, Saxon* and *Norman Churches* of this Island, that generally disorders and Schisms have been begun by women.

Malmsb. de  
Pontif. l. 3.

5. As long as the glorious *Virgin Saint Ediltrudis* enjoyd the Title of *Queen* and Consort to *King Egfrid*, all things succeeded happily to the Kingdom and Church of the *Northumbrians*, and *Saint Wilfrid* by the great esteem and reverence which his piety and zeale had obtained, was well enabled to promote the affairs of the Church. But as soon as the said *Holy Virgin* by *Saint Wilfrid's* assistance had gained her husbands consent to exchange a temporal for a celestial marriage, and to retire into a religious solitude enriched with poverty and a want of all sensuall contentments, there more freely to enjoy the Spirituall embraces of her heavenly Bridegroom: *King Egfrid* received into her place a Second Consort, *Ermenburga*, a Lady of a disposition much different from the former, and particularly tainted with the vices usually enough attending that Sex, *Covetousness* and *Envy*.

6. By the piety of the former *King* and severall of the *Nobility*, so wonderfull an accession of possessions and riches had been made to the tender growing Churches of the *Northumbrians* under the care of *Saint Wilfrid*, that the sacred Vessels pertaining to *Gods Altar* were many of them of pure gold, and not any of a lower metall then *silver*: and the *vestments* and

other ornaments, of a suitable magnificence. This splendour dazzled the eyes of the *New Queen*, who with a malignant aspect began to look upon the *Holy Arch-bishop*, by whose zeale such riches had been consecrated to *Gods service*.

7. This *Queen*, corroding thus the *Queens* heart, she endeavoured to impart to her husband, whose eares she incessantly filled with malicious suggestions against the *Holy Prelat*, inso much as by little and little his affection and respect to him diminishing, at length his Love was turned into hatred, and he began to persecute him by whose prayers he had formerly obtained so many great Victories.

8. Notwithstanding though this credulous *King* hearkned too willingly to his wives malicious suggestions, yet he would not assume to himself a power to dispose of Ecclesiasticall revenues, or to deprive the *Holy Bishop* of that wealth with which his Predecessor and others had entrusted him. Therefore he consulted *Saint Theodore Arch-bishop* of *Canterbury*, suggesting to him that *Saint Wilfrid* did abound with an immense superfluity of wealth, which might be sufficient for the maintenance of many *Bishopricks*, of which so large a Province did stand in need.

9. By so fait a pretence of extending piety, the *King* drew the *Arch-bishop S. Theodore* into his faction: who without any delay, and without consulting *Saint Wilfrid*, presently introduced into his Province three *New Bishops*, pretending a ground of justice, that three *Bishops* might sufficiently be maintained by those revenues, which being in one mans disposal, nourished in him arrogance and pride; and moreover the Province being so vast, and the number of *Christians* so multiplied, it was necessary that the care of them should be committed to many *Governers*. These allegations may indeed appeare rationall and just: But there was no shew of justice in despoiling a worthy *Bishop* of all the possessions which by his industry he had procured to the Church, and without demanding his consent, imparting them to others. This injustice on *Saint Theodore's* part was much aggravated, in that he was sayd to be induced to so hasty and violent proceedings against *Saint Wilfrid*, by *Gists* sent him from the *King* and *Queen*.

10. That the *Arch-bishop* of *Canterbury* should assume to himself such a power and jurisdiction over so great a Province not in an ordinary way subject to him, we need not wonder: seeing, as hath been declared, that Power was conferred on him, not only by the *Pope*, but by vertue of the Late *National Synod* of *Hereford*, which ordained an encrease of the number of *Bishopricks*. Notwithstanding the manner

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of exercising this extraordinary jurisdiction was unexcusable: and *Saint Theodore* himself a little before his death was sensible of the injury done by him; acknowledging his fault, and desiring pardon of it.

11. *S. Wilfrid* understanding well enough that this violence and oppression was brought upon him by the *Kings* command, repaired to him, and complained of the injury done him, alledging that the Ecclesiastical Law forbade any diminution or change to be made in any Episcopal See, before permission was given to the Bishop to alledge and defend his own rights. That *Kings* were the Patrons and Defenders of the Patrimony of *Christ*, and not dissipators thereof. If any fault or demerit could be imputed to him, he desired his accusers might be produced, and space allowed him for his defence. All the answer that the Holy Bishop could obtain hereto from *King Eborac* was this, *We lay no crime to your charge: but what we have ordained touching your Bishoprick we will see ratified.*

12. *S. Wilfrid*, perceiving that a Legal and Canonial debate of this matter was refused him, replied to the *King* with a constancy becoming a worthy Prelate in maintaining the Rights of his Church: *I see, said he, that Your Majesty has been wrought upon by my prejudice by certain factions and malicious persons about you; I appeal therefore from them to the See Apostolick.*

13. This conference passed between *King Eborac* and *S. Wilfrid* in a full assembly of Nobility and other attendants. The Court therefore as soon as they heard the Holy Bishop mentioning an Appeal, broke forth into open laughter and derision of him. But he presently repressed their irreverent Scorn with this sad denunciation and prophecy, *Unhappy men, you laugh now to see the Churches ruined: but on this very day the next year you shall with tears bewail your own ruine.* Having said this, he departed from the *Kings* presence, and presently after forsook both his See and the Kingdom of the *Northumbrians*, retiring into the next Kingdom of the *Mercians*.

II. CHAP.

1. 2. *S. Wilfrid* passes through the Mercian Kingdom.

3. He is by tempests cast among the Frisians: whom he converts to the Faith.

4. 5. *S. Wilfrid* His enemies seek to murder him, by the means of Ebroin: He comes safe to Rome.

*Saint Wilfrid* being thus expelled his See, took his journey towards *Rome* through the Kingdom of the *Mercians*, where by *King Ethelred* he was honourably received. The said *King* at that time had finished the Monastery of *Medesbamsted*, afterwards called *Peterborough*, which had been begun by his Predecessours, *King Prada* and *King Wulfer*. And he took this opportunity of our Holy Bishops voyage to *Rome*, to send by him a request to *Pope Agatho*, that he would by Apostolick authority confirm the Liberties, Privileges and Exemptions of that Monastery, which by *Kingly* authority had been granted. Mention is made of this Request in an Ancient Manuscript of the said Monastery of *Peterborough* in *Sir Henry Spelmans* Councils. And what Answer *Pope Agatho* gave to it shall be declared two years hence at *Saint Wilfrids* return from *Rome*, where he gained his cause.

2. *S. Wilfrid* made no stay in the Kingdom of the *Mercians*, but continuing his journey to the Sea, as soon as he took ship, saith *S. Bede*, he was by a South-west wind driven to the Country of the *Frisians*, where he was honourably received by that barbarous Pagan Nation and their *King Adalgise*, to whom he preached *Christ*, and having instructed many thousands of them in the Word of Truth, he washed away the stains of their sins with the saving water of Baptisme. Thus he was the first Preacher of the Gospel in that Nation: and that Doctrine which he taught, was afterward with great devotion perfectly planted among them by the most Reverend Bishop *S. Willibrord*. In this Apostolick employment *Saint Wilfrid* happily spent the Winter succeeding among that new converted people: and the Spring following resumed his journey towards *Rome*.

3. Herein, as *Baronius* well observes, the mercifull Providence of *God* did manifestly shine forth, in permitting a most holy Bishop to be violently thrust from his See, to the end he might derive the fresh springs of the Gospel to a Nation ready to dye with thirst: inasmuch as with regard to this his Apostolick Office, those Prophetical words of Scripture may be applied to him, *Who are those*

Bed. l. 5. c. 20.

Baron.  
A. D. 678.

which



A. D. 678.

which fly abroad like clouds, &c. For he by a blast of wind was carried into a dry and barren land, which he presently watered and rendered fruitful by heavenly showers poured upon it.

Malmsh.  
de Pont. l. 3.

4. Whilst *s. Wilfrid* busied himself in reducing to the purity of Christian Faith the Nation of the *Frisians* from their filthy Idolatry, the Devil to interrupt that good work, or to be revenged on the worker, kindled again in the minds of his Adversaries among the *Northumbrians* that envy and malice, which seemd to have been allayed by his exile: inasmuch as they became enraged to hear that the Holy Bishop persecuted by them should be made an instrument of good to Strangers. Hereupon by messages and gifts they solicited the *Franks* to procure the murder of the Apostolick Prelate.

Sep. 6.

5. There lived still in greatest power among the *Franks*, *Ebrun*, Maire of the Kings Palace, who, as hath been declared, had already embued his hands in the blood of *Dalman* Bishop of *Lyons*, and severall other Prelats of the French Church. Him did the malicious *Northumbrians* hire to this execrable murder: Who immediately by promises, gifts and menaces solicited *Adaliso* King of the *Frisians* to be the Executioner. But this barbarous half-pagan Prince did so utterly abhor this unchristian proposall, that he threw the Letters of *Ebrun* into the fire, after he had read them in the hearing of *Saint Wilfrid* who was then seated by him, and whilst they were burning he added these words, *so may he be burned, who for covetousnes of gold, would dissolve the band of friendship once agreed upon.*

A. D. 679.

Malmsh. ii.

6. Thus by the watchfull Providence of God did the Holy Bishop escape the snares layd against his life: and when the Spring had mitigated the fiercenes of the aire, and opened the wayes for travelling, *Saint Wilfrid* renewed his journey towards *Rome*, and, as *William of Malmshury* relates, passing through the Kingdom of the *Franks* inhabiting beyond the *Rhene*, came to the King of that Nation called *Dagobert*: Who entertained him with all kindness and respect, asking to mind how when he himself had formerly by a faction of his Nobles been driven out of his Kingdom into *Ireland*, at his return this Holy Bishop had lodged him friendly, and moreover furnished him with horses and attendants to his own country. To expresse his gratitude therefore this King not only with extreme benignity received *Saint Wilfrid*, but with most earnest prayers solicited him to accept the Bishoprick of *Strasbourg*, and give his habitation in his country. This he offered the Holy Bishop thought not convenient then to accept, but deferred his resolution till his return from *Rome*: Whereupon he was, though unwillingly, dismissed by the King, and being accompanied with his Bishop *Deudaw*, prosecuted his journey.

7. Thus writes the said Historian. But what he relates of *Dagoberts* expulsion into *Ireland*, ought to be applied to *Theodoric* King of the *Franks* who lived at this time, and being rejected by his Subjects, might have been thus hospitably entertained by *s. Wilfrid*. Whereas *King Dagobert* was dead severall years before this.

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Id. ii.

8. *Saint Wilfrid* being thus dismissed with recommendations, passing through *Champagne* diverted out of the straight way to visit *Barthaire* Prince of that Province. This Prince had from the Holy Bishops enemies been informed of the cause of his journey, and moreover invited by promises to procure some mischief to him. Whereupon as his first coming he received him with an arrogant frowning countenance: but as soon as he had been acquainted with a true relation of the cause, his displeasure was mitigated, inasmuch as he did not only abstain from doing him any hurt, but by his recommendation and assistance brought the controversy to a good end: *Wichall* professing that he was induced hereto by the humanity of the King of the *Hunns*, in whose Court he had formerly lived during his banishment, who though he was a Pagan, yet could by no offers be corrupted to doe the least harm to him to whom he had once promised security.

9. The like courtesy and Civility did *Saint Wilfrid* find from all Princes through whose Courts and Provinces he passed: inasmuch as at last he arrived safely at *Rome*, where he found *Pope Agathin* busily employed in repressing the Heresy of the *Monothelites*, who taught that our Saviour though subsisting in two Natures, yet had but one Will. This Heresy had at that time greivously infected the Eastern Churches, for the extirpation whereof, and preventing the spreading of it in the West, that Holy Pope had at this time assembled a Synod at *Rome*: to which *s. Wilfrid* was invited, where likewise his cause was determined: But before we relate the success thereof, it will be expedient to declare how in his absence almighty God justified his innocence by inflicting a sharp judgment on his Enemies and persecutours at home.





## Under the Saxon Heptarchy. XVIII. Book. 439

## III. CHAP.

1. 2. *Etc. Saint Wilfrid's Prophecy fulfilled.*  
*Wilfrid Bishop of Lichfield expelled.*

**T**HAT propheticall denunciation, by which *Saint Wilfrid*, being derided by the Courtiers of *King Egfrid* for his Appeals to *Pope Agathon*, foretold them, That their laughter should precisely within the space of a year be turned into grievous lamentation, was exactly fulfilled the next year in which he remained at *Roms*. For not long after his departure *Ethelred King of the Mercians*, Brother of *Wulfere*, being desirous to avenge the injuries of his brother sustained from *King Egfrid*, who had overcome him in battell, and possessed himself of the Province of the *Lindesfari* (or *Lancashire*) he denounced war against the said *Egfrid*: Who swelling with pride for his former victory, courageously mett him with an army, not doubting of like success against him.

1. The two armies mett, saith *Saint Beda*, near the River *Trent*, where coming to a decisive battell, the *Mercians* utterly defeated the army of the *Northumbrians*, and among a multitude of others there was slain, *Steno*, the Brother of *Egfrid*, a young man about eighteen years old, tenderly loved both by the *Northumbrians* and *Mercians*: for his Sister, named *Ofryda*, was wife to *King Ethelred*. And it hapned that on the very day, a twelf-month after *Saint Wilfrid* had suffered the aforementioned injury, the dead body of that hopefull young Prince was brought to *York*, which caused a generall and long continued mourning both to the City and Province.

2. If this battell was fought on the South side of *Trent* in *Nottinghamshire* where remains a village called *Edwinflow*, it is most probable that place took its name rather from this Prince, who by *William of Malmesbury* is called *Edwin*, then from the Holy King and Martyr *Saint Edwin*, who by *Saint Beda's* testimony was slain at a place called *Heathfield* in *Yorkshire*.

3. By this victory *King Ethelred* recovered that portion of his Kingdom called the Province of the *Lindesfari*, which *Egfrid* had formerly won from his brother *Wulfere*. But this one defeat not concluding the war, to the continuance of which both these Kings made great preparations: *S. Theodore Archbishop of Canterbury*, trusting in the Divine assistance, interposed himself between them, and by many zealous exhortations pacified their minds, so as that flame was quite ex-

tinguished, insomuch as no other satisfaction was given to *King Egfrid*, for the death of his Brother, but only a sum of money. And the peace concluded between the two Nations continued inviolate for many years.

4. *King Ethelred* having thus repaired the breaches formerly made in his Kingdom, expelled one of his Province *Wilfrid Bishop of Lichfield* and Successor to the Holy Bishop *Ceadda*, for that he had favoured the party of *King Egfrid*. The exiled Bishop therefore passing over the Sea, was driven on the shore of France: where he fell in to the hands of *Theodorick King*, and *Ebroin* chief Commander of the Franks, to whom, as has been said, a Message had been sent to apprehend the Holy Bishop *Wilfrid*. These therefore by a mistake of the name of *Wilfrid* for *Wulfred*, slew the said Bishop attendants, and suffered him, after he had been pillaged of all things, to goe his way: So dearly did he pay for the affinity of his Name to *Saint Wilfrid*. Thus writes *William of Malmesbury*: In whose narration this difficulty appears, that *Theodorick King of the Franks* is declared a persecutour of *Saint Wilfrid*, who a little before is said to have entertained him with all kindness. But the same excuse is here to be made for him, which heretofore was made for *Saint Barthildis Queen Regent of France*, to whom some Writers impute the murder of the Holy Bishop *Dalphinus*; not that she was guilty of it, but because it was done during her Regency, by the cruelty of *Ebroin*, who had the whole power of the kingdom in his hands.

## IV. CHAP.

1. 2. *Etc. A wonderfull Miracle, shewing the efficacy of the Holy Sacrifice of the Masse.*

**I**T would be a fault in this place to omit a wonderfull accident which befell in the late battell where the young Prince *Elwin* was slain, by which Almighty God was pleased to declare the efficacy of his servants Prayers, especially during the solemn sacrifice of his Church. The fact is upon good testimony related by *S. Beda* in the manner following:

1. Among others, saith he, there was in the said battell one of the Princes soldiers, named *Imma*, slain (at least in opinion.) This soldier all that day and the night following lay among the other dead bodies, as if he had been slain: but at last his spirit returning he rose up, and as well as he could, bound up the wounds he had received. Then resting himself awhile, he raised himself on his feet, and began to walk away with an intention to find out, if possible,



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from friends, who might take care of him. As he was going away, he was met with and taken by some of the enemies, the Britons, and brought to their Captain, a principal Officer of King Ethelred, who examined him what he was. The poor man was a fraud to acknowledge himself a soldier, therefore he answered that he was a poor country-man, who had a wife, and was come in this expedition with several others of the like quality, to bring provision to the Army. Upon this answer the Officer commended that care should be taken of his wounds, and when they began to be almost cured, he made him every night to be put in chains, to prevent his escaping away.

3. But no chains could hold him: for after they were gone which had put the chains upon him, they presently fell off. And the cause of this wonder was this. He had a Brother named Tuna, a Priest and Abbot of a Monastery in a certain town which at this day has his name is called Tunacastur. This Abbot having heard that his brother was slain in the late battell, came himself to search for his body: and having found another in all respects very like to him, he carried it to his Monastery, and there buried it honourably. Moreover he took care that several Masses should be said for the pardon of his sin: and by virtue of these Masses it came to pass that no bonds could hold him, but they presently fell loose from him.

4. In the mean time the Officer whose Prisoner he was, began to ask him, How it came to pass that he could not be bound? Whether he had about him certain Charms, which at some time, have a power to unloose all bonds? His answer was, that he was utterly ignorant of such unlawful arts: But, said he, I have a Brother in mine own country, and I am assured that he thinking I am slain, says frequent Masses for mee: so that if I were now in the other world, I doubt not but my soule by his intercession and prayers, would be absolved from all pains.

5. After he had continued a good space a Prisoner to the said Officer, those who guarded him observed by his countenance, gesture and speeches that he was no country-people, but a person of quality. Thereupon the Officer calling him aside privately, enquired more diligently who he was: without promising him that if he would simply declare his condition, he would not use him any thing the worse. He then plainly manifested to him that he was a servant of the King of the Northumbers. Whereupon the Officer replied, I did assure myself by the manner of thy speech that thou wert not of a base condition. And now thou deservest to dye, in revenge of all my brethren and kinsmen who have been slain in the battell: but because I will not break my promise I will not kill thee.

6. As soon therefore as he had recovered health and strength the Officer sold him to a certain man at London called Trevis. But neither could he be bound by his New Master: for after tryall of several sorts of bands and chains, they became all

unloosed. When he therefore who had bought him perceived that he could not be restrained by fetters, he gave him permission to redeem himself, if he could. For commonly after nine of the clock in the morning the usual time of Mass, his hands were unyoked. Upon this offer the Prisoner was suffered to depart, having first given his promise by oath that he would either find the money agreed on for his ransom, or return and yield himself a prisoner again. He went therefore from London into Kent to King Lothere Nephew to the famous Queen Ethelreda by her sister, who likewise had formerly been a servant to the said Queen: and from him the Prisoner received the money appointed for his ransom, which according to promise he sent to his Master.

7. Being thus free, after some time he returned to his Country, and coming to his Brother the Abbot, he related to him particularly all the accidents, both good and bad, which had befallen him: and then perceived that his chains for the most part had been loosed precisely at the hours in which Masses had been celebrated for him: and moreover that many other commodities and comforts had befallen him from heaven, in his dangers, by his Brothers prayers and the Oblation of the saving sacrifice.

8. Very many persons being informed from the foresaid person of these particulars, have been much kindled in their Faith and devotion to pray, give almes and offer holy sacrifices for the deliverance of their friends who were departed this life. For hereby they perceived that that saving Oblation was of wonderful vertue for the redemption both of soule and body. This relation I my self received from several persons who had heard it from the man himself in whom these things befall: And therefore I thought it expedient, having been clearly convinced of the truth of it, to insert it as undoubtedly certain in this my History. Thus writes S. Bede. After this digression, wee will return to Saint Wilfrid at Rome.

## IV. CHAP.

IV. CHA.

1. 2. *St. Saint Wilfrid's cause heard and determined in a Roman Synod, to his advantage.*

1. **W**EE have already declared how Saint Wilfrid arriving at Rome found Pope Gregory in great solicitude concerning the faith of all Churches, upon occasion of the Heresy of the Monothelites much spread in the East. For which purpose among other provinces, he sent likewise into Brittain, where he commanded a Synod to be assembled, to the end he might explore whether the Faith of the Saxon Church there were found and uniform with other Catholick Churches, or in any point corrupted.

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1. The person sent by him for this purpose, saith S. Bede, was a Venerable Priest called John Arch-Cantor of the Church of S. Peter, and Abbot of the Monastery of S. Martin, who this year arrived in Britanny (being conducted by the most Reverend Abbot Discop, by surname Denodiff) His business was to invite the Arch-bishop Theodore to come himself, or at least to depute another in his name to the Rome Synod to be assembled for repressing the fore-said Heresy. This appears by the said Popes Letters written the next year to the Emperors of Constantinople, Heraclius, and Tiberius: in which this passage is extant: Our hope was, saith he, to have joynd to this our Assembly our Fellow-bishop Theodore, a learned Philosopher and Arch-bishop of the great Island of Britanny, together with other Bishops abiding in those parts: and for that reason we hitherto deferred this Council. Which expression as it argues a wonderfull merit and esteem in which this holy Arch-bishop was held in that age: so it disproves manifestly the assertion of Sir H. Spelman, who thence collects that S. Theodore was called to the Council held at Constantinople, whereas it is evident that it was the Roman Synod assembled the year following to which he was invited.

2. In the mean time S. Wilfrid being arrived at Rome, saith William of Malmesbury, he found the whole City in a solicitous expectation of him. For his coming was prevented by a Messenger sent from S. Theodore Arch-bishop of Canterbury, whose name was Kencwald, a Monk of a modest and Religious comportment, who brought with him in Writing severall Articles of accusation against S. Wilfrid, conceived in very rude and bitter expressions. S. Hilda the famous Abbess likewise sent Messengers on purpose to aggravate the charge against him. This seemed a matter of so great consequence to the holy Pope Agathon, that for determining it he presently assembled a Council of fifty Bishops and Abbots in the Great Church of our Saviour, which had its surname from the founder of it, the Emperour Constantine. Before this Council was S. Wilfrid summoned, accused, defended, and in the end absolved. The whole proceeding of this Council in the cause of this holy Bishop, which was the only business debated in it, cannot be better related then we find in the authentick Copy of it preserved by William of Malmesbury, and also extant in a Manuscript produced by Sir H. Spelman among his Councils of Britanny. The Form whereof is as followeth:

4. In the Name of our Lord and Saviour Iesus Chr. In the twelfth year of the reign of our most pious and glorious Emperour Constantine the elder, and his brethren our new made Emperours Heraclius and Tiberius, in the seventh Indiction, in the month of October, Agathon the most blessed Pope of the Catholick Church presiding: the most holy Gossels being set before in the Church of Saviour named from Constantin, and together sitting with him most holy and learned Bishops as Assessours in the present cause, Crescens Bishop of Vinon,

Phoberius Andrew of Ostia, Juvenal of Albano.

5. Agathon the most Holy and Blessed Bishop of the Catholick Church and Apostolick City said thus to the Bishops sitting with him: I doe not beleive that your Holy Fraternities are ignorant of the cause moving mee to call you to this Assembly: For my desire is that your Reverences would join with mee in hearing and treating of a Debate lately risen in the Church of the Britanny Isle, where through Gods Grace the multitude of true Believers is increased. A relation of which Controversy hath been brought to me as well by information of persons thence arrived here, as by Writings.

6. Then Andrew the most Reverend Bishop of Ostia, and John of Porto said, The ordering of all Churches dependeth on the authority of your Apostolick Sanctity, who sustain the place of the blessed Apostle S. Peter. But moreover we, by your command, have read unto our fellow-Bishops sitting here with us, the severall Writings which Messengers directed hither from Britanny presented to your Holiness: as well those which certain Messengers a good while since brought from the most Reverend Arch-bishop there, together with the informations of others against a certain Bishop who (as they say) is privily slipped away, as also those which were presented by the Devout Bishop Wilfrid, Bishop of the Holy Church of York, who having been cast out of his See by the forenamed Holy Arch-bishop, is come hither. In all which Writings, though many questions be inserted, yet we doe not find that by any Ecclesiasticall Canons he hath been convicted of any crimes, and consequently he was not canonically and legally ejected: Neither doe his accusers here present charge him with any naughty acts meriting a degradation: On the contrary it appears to us that notwithstanding his unjust sufferings he hath borne himself modestly, abstaining from all seditionous contentions. All that he hath done is, that being driven out of his See, the said venerable Bishop Wilfrid made known his cause to his fellow-bishops, and it came for iustice to this See Apostolick.

7. Agathon the most holy and blessed Bishop of the Catholick Church, and of the Apostolick City of Rome said to his Brethren sitting with him, Let Wilfrid the Venerable Bishop of the Holy Church of York, who, I am informed, attends at the doore of our Secretary, be here admitted, and bring with him the Petition which he is said to have compiled. The holy Bishop Wilfrid being entred into the Venerable Secretary, said, I beseech your Holiness, be pleased to command that my Petition may be openly read. The most holy Bishop Agathon said, Let the Petition of Venerable Wilfrid be received and publicly read. And lo! the Notary received and read it to the holy and Apostolick Council, in tenour following.

8. I Wilfrid an humble and unworthy Bishop have at last by Gods assistance brought my steps to this supreme residence of Apostolick dignity, as to a strong tower of safety, from whence doth proceed the regulation according to Sacred



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Canons to all the Churches of Christ: and there-  
fore I doe assure my self that your Venerable Pa-  
termites, both by my suggestion in writing and  
likewise by the discourse which at my first coming  
I made to your Holiness, have been sufficiently in-  
formed that certain persons have violently and  
unjustly invaded my Bishoprick, without con-  
sulting mee of any fault, and in an Assembly in  
which were present Theodor the most Holy Arch-  
bishop of Canterbury and other Bishops, they have  
endeavored to usurpe my See which I had ad-  
ministrated the space of more then ten years: and  
in my Diocese three Bishops have been promoted,  
though their promotion be contrary to the Ca-  
nons. Now upon what Motive or provocation the  
most holy Arch-bishop Theodor by his authority  
without my consent should ordain three Bishops in  
my See, out of reverence to his person, who was sent  
thither from this Apostolick Chair, I am unwilling  
to examine. Notwithstanding if it shall ap-  
pear that against the Rule of Ecclesiastical Ca-  
nons being driven from my ancient See without  
any offence committed which is so severely puni-  
shable by the said Canons, I have for all that bene-  
fited from all factions tumultuousness, and quietly  
departed away, after I had protested my innocence  
and the illegal proceedings against mee before the  
Bishops of the said Province, I doe here submit  
my self to your Apostolick iudgment. If your  
Sentence shall be that I remain deprived, I doe  
with all willingness and humble devotion embrace  
it. But if you shall think fit that I be restored to  
my Bishoprick, this one thing I shall only begg of  
this Apostolick See that the foresaid intruders  
may be expelled from the Dioceses, which I though  
unworthy have so many years governed. Yet if  
you shall iudge expedient that more Prelats be or-  
dained in the said Province of which I have bene  
the sole Bishop, I beseech you to take order that  
such may be promoted there as may be persons  
with whom I may quietly and peaceably ayne in  
the administration of it.

9. (This Petition being read) Agathon  
the most holy and blessed Bishop of the Holy  
Catholick Church and Apostolick City of Rome,  
said, It is no small satisfaction to this Assem-  
bly that in this Petition the Holy Bishop Wil-  
frid hath manifested to us, that though he  
hath bene unduly cast out of his See, yet he  
never made any obstinate resistance by secular  
power, but with all humility begged the as-  
sistance of Blessed Saint Peter Prince of the A-  
postles, withall professing his readiness to submit  
to what severer Sentence the same Blessed Apostle,  
from whom we receive our authority, shall pro-  
nounce by my mouth.

10. The Sacred Synod there residing among  
other decrees unanimously consented to this,  
Wee doe ordain and Decree that the Holy Bi-  
shop Wilfrid be restored to the Bishoprick which  
he lately possessed: And that the Arch-bi-  
shop shall ordain for his Coadjutors such per-  
sons as himself shall, with the consent of a sy-  
nod to be assembled there, make choice of: and  
as for those persons, who in his absence have ille-  
gally intruded into his Bishoprick, let them be

strictly expelled from thence. And who sever  
shall refuse to receive this our Decree, let them  
be interdicted.

11. Saint Wilfrid being thus absolved  
and reestablished by Apostolick authority,  
with the unanimous consent of the Roman  
Synod, did not presently return: but made  
his abode at Rome till the year follow-  
ing, in which another more frequent  
Synod was assembled in the cause of the  
Monachelites, of which Synod he appeared  
a principall member, sitting there not  
as an Appellant, but as sustaining the  
place of the Clergy of Brittany and Ireland.

12. During the time of this his absence  
happned the blessed death of his most be-  
loved Disciple the glorious Virgin Saint  
Euthreda, or Edithreda, twice a wife and  
always a Virgin: Of whom wee have al-  
ready by anticipation largely enough  
treated in the foregoing Narration of the  
Story of her Gests, death, buriall and in-  
corruption: to which wee referre the  
Reader. We will onely adde the Prayer,  
which the ancient English Church recited on  
the ninth of the Calends of July, being the  
day of her Deposition: O God, who dost increase  
our joy by the yearly Solemnity of thy Virgin  
S. Euthreda, Grant us mercy that wee may be af-  
fected by her merits, with the examples of whose  
Chastity wee are enlightened, through our Lord,  
&c. Another Prayer, to the same effect was  
in the Church Office on the day of her Tran-  
slation on the three and twentieth of June.

## V. CHAP.

V. CHAP.

1. S. Wilfrid declares the Faith of the Saxon  
Church in a Roman Synod.
2. He obtains a Confirmation of the Pri-  
vileges of the Monastery of Medesham-  
sted, or Peterborough.

1. THE year following the same Pope  
Agathon, saith Saint Bede, having  
assembled a Synod at Rome of one hundred  
twenty five Bishops (all whose names are  
found subscribed to the Synodall Letters in  
the fourth Edition of the Sixth Council)  
against the Monachelites, who taught that there  
was onely one Will and operation in our Sa-  
viour, commanded Saint Wilfrid to be called  
to the same Synod, and there to declare open-  
ly his own Faith, as likewise the Faith of the  
Province and Island from whence he came.  
Which he having done, and thereby appro-  
ved himself and his country-men to be Or-  
thodox Catholicks: it seemed good to the Coun-  
cil that among other things that also should  
be inserted in the Synodall Gests: which  
was performed in this form: Wilfrid the  
devout Bishop of York, having appealed

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to the See Apostolick in a particular cause of his  
own, by whose authority he was absolved from all  
accusations both certain and uncertain, and after-  
wards called and admitted to this Synod of one  
hundred twenty five Bishops: Where in the name  
of all the Churches in the Northern parts of Brit-  
tany and in the Isles of Ireland, inhabited by  
English, Britains, as likewise the Nations of  
Scots and Picts, he made open profession of the  
true, Catholick Faith, confirming it moreover by  
his subscription.

2. The other Acts of this Synod not per-  
taining to our present History we will omit.  
After this Saint Wilfrid according to the  
Commission given him by Ethelred King of the  
Mercians, obtained from the See Apostolick and  
Roman Synod a Confirmation of the Priviledges  
and Exemptions granted by the said King to  
the Monastery of Medebansted (or Peterbor-  
ough,) which he had lately finished. There  
is extant in Sir H. Spelman's British Councils a  
Copy of a Brief of Pope Agathon to the same  
effect, which he translated out of the Saxon  
language into Latin: In which notwithstanding  
there is one passage whereby the said  
Pope constitutes the Abbots successively of  
the said Monastery, Legats of the Apostolick See  
in Brittain, which seems repugnant to the  
custom and practise of that and following  
ages, which always acknowledged that Title  
to be the ornament and honour of the See  
of Canterbury.

in Brittain of the same name, he leaves it un-  
certain in what Province it was. Most proba-  
ble it is that it was the same which at this  
day is called Bishops-hatfield in Hertfordshire,  
so called rather from this Synod there held,  
then, as Camden would, because it belongs to  
the jurisdiction of the Bishop of Ely.

3. The Synodall Letters dictated by S. Theo-  
dore Archbishop of Canterbury who presided  
therein, were according to the same S. Bede  
of the tenour following: In the name of our  
Lord and Saviour Iesus Christ: In the tenth year  
of the Reign of our most Religious Lord Egfrid  
King of the Northumbers, on the fifteenth day  
before the Calends of October, and the eighth In-  
diction: and in the sixth year of the reign of Edil-  
red King of the Mercians: in the seaventeenth  
year of the reign of Adulfus King of the East-an-  
gles, and in the seaventh year of the Reign of Lo-  
thair King of Kent, Theodore by the Grace of God  
Arch-bishop of the Isle of Brittain and City of  
Canterbury presiding, and the rest of the Bishops  
of the Isle of Brittain sitting with him, the most  
Holy Gospels being honourably placed among  
them, in a town according to the Saxon tongue  
named Hedsfeld: Wee there after common ad-  
vice have unanimously declared the true and Or-  
thodox Faith, according as our Lord Iesus Christ  
incarnate delivered to his Disciples who saw him  
and heard his words, and as is contained in the  
Symbol of the Holy Fathers, and generally all  
Saints, Vniversall Synods, and particular Ortho-  
dox Churches have delivered. Wee following these  
faithfull Guides, according to their doctrine di-  
vinely inspired, doe unanimously beleive and pro-  
fesse according to the Holy Fathers, in truth and  
propriety of speech confessing the Father, Son and  
Holy Ghost, the Trinity consubstantiall in Unity,  
and Unity in Trinity, that is, One God in three  
Substances or Persons Consubstantiall, of equal  
glory and honour.

4. And after many other speeches added to the  
like effect, which pertain to the Confession of the  
Orthodox Faith, the Holy Synod hath to its com-  
mon Letters added this Profession, Wee receive the  
five Holy Vniversall Synods of the Blessed Fathers,  
that is, of the three hundred and eighteen Bishops  
assembled at Nicæa against the impious Heretick  
Arim and his Dogmes: and of the hundred and  
fifty Bishops assembled at Constantinople against  
the madness of Macedonius and Eudoxim, and  
their Errours: and of the two hundred Bishops  
met at Ephesus against the impious Nestorim and  
his dogmes: and of the six hundred and thirty Bi-  
shops assembled at Chalcedon against Eutyches  
and Nestorim and their Dogmes: and again  
they were assembled in the fifth Council at Con-  
stantinople, in the time of Iustinian the younger  
against Theodorus, Theodoret, and the Epistles of  
Ibas, and their dogmes against Cyrill. Likewise in  
the Synod held at Rome in the time of Blessed Pope  
Martin, in the eighth Indiction, and ninth year of  
the Religious Emperour Constantine. Wee receive  
all these, and glorify our Lord Iesus Christ as the  
said Holy Fathers glorified him, neither adding  
anything, nor diminishing from their Decisions

A. D. 680.

12. 4. 17.

VI. Caa.

## VI. CHAP.

1. 2. *Of a Synod at Hatfield in Brittain touching the Faith against Eutyches: S. Theodore's Synodall Letters, &c. The Subscriptions, &c.*  
1. 9. 10. *John a Roman Abbot present there: His vertues: In his return he dyes in France.*

WHILE these things were agitated at  
Rome, the Roman Abbot John Arch-  
deacon of the Church thereof of S. Peter, being  
now in Brittain and commissioned to ex-  
plore the Faith of the English Churches, and  
give an account thereof to the See Apostolick,  
diligently executed his commission. By his  
suggestion no doubt it was that this same  
year, as Saint Bede testifies, the Holy Arch-  
bishop Theodore being informed that the Faith  
of the Church of Constantinople was much disur-  
bed by the Heresy of Eutyches, and desirous to pre-  
serve the English Churches, committed to his care,  
free from that contagion, he assembled a Synod of  
venerable Bishops and very many learned men, in  
which he diligently inquired what the belief of  
each person was: after which enquiry he found  
amongst them an unanimous agreement in the  
Orthodox Catholick Faith.

1. This Synod, faith he, was held in a place cal-  
led Hatfield. But there being severall places



For with heart and tongue anathematize those whom they have anathematized, and we receive those whom they have received, glorifying God the Father without beginning, and his only begotten before all ages, and the Holy Spirit unexpressibly proceeding from the Father and the Son, as the forementioned Holy Apostles, prophets and Doctors have taught. And hereto we all subscribe, who together with the Arch-bishop Theodore have declared the Catholick Faith.

5. Such was the tenour of the synodall letters of this Council at Hatfield: but the names of the bishops subscribing, for brevities sake, were omitted by S. Bede. Yet in the forementioned Tasson Manuscript produced by Sir. H. Spelman and translated into Latin we read that the Apostolick Breif touching the Priviledges of the Monastery of Medeshamsted, or Peterborough, was read publicly in the said synod, and approved there: Witnesses whereof by the Author cited are there mentioned.

Spelm. Conc.  
L. i. f. 164.

6. Moreover King Ethelred in the foresaid synod said, I doe immoveably ratify and confirm whatsoever gifts my Brethren Penda and Wulfere, and my Sisters Kynburgh and Knefrith have given and by will conferred on S. Peter and this Abbot. And my will is that in the Anniversary dayes of their deposition they be commemorated for the good of their soules and mine. And this day I my self give to S. Peter and his Church of Medeshamsted the lands here under named with their appurtenances, to wit, Bredune, Hrepinga, Cedenac, &c. These lands I give to S. Peter with the same liberty as I my self now possess them: forbidding my Successors in any thing to prejudice this my Gift. And if any shall doe contrary hereto, the Anathema of the Pope and all other bishops fall upon him. Of these things all were present and Witnesses. I Ethelred doe confirm these things with the sign of the Crosse of Christ. †. I Theodore Arch-bishop of Canterbury am Witness of this Writing of Medeshamsted: and I excommunicate all who so ever shall violate any thing of it: and give my benediction to all who observe it. †. I Wilfrid Arch-bishop of York am witness, and confirm the same with an Anathema. †. I Eadulf formerly Abbot and now Bishop doe in mine own name and of all my Successors inflict an Anathema against all infringers of this. †. I Osththa Queen to King Ethelred, confirm this. †. I Adrian legat decrees the same. †. I Potta Bishop of Rochester have written this. †. I Waldhere Bishop of London doe ratify this. †. I Cuthbald Abbot doe so confirm it, that whosoever shall violate it may be bear the malediction of all Bishops and of Christians in the world. Amen.

7. If this Writing be indeed authentick, we are to suppose that all the subscriptions were not made at once, but successively: for certain it is that S. Wilfrid was absent during the session of this Council: and therefore subscribed it after his return. Again at this time came Erconwald, and not Waldhere, was Bishop of London, to whom Waldhere succeeded

four years after this, and then might probably subscribe. Lastly Potta here named Bishop of Rochester had resigned his See severall years before this, and at this time lived under Secular Bishop among the Mercians: So that either we must affirm that he conserved the Privilege of his Title, notwithstanding his Resignation: or that it was another Bishop of the same name, and perhaps the same who is said by Bishop Godwin to have been the first Bishop of Hereford.

8. Besides the Bishops of Brittany there was present in the said synod of Hatfield the forementioned John Arch-chancellor of S. Peters, and Abbot of the Monastery of S. Martin, saith S. Bede: and he likewise confirmed the Decrees of Catholick Faith. When he came into Brittany he brought with him the synodall Acts of a Council not long before then celebrated at Rome by Pope Martin and one hundred and five Bishops, against those who taught that there was only one Will and operation in Christ: A Copy of which synodall Acts he caused to be transcribed and left in the Monastery of the Venerable Abbot Benedikt Bishop: and carried back with him towards Rome a Transcript of the Decrees of the synod of Hatfield.

9. Among other benefits which the Churches in Brittany received from this Venerable Roman Abbot John, this is reckoned by the same Author, that he taught the Monks of the foresaid Monastery (of Giron) governed by S. Benedikt the Roman Order and Rite of singing, leaving them likewise Rules for the same. He also committed to writing the Order of celebrating all Feasts through the year: all which were till S. Bede compiling his History observed in that Monastery, and transcribed by many other adjacent Convents. And very many Religious men from almost all the Monasteries of the Province, who had any skill in singing flocked to him to better their skill.

10. The same Holy Abbot returning towards Rome, a little while after he had passed the Sea was surprised by an infirmity, of which he died. And his body was by his friends carried to Tours and there honourably buried: This was done out of love and respect to S. Martin in as much as he had been Abbot of a Monastery dedicated to the same Saint at Rome. And in his way from Rome to Brittany passing by Tours he had been with great kindness entertained in the Church of S. Martin there, and earnestly requested by the Monks to take the same place in his way at his return. Moreover he had from thence received assistance in his journey and labours. Now though he died in his return, notwithstanding the Exemplar of the Catholick Orthodox Faith of the English Church was carried to Rome, and joyfully read by the Pope and all others there.

Bed. l. 4. c. 11.



## Under the Saxon Heptarchy. XVIII. Book. 44)

## VII. CHAP.

1. 2. *Gr. King Egfrid despises the Popes Decrees for the restitution of Saint Wilfrid.*

4. 3. *Gr. S. Wilfrid imprisoned; and miraculously defended by God.*

9. 10. *Gr. Queen Ermenburga punished by Divine power.*

1. *S*aint Wilfrid having been thus absolved at Rome, returned the year following into Britain, where he found greater respects attending him than he had left at Rome: the Letters from Rome testifying his innocence were so far from qualifying the fury of King Egfrid against him, that they rather more incensed it. The progress of his succeeding sufferings is thus related by William of Malmesbury:

2. 3. *Wilfrid, saith he, in his return having by Gods protection escaped all dangers by the way, came safe to his own country. Where with much difficulty having obtained access to the presence of King Egfrid, he presented to him Pope Agathons Letters sealed. These Letters the King attended by the Bishops of his own faction, enemies to S. Wilfrid, commanded to be read: After which he was so far from showing any Reverence to the Apostolic, that he delivered him up to a certain Officer of his, a man of well known cruelty, to be cast into an obscure Prison, having first despoiled him of all things, and dispersed his attendants into severall places: For he gave credit lightly to those who affirmed that those Decrees were obtained by bribes at Rome, where they said money could procure any thing.*

3. Hence we may collect that King Egfrid did not move any controversy or doubt of the Popes Lawfull authority to determine this controversy, which was sufficiently acknowledged by the Bishops, *Adversarys*. Thence, who made no protestation against his Appeals, but sent a Religious man to charge S. Wilfrid at Rome. But this pretence King Egfrid gave of his disobedience to the Popes and Roman Synods Sentence, that it was unduly procured, or that the true state of the Controversy had not been aright represented at Rome, or some other like excuse, which is never wanting to those who are resolved not to submit to justice and authority.

4. The same Author thus further proceeds in his Narration: The Holy Prelate, saith he, with a spirit unmoved and an unalter'd countenance suffered this violence, and with holy admittions exhorted his friends, whose sufferings he compassionated, to expect a happy end of these calamities from the Divine goodness. As for the Officer to whom he had been committed,

though he was to all others of a barbarous and savage complexion, yet to him he showed himself gentle and mild, neither did he afflict him with any torment or other vexation, but only this, that he shew him up in darkness: for he durst not altogether neglect or resist the Kings orders. But Divine Justice would not permit this holy Prelate, who was the Light of Britain, to be unworthily oppressed with darkness. For a Light from heaven darted into the obscurity of the prison supplied the Suns absence, creating a bright day there, from whence the worlds light had been excluded; and the beams of this heavenly light shining through the chinks of the prison, terrified the Keepers, and compelled them to fly and acquaint their Master with the wonder. He was much astonished at the bearing of it, but such was his fear of King Egfrid, that he durst not expresse any further kindness to his prisoner.

5. But a terrible distaste suddenly hapning to his wife forced him to overcome his fear: for a most grievous impostume after terrible torments at last burst in her body, the wound whereof was so wide and gaping, that the sight thereof horribly affrighted her husband: and presently after, she was tormented by the Devil possessing her, by which she became bloodles, & dumb, and a cold stiffness seized on all her members as if she had been dying. Upon which the husband in great haste running to the Holy Bishop, and casting himself at his feet, with earnest prayers obtained pardon from him. In so much as without any delay he went, and making his prayers over her, and casting Holy Water into her gaping throat, her distaste and torments presently ceased, and perfect health returned.

6. King Egfrid was forthwith acquainted with all these things by a message from his Officer, who with much grief beseeched him that he would not sacrifice him to the Devil by making him any longer guilty of cruelty to the holy and innocent Bishop: But nothing could alter or mollify the Kings rigour: therefore he commanded that he should be taken from the custody of Officers (so was the said Officer called) as being a saint-hearted coward, and delivered to another named Tumber, a Sergeant of a far more fell and savage disposition.

7. But as the Kings cruelty increased, so likewise did Almighty God more miraculously declare his goodness to his servants. For when this new Tallow commanded him to be layd in chains, the chains applied by his servants to the Holy Bishops limbs, were found either so strict that his legs would not enter, or so large that they took no hold: and if at any time they proved fit, they were no sooner put about his limbs, but they presently fell off. At last there was the Tallowes obstinate malice was forced to yield to the Divine power, and the Holy Bishop suffered no other incommodity, but only a confinement.

8. As for King Egfrid the report of these things wrought no good effect upon him: yea when any one mentioned them, he could not abstain from casting reviling scoffs against the Saint. Yet frequent Messengers passed between him and the



A.D. 680.

Bishop, with commands that he should acknowledge the invalidity of the Roman Decrees, and that they were illegally extorted with bribes: This if he would yield to, then perhaps by the Kings indulgence he might recover the things taken from him, and a part of his Bishoprick: But if he refused, he might thank himself for his losses, as being the only cause of the present quarrell and variance. But such threatnings as these had small effect in the holy Bishop: on the contrary he protested to the King that to save his own life he would not do any thing that might cast an infamy or disparagement on the authority of the See Apostolick.

9. But how does Queen Ermenburga behave her self all this while, she who was the first cause of all this mischief, and continually fomented it? She passed her whole time, days and nights, in banquets, and entertainments: and whether sever she went she carried with her, either on her neck or in her chariot, as in triumph, (Christians call it) the precious Box of Sacred Oyles (or as we read in Capgrave, a costly Reliquary) which had been violently extorted from the holy Bishop: This she wore, not out of a sense of piety or devotion, but to testify her envy and pride in enjoying the spoils of her enemy.

L. 2.

10. But this her joy did not last long: For as the same Author in pursuance of the story relates, On a certain night in which she lodged with the Holy Abbess Edda, her husband's Aunt, by Gods permission the Devil entered into her, which put her besides her senses, inasmuch as she began to be outrageous and frantick in her talk. The Abbess being awaked with the noise she made, arose and in great haste ran to her, asking her mildly what she ayd. The Queen answered her nothing to the purpose, for by the extremity she was in, her speech was taken from her. But the good Abbess having been informed by others of the true cause, earnestly solicited the King her Nephew that the Holy Bishops Reliquary might be restored, and himself, according to the Popes sentence, re-invested in his rights. This she told him was to be done if he would have his Queen restored to her health. But if through animosity he would not yield so far, at least let restitution be made of the things wrongfully extorted from the Holy Prelat, and permission given him to quit the country. To this the King yielded: and presently the Queen recovered her senses and health: and after the death of her husband, she forsook the world, and undertook a Religious Profession, shewing great sorrow and remorse for the injuries done to the Holy Bishop.

11. Hence we may be informed of the true cause of S. Wilfrids sufferings and banishment. The pretence was piety in committing the care of so large a Province and the renewing of it to severall persons, as being too exorbitant for one: but under this pretence was shrowded the envy and avarice of Queen Ermenburga, who earnestly thirsted after Church goods; and by this division expected a good share in those sacred spoils. Therefore the partiality of

the Centurians of Magdeburg is evident, who against the testimony of all Antiquity affirm, that Wilfrid was therefore driven into banishment, because he had persuaded Ethelreda the former wife of King Egfrid to forsake her husband, and under pretence of a vow to retire into a Monastery, as she herself. Whereas in all the debates of S. Wilfrids cause in his own country, at Rome, and in severall synods both before and after this, not any scruple was moved about S. Ethelreda. But it concerned such Writers as these to invent any fictions for iustificying the sacrilegious marriage of Luther. But who can suffer himself to be persuaded that Queen Ermenburga, who is stiled by William of Malmesbury the cause and nourisher of this long debate, should fill all Europe with the noise of this controversy, in which if proof had been made that S. Ethelreda had done ill in retiring from the world, and S. Wilfrid in advising her thereto, it would have followed that Ermenburga was no lawfull Queen, but an Adulteress.

A.D. 680.

Magdeburg.  
Cent. 7. f. 149.

## VIII. CAAP.

VIII. Ca.

1. The Death of S. Hilda: one of S. Wilfrids adversaries.
2. The death of S. Ermenburga, Mother to S. Milburga, &c.
3. Erection of two New Bishopricks, at Worcester and Hereford: A succession of the Bishops in Hereford.

1. It is an usefull admonition which William of Malmesbury affords us from this debate between S. Wilfrid and his adversaries: For, says he, we may thence observe the miserable condition in which human nature is involved, when as those persons which by Antiquity are celebrated for eminent Sainets, and were such indeed, as Theodore, Brithwald, John, Beza, as likewise the famous Abbess Hilda should syn themselves with those impious persons, who with an irreconcilable hatred persecuted a Bishop of such eminent Sanctity as was S. Wilfrid.

Malmesb.

2. As for the glorious Abbess S. Hilda, of whom we have already treated, this same year of S. Wilfrids banishment she received the reward of so many heavenly works performed by her on earth. And we can not doubt but that this fault of persecuting S. Wilfrid, proceeding from misinformation of others, and not premeditated malice in her own heart, was expiated by her former merits for thirty three years together, and a sharp sickness which continued six years before her death, all which time she ceased not from praising God for her sufferings, and dayly instructing the innocent flock committed to her charge. What testimonies at

Sup. L. 6. c. 11.

and



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and after her death God was pleased to shew of her sanctity, hath been already declared from S. Beda.

5. The same year likewise dyed S. Ermenburga Mother of the glorious Virgin S. Mildreda and S. Milgisha, as like- wife of the saint-like child Mercyn. Concerning whom Harpiseild thus writes, Ermenburga though she had for her husband Mervald son of Prada King of the Mercians, who was yet alive, yet so inflamed a desire she had to a solitary Religious life, that she never ceased her importunity, till she had procured her husbands consent. Having then obtained her wish, she returned into Kent to her Brother Egbert, to whom she discovered her pious purpose, desiring his assistance for the execution of it. Whereupon he built for her at Eshrey a town of Kent a Monastery consecrated to the young Princess Martyrs, Saints Ethelbert and S. Ethelbritha. There she passed the remainder of her life with heavenly other Virgins consecrated to God, in wonderful sanctity. Her name is recited among the Saints in our Martyrology on the nineteenth of November.

6. At this time Saint Theodore encreased the Number of Bishopricks, erecting the sees of Worcester and Hereford: Of the former he consecrated Aselm, and of the other Pusa Bishop: concerning whom, as likewise his Successours for many years, little more being recorded but their Names: because we judge it not expedient to make frequent breaches in this History only to insert Names, we will here briefly give a Catalogue of those which sat at Hereford: for the Bishops of Worcester have left considerable monuments of their Gifts and virtues.

7. To Pusa therefore Bishop of Hereford after he had administered that Province eleven years, succeeded Tivel: Whose Successour after twelve years was Forber: who continued in that Bishoprick fifteen years, and either deserting it voluntarily or by death, the next was Walsad in the year of Grace seven hundred and eighteen: To whom after seventeen years succeeded Curbert. Now concerning Walsad the only thing memorable in him was that he began the fabric of a Cross very costly and magnificent, but dyed before he could finish it, which care he left to his Successour, who engraved in it certain Latin verses importing the same, which are recorded by Bishop Godwin in his Catalogue of the Bishops of that Diocese: whereto I refer the curious Reader.



## IX. CHAP.

1. 2. &c. S. Wilfrid is forced to leave the West-Saxons: And converts the South-Saxons.
3. He teaches the people a remedy against the famine.
9. He erects an Episcopall See and Monastery at Shepey.
11. Of Eappa the Abbot there.

1. Saint Wilfrid being thus banished his Native soyl, saith William of Malmesbury, took his journey towards the Kingdom of the West-Saxons, where he was kindly entertained by a certain Noble man called Derethwald: But within a few dayes he was forced to quit that Refuge. For Ethelred King of the Mercians, whose subject that Noble man was, (being likewise his Brothers Son) with threatening commanded him that he should not remain the Bishop so much as one day longer. This was done in compliance with Egfrid King of the Northumbers, whose Sister Osarisha (to comfort them for the loss of their Brother Elwin) was given in marriage to the said King Ethelred, by whom a peace was concluded between the New husband and Brother. S. Wilfrid therefore during this short abode with Derethwald, having built there a small Monastery, was forced to leave the Monks and to fly for refuge to the Pagan South-Saxons, since he could find no security among Christians.

2. The King of these South-Saxons was named Edilwalch, who having been informed of the causes of this holy Bishops banishment, with great readiness and affection offered him his assistance, resolutely and firmly engaging himself that no entreaties of his enemies should induce him to betray him, nor any offers of money to expell him the country. S. Wilfrid therefore being thus confident of his protection, began to preach the Christian Faith first to the King and Queen, and afterward to the inhabitants of that Province. Neither were his perswasions unsuccessfull, for in a very short time the King was baptized by him, by whose example almost all his subjects were animated to embrace the Christian Faith. Thus writes William of Malmesbury.

3. But as touching the baptizing of King Edilwalch, we have already related from S. Beda, that he was baptized twenty years before this by the perswasion of Wulfere late King of the Mercians: although indeed very few of his Subjects could then be induced to imitate him: who yet now by the preaching of S. Wilfrid were perswaded to cast off their Pagan Idolatry. The manner of this Conversion is thus declared by S. Beda:

4. The Holy Bishop Wilfrid, saith he, having

been



A. D. 681  
Dec. 13. 0.13.

been driven from his See by Egfrid King of the Northumbers, was forced to wander through many Provinces: he went to Rome and after returned into Britanny. And although by reason of the hostile enmity of the said King he could not be admitted to his Diocese, yet none could hinder him from his Ministry of preaching the Faith. For having been forced for refuge to turn aside into the Province of the South-Saxons, lying between the Kingdoms of Kent and the West-Saxons, and containing land for about seven thousand families, which Province at that time was wholly addicted to heathenish Superstitions, he preached there the Christian Faith, and having converted many, he administered to them the Sacrament of Baptism.

5. As for the King of that Nation Edilwalch, he had some years before been baptized in the presence and by the suggestion of Wulfhere King of the Mercians, by whom at his coming out of the East he was received as his Son, and in sign of such adoption he bestowed on him two Provinces, to wit, the Isle of Wight, and the little Province of the Meanevart.

6. But the whole Province of the South-Saxons remained ignorant of God and his holy Faith. Now there was there a certain Scottish Monk, his Name was Dicol, who had built a very small Monastery in a place called Be-sanham, compassed with the Sea and woods, where lived five or six Monks who served our Lord, living in an humble and poor manner. But not any of the inhabitants of that country gave any ear to their preaching, and much less emulated their profession.

7. But when the Holy Bishop Wilfrid preached the Gospel among them, he not only delivered them from eternal damnation, but likewise from a present temporal calamity ready to destroy them. For the space of three years before his coming into that Province no rain at all had fallen: by means of which a most grievous famine came among the people, destroying great numbers of them. For the report is, that many times forty or fifty men together half consumed with hunger would go to some precipice hanging over the Sea, and holding their hands together cast themselves down into the water, or upon the rocks. But on the very day in which that Nation received Baptism there fell a seasonable and plentiful rain, by which the earth flourished again, and the fields with a pleasant verdure brought forth fruits of all kinds in great plenty. Then abandoning their Idolatry, the hearts and flesh of all the inhabitants exalted in the living God, perceiving that he was indeed the only true God, who in mercy had enriched them with goods of all kinds, both for their souls and bodies.

Idem Ibid.

8. The same Author in another place relates how Saint Wilfrid taught the people another remedy against the famine. For, says he, the Sea and rivers in that country abounded with fish: but the inhabitants had no skill at all in fishing, except only for Eels, but by his command a great number of such Nets as

were used for Eels being gathered together, they cast them into the Sea, and by Gods providence took of severall sorts of fishes to the number of three hundred. Which being divided into three parts, one hundred was given to the poore, another to those which laboured, and the third be reserved for the use of him and his attendants. By such benefits as these he got a cordiall affection of them all, by which means they were the more easily induced to expect heavenly blessings promised them in his Sermons, since by his assistance they had already obtained temporal.

9. Great numbers therefore having been converted, the next care was to appoint a Mansion for Saint Wilfrid and his companions. This care was not wanting, for as the same Author says, At that time King Edilwalch gave to the most Reverend Bishop a possession of eighty seven families, for the entertainment of himself and those who would not forsake him in his banishment. The place was called Sealesea, or the Island of Seales. It was encompassed by the Sea on all sides except toward the West, where the entrance into it is in breadth about a bow-shot. As soon as the Holy Bishop had the possession of this place, he founded there a Monastery, placing therein for the most part such as he had brought with him, whom he instructed in a regular conversation: and this Monastery is to this day governed by such as have succeeded him. For he remained in those parts the space of five years, that is, to the death of King Egfrid, and worthily exercised his Episcopall Office both by word and deed. And whereas the King, together with the said land, had bestowed on him all the goods and persons upon it, he instructed them all in the Christian Faith and purified them with the Sacrament of Baptism: among whom were men and maid-servants two hundred and fifty, all which were not only by baptism rescued from the slavery of the Devil, but had likewise bestowed on them a freedom from human servitude.

10. Severall Bishops anciently have had their Episcopall See in this Half-Island, and were called Bishops of Selsey: but none succeeded St. Wilfrid there, till the year of Grace seven hundred and eleaven. Afterward about the year one thousand and seaventy the Episcopall See, was translated thence to Cismancaster now called Chichester, where it remains to this day. As for the ancient small City in which those Bishops resided, there remains only the carkyes of it, which in high tides is quite covered with the Sea, but at low water is open and conspicuous, saith Camden.

11. Over the Monks in this new founded Monastery St. Wilfrid appointed Abbot a devout Priest named Eappa, of whom we have already treated. And a little after hapned a terrible plague which swept away great numbers both of Religious persons there, and in the country about. By occasion of which the Monks appointed a solemn Fast three days together, with prayers and Sacrifices for the allwaging of it. And on the second day

A. D. 681.

Id. ib.

Camden in  
Sessia.

Bull. 4. c. 10.



of the said *Wulf* happened that Miracle which we mention'd before at the Death of the Holy King & Martyr *S. Oswald*: how a young child in the said *Monastery* lying alone sick of the infection, whilst the *Monks* were at Prayers in the Church, there appeared to him the *Apostles S. Peter* and *S. Paul*, bidding him not to be afraid of death, for the same day he should be carried by them into heaven: but he was to expect till the Masses were finished, after which he should receive the precious body and blood of our Lord for his *Patience*. They commanded him likewise that he should call for the *Priest* and *Abbot Eppa*, to whom he should declare that God had heard and accepted their prayers, and excepting the young child himself, not any one of the *Monastery* or possessions adjoining should dye of that sickness. And that this mercy to them was obtained by the intercession of the glorious King and Martyr *Saint Oswald* who the very same day had been slain by *Infidels*. This child declared accordingly to the *Priest Eppa*: and the event confirmed the truth, for he dyed the same day, and not any one after him: all that were sick recovered, and the infection ceased.

of an excellent judgment (saith *S. Bede* quote by *B. Godwin*) had immaturally been snatched away by death before he could be consecrated.

3. At this time the Nation of the *Picts*, though they had embraced the *Christian Faith* many years before, yet by reason of the great vicissitudes hapning among them, wanted a *Bishop*. In the year six hundred forty two they were subdued by King *Oswald* and made tributary. After the death of the next King, *Oswi*, and in the first year of the reign of *Egfrid*, the same *Picts* (saith *William* of *Malmbury*) contemning the infancy of this young King, withdrew themselves from his obedience, and boldly invaded his Kingdom under the conduct of a Noble man named *Berney*: The young King courageously meet them, and with an army much inferior in number, destroyed an innumerable multitude of *Picts*, inasmuch as the fields were covered, and rivers choked up with their carcases. This hapned in the year of our Lords Incarnation six hundred seaventy one.

4. Now King *Egfrid* who notwithstanding his unjust rage against *S. Wilfrid*, was yet zealous enough to protect and enlarge the Church, admonished *S. Theodore* Arch-bishop of *Canterbury*, to whom the general care of the Ecclesiastical State of *Britany* was committed, that the said Nation, though professed *Christians*, was destitute of a common *Pastor* to administer to them spirituall nourishment. Hereupon *S. Theodore* ordained *Trumwin* Bishop, whom in the year of Grace six hundred eighty one he sent into the Province of the *Picts*, at that time subject to the Empire of the English, saith *S. Bede*.

5. It does not appear in any ancient Records, whether any peculiar place was assigned him for his *Episcopall See*: Most likely it is that he had no fixed habitation, for in a Synod a little while after his consecration at which he was present, he subscribed in this form, *I Trumwine Bishop of the Picts have subscribed hereto*.

6. This good Bishop, though he continued alive till the year of Grace seven hundred, yet administered that Bishoprick but a short while. For four years after this the Nation of the *Picts* rebelled against King *Egfrid*, and coming to a battell obtained a great victory against him and slew him. After which Victory, they entirely freed themselves from the dominion of the English, whom they drove out of their countrey, killing all those which fell into their hands. Now among those which by flight escaped their fury, saith *S. Bede*, one was the most reverend man of God *Trumwine*, who lately had received the Office and dignity of Bishop among them: He together with all the Religious persons and others living in the Monastery of *Abercrombie*, newly founded by him, departed out of that countrey. His escape was the less difficult, because the said Monastery was seated near the limits of both the Nations of the English and *Picts*. As soon as he was come into a place of security, he sent away the Monks attending him, commending the to severall Abbots his friends. As for himselfe he chose for his mansion the famous Monastery of

*Malmbury*. d.  
Pons. l. 3. f.  
261.

Bed. l. 4. c. 11.

Bed. l. 4. c. 26.

1. 2. Three Bishopricks among the *Northumbrians*.

3. 4. *S. Trumwin* ordained Bishop of the *Picts*: and afterward expelled.

WE will leave *S. Wilfrid* among the *South-Saxons* awhile, busy in his *Apostolick* employment among his new *Converts*: and return to take a view what passed in the mean time in the *Northern* parts of *Britany*. We have already declared how *S. Theodore* Arch-bishop of *Canterbury* partly in compliance with King *Egfrids* passion against *S. Wilfrid*, and partly in conformity to a *Canon* of the Council of *Hertford*, divided the single *Diocese* of the *Northumbrians* into two, that of *York*, and another of the more *Northern* Provinces, the *Episcopall See* whereof was placed indifferently at *Lindisfarne* and *Magulfad*. This was done in the year of Grace six hundred seaventy eight. And two years after, he again added a third Bishoprick in the same Province: For whereas *Eata* had been consecrated Bishop both of *Lindisfarne* and *Magulfad*, he then divided that *Diocese*, leaving that of *Lindisfarne* to *Eata*, and ordaining *Trumbert*, or *Cumber*, over that of *Magulfad*, now called *Hexham*.

2. He instituted likewise at the same time a new Bishoprick among the *Picts*, or inhabitants of *Forceshire* consecrating *Wulf* their first Bishop: For he who had been formerly designed thereto, named *Wulf* a man of great courage and learning, and



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atremahelck, where there was a Congregation  
both of men and women consecrated to God.  
There attended with a few of his Brethren, he  
spent many years in a strict Monastick Conver-  
sation, to the benefit not only of himself, but  
many others. At that time the Royal Virgin  
Alfreda was Abbess of the said Monastery, to-  
gether with her Mother Eufleda. And by the co-  
ming of the Holy Bishop thither the said devout  
Abbess received much comfort and assistance in  
the regulating her Religion submissively.

Sup. 1762.

7. This Holy Abbess Alfreda, or Edelreda,  
was the daughter of Oswi formerly King of  
the Northumbrians, and consecrated by him to  
God in the year of Grace six hundred fifty  
five, when she was but a year old, so full-  
filling a vow which he made to God when  
he was to fight a battell against Penda the  
cruell King of the Mercians. She had all her  
life been educated in piety by the Holy Ab-  
bess Hilda: and after her death succeeded in  
the government of the Monastery of atremahelck.  
Among her Subjects and Disciples  
none deserved better to have her memory  
recorded then her Mother Eufleda, who after  
the death of her husband Oswi retired into  
the same Monastery, willingly submitting her  
self to be instructed in Monastick Observance,  
and governed by her own daughter. Con-  
cerning whom occasion will be given to  
speak further.

XI. CHAP.

## XI. CHAP.

1. 2. 3. Two Monasteries of S. Peter and S.  
Paul built by King Egbert among the  
Northumbrians.

4. 5. Of the Gifts of S. Benedict Bishop: of  
S. Cressid, and S. Eastwin, Abbots  
there.

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1. IN the year of Grace six hundred eighty  
two Pope Agatho dyed: after which  
the See remained vacant the space of nine-  
teen months, for what cause it is uncertain.  
His name is read recorded among the Saints  
for his zealous and prudent administration  
of Gods Church and many acts of Vertue and  
piety.

H. 1262.

2. The same year, saith Florentius, Egfrid  
King of the Northumbrians for the redemption of  
his soule gave again to the Holy Abbot Bene-  
dict, formerly Bishop, a possession of forty families.  
Upon which land the said Abbot built another  
Monastery in a place called Gurnum, which he de-  
dicated to S. Paul the Apostle (as the other had  
been to Saint Peter) and sent thither two and  
twenty Monks, appointing over them Abbot  
Cressid, who was in all things his ready and con-  
fident assistant.

3. It will be convenient and seasonable in  
this place to treat somewhat largely of the  
foundation of the two Monasteries of S. Peter  
and S. Paul by the liberality of King Egfrid  
and care of S. Benedict Bishop. Likewise of

the Abbot governing them and other oc-  
currences, related by Saxon Monks, who was a  
Monk in one of them in the first age of their  
foundation, and besides severall particulars  
regarding them, sprinkled in his generall  
Ecclesiastick History, has compiled a Treatise  
expressly on this subject, which has been late-  
ly rescued from the dust and darknes and  
published by the learned Antiquary, Sir James  
Wade.

4. In which Treatise we read how [S. Be-  
nedict Bishop born of a Noble family, and a  
household servant of Oswi King of the Nor-  
thumbrians, from whom he received a possessio  
of land competent to his degree, notwith-  
standing at the age of five and twenty years  
despised worldly preferments, and aspiring  
only to celestial honours forsook his coun-  
treys and kindred for Christ, and travelled to  
Rome out of a devotion to visit & religious-  
ly venerate the Monuments of the blessed  
Apostles S. Peter and S. Paul. At the same time  
Alfred son of the said King Oswi moved  
with the same devotion, accompanied him in  
that voyage, but was recalled by his Father.  
Yet this hindered not S. Benedict from pro-  
ceeding in his journey, which he dispatched  
with great diligence, and arrived at Rome in  
the dayes of Pope Vitalian.

5. The short time of his abode there, which  
was not many months, he employed in per-  
fecting himself in the knowledge of Divine  
things, of which he had tasted some sweetnes  
before. After that he departed to the famous  
Island Lerin, where he adjoynd himself to a  
Congregation of Monks, received the Ecclesi-  
astick Tonsure, and with great diligence obser-  
ved Monastick Discipline, to which he obliged  
himself by Vow. After he had spent two years  
in the Exercises of Mortification and Devotion,  
the zealous affection which he bore to Saint  
Peter incited him to return to Rome, sancti-  
fied with his Body: Which voyage he per-  
formed by sea in a Merchants Ship.

6. This his return to Rome hapned at the  
time when Egbert King of Kent, as hath been  
declared, desirous to have an Arch-bishop of  
Canterbury acquainted with the Saxon tongue,  
who might without an Interpreter imbue his  
Subjects with Divine Mysteries, sent thither a  
devout and learned Saxon Priest elected to  
that dignity, named Wighard, to be by Pope  
Vitalian ordained Bishop. But this good man,  
with all his attendants, presently after their  
arrivall at Rome dyed of the Pestilence. After  
which the said Pope to the end King Egberts  
Message and request should not be wholly  
ineffectuall, among his Priests made choice  
of S. Theodore whom he consecrated Arch-  
bishop of Canterbury, assigning him a colleague  
and Counsellor, the holy and prudent Abbot  
Adrian. And knowing S. Benedict Bishop to be  
an industrious, noble and religious person,  
he enioyned him for a higher and more com-  
mon good to interrupt his pilgrimage un-  
dertaken for Christ, and to attend the said

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Arch-bishop in his journey to *Brittany*, in the quality of a guide and interpreter.

7. Being thus arrived in *Brittany*, *S. Theodore* committed to him the government of the *Monastery* dedicated to *S. Peter* at *Canterbury*: Which charge as soon as *Adrian* arrived, he resigned to him: And after about two years abode there resumed a third journey to *Rome*, which he prosperously performed, and shortly after returned furnished with a plentiful *Library* of sacred *Books* of all kinds, some of which he bought with his money, and some were given him by the liberality of friends, both at *Rome* and *Vienne* in *France*.

8. As soon as he was landed in *Brittany* his intention was to repair to *Cynwalch* (or *Kenwalch*) King of the *West-Saxons*, with whom he had formerly contracted friendship, and received many kindnesses. But being informed that he at the same time was taken away by an untimely death, he went into his own native country, and presented himself to *Egfrid* King of the *Northumbrians*: To whom he related particularly all the occurrences of his Voyages, how many sacred volumes, and what plenty of holy *Relicks* of the blessed *Apostles* and *Martyrs* of *Christ* he had brought into *Brittany* out of *forrein* countries. He did not conceal likewise from him the ardent desire he had to a *Religious* Profession, and what knowledge he had got at *Rome* and elsewhere of *Ecclesiastical* and *Monastick* Discipline.

9. By such discourses he found so much favour and kindness with the King, that he presently bestowed upon him of his own possessions as much land as might maintain seventy families: commanding him to build thereon a *Monastery* to be dedicated to the honour of *S. Peter* the Supreme *Pastour* of the Church. This was done, and the *Monastery* seated at the mouth of the *River Vere* (*Vedra*) on the northside of the *River*, in the six hundred seventy fourth year of our *Lords* Incarnation, the second Indiction, and fourth year of the reign of King *Egfrid*.

10. Scarce a year was passed after the *Monastery* was built, but *S. Benedikt* went over Sea into *France*, from whence he brought with him *Masons*, to erect a Church of *Stone* according to the *Roman* fashion, which he always most affected. And so great was his diligence, out of the love he bore to *Saint Peter*, to whose honour it was built, that within the compass of a year after the foundations were layd, it was entirely perfected, inasmuch as *Solemn Masses* were sung there. Moreover when the building was almost finished, he sent *Messengers* into *France*, who brought back with them *glaziers* to make windows for the Church and upper galleries. This was an art formerly unknown in *Brittany*, and was taught the *Brittains* at this time, being very commodious for lamps and other vessels usefull in the Church. In

a word whatsoever was convenient for the service of the *Altar* and adorning of the Church, both vessels and Vestments, which could not be found in *Brittany*, he took order should be brought out of *forrein* countries.

11. And because he could not be furnished with all things out of *France*, he undertook a fourth journey to *Rome*, from whence he came loaded with abundance of spirituall wares, as *Books*, *Relicks*, *Images*, &c. Besides that he obtained of *Pope Agathon* to send with him the fore-mentioned *John Abbot* of *S. Martins* and *Arch-Cantor* of *S. Peters Church* in *Rome*, to be a *Master* of Church-Musick and singing in his *Monastery* according to the *Roman* manner: Which Office the said *John* diligently performed, not only in that, but many other Churches in *Brittany*. Lastly the devout *Abbot Benedikt* brought with him from *Rome* another, which was no mean present, to wit, a *Brief* of *Pope Agathon* by which the said *Monastery* was made free and exempted from all outward usurpations and oppressions: Which Privilege was demanded by the advice and desire of King *Egfrid*.

12. The said King being well satisfied and delighted with the zeale and industry of *S. Benedikt*, and perceiving that his former Gift had been well and profitably employd, he added a second Gift of a possession of forty families, on which by command of the said King *Egfrid* he built another *Monastery* on the opposite side of the same *River*, which he consecrated to the honour of *S. Paul* the *Apostle*, sending thither seaventeen Monks under the government of *Ceolfred* a *Priest* their *Abbot*. Now a speciall care *S. Benedikt* had in the constitution of these two *Monasteries* of *S. Peter* and *Saint Paul*, the former seated at *Wormouth*, and the other at *Girry* (now called *Sarum*) that they were linked together in peace and unity, as if they were but one body, being governed by the same Rule and Institution.

13. As for this *Ceolfred*, he had been a companion and assistant in all things to *S. Benedikt* from the first foundation of the former *Monastery*: He had also attended him in his last journey to *Rome*, which he willingly undertook both out of devotion, and also a desire to increase his knowledge in sacred and *Ecclesiastical* matters. Upon occasion of which journey *Saint Benedikt* made choice of a certain *Priest* and *Monk* of the *Monastery* of *S. Peter*, called *Easterwin*, whom he constituted *Abbot* of the said *Monastery*, to the end he might assist him in the labour of its government, which by reason of his frequent journeys and absence, he could not sustain alone. Neither ought it to seem absurd that two *Abbots* at the same time should jointly govern one *Monastery*: For *Ecclesiastical History* informs us that *Saint Peter* constituted two *Bishops* at

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## The Church-History of Britanny

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Agre, under himself, the necessity of affairs  
so requiring at that time: And the great  
Patriarch S. Benedikt himself, as the blessed Pope  
S. Gregory writes of him, appointed over his  
Disciples twelve Abbots subordinate to him-  
self, without any prejudice to Charity, yea to  
the augmentation of it.]

XII. CHA.

### XII. CHAP.

1. The Gifts of the holy Abbot Eusebius:  
his death.

1. Because we will not interrupt this  
Narration touching the foundation  
of those two Monasteries of S. Peter and Saint  
Paul, with the discipline and government  
of them for severall years under the di-  
rection of S. Benedikt and other Abbots subor-  
dinate to him, we will proceed in setting  
down a summary of the *Treasure* of S. Bede  
touching that argument, in which is con-  
tained an abstract of the lives and actions of  
the said Abbots, beginning with him who  
died first, which was the Venerable Abbot  
Eusebius.

Red. 1.

[1. He was born of a noble extraction,  
but was far from making that an argument  
of pride and contempt of others, as some  
do: but as became a true servant of God,  
he used it as a motive to aspire to true nobi-  
lity of soule, consisting in Piety and humi-  
lity. He was cousin germain to his Abbot  
S. Benedikt, but in both of their minds there  
was such a contempt of worldly respects or  
privileges, that neither did Eusebius at his  
first admission into the Monastery expect any  
preeminence in consideration of his birth,  
nor any privilege or favour for his propin-  
quity to the Abbot, who likewise for his  
part did not at all consider those relations:  
but he lived in the Monastery in an equall  
state with the meanest.]

3. Add hereto, that whereas he had been  
an Officer in the Court of King Agid, as soon  
as he had quitted secular employments, and  
undertaken a spirituall warfare onely, he  
continued always like the rest of his poor  
brethren, humble and obedient, and not  
only willingly but joyfully, would he win-  
now or thrash corn, milk the ewes or hey-  
fers, and labour in the bake-house, garden  
or kitchen, and any other painfull or mean  
services of the Monastery.

4. Yea after he had unwillingly under-  
taken the degree and office of Abbot, he re-  
mained in the same mind he was before  
towards all, according to the wise man's admo-  
nition, saying, *They have made thee a Ruler,*  
*be not lifted up: but be amongst them as one of*  
*them, mild, affable and kind to all.* Whensoe-  
ver upon occasion he was obliged to exer-

cise Regular Discipline or correction towards  
any of his brethren, after a fault committed,  
he so behaved himself, as rather to prevent  
any future recidivation, then to expresse an-  
ger for what was past, neither did he shew a  
countenance clouded with any passion.  
Whensoever the necessity of business called  
him abroad, which often hapned, if he  
found any of his brethren at labour, he  
would presently loyne himself with them,  
either holding the plough, or turning the  
van to winnow, or hammering iron and  
the like: For in his youth he was robustious  
and fit for any labour. He had a sweet and  
winning speech, a cheerfull heart, a liberall  
hand, and well conditioned aspect. Whilst  
he was Abbot he contented himself with the  
same dyet he used before, and as the rest of  
his Community used, he lay in the same Common  
Dormitory, insomuch as when the disease of  
which he dyed seized on him, so that, as he  
perceived by certain signs, it would  
prove mortall, he continued two dayes re-  
sting in the Dormitory: For the five remain-  
ing dayes before his death he made him-  
self to be removed to a more retired lodging  
in the Monastery: And one of those dayes com-  
ing abroad into the aire, he sent for all  
his brethren, and with great compassion and  
kindnes gave to each of them the kisse of  
peace, they all the while weeping & beway-  
ling the departure of so good and great a  
Father and Pastor.

5. He dyed the night before the Nones  
of March, whilst the Monks were exer-  
cised in singing Matins. He was four and  
twenty years old when he first entred  
the Monastery, in which he lived twelve  
years: seven of which were spent in his  
Priestly duty, and four in governing the  
Convent: after which leaving his earthly  
corruptible body, he went to receive his  
reward in the heavenly kingdom.] Having  
premissed this short account of the life of  
the Venerable Abbot Eusebius, we will  
return to the order of our Narration.

### XIII. CHAP.

XIII. Ca.

2. The Gifts, sickness and death of  
the Holy Abbot S. Sigfrid, and Saint  
Benedikt Bishop.

[1. Saint Benedikt having constituted the  
said Eusebius Abbot of the Mona-  
stery of S. Peter, and Sigfrid of that of Saint  
Paul, he not long after undertook his fourth  
voyage to Rome: and as formerly, he returned  
enriched with innumerable gifts proper for  
the Church, as Sacred Books, and abundance  
of holy Images: In which was described the  
whole life of our Saviour in so many severall

Red. 2.

peices



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peices as they sufficed, to encompass the whole Church of our Lady, built in the greater Monastery. And our Church of s. Paul likewise was adorned with pictures containing such histories in the Old and New Testament as had a conformity each to the other. For example, there were placed opposite to one another the Image of Isaac carrying wood with which he was to be burnt in sacrifice; and over against it our Lord in like manner carrying his Cross: Again the serpent exalted by Myster in the wilderness there answered the Image of our Lord exalted on his Cross. Besides these he brought with him two Mantles all of pure silk of inestimable work, for which he had in exchange from King Aldfrid and his Counsellours (for before his return King Egfrid was slain) a possession of three families, lying southward to the Mouth of the River Ure.

2. But to qualify the joy of the good success of his voyage, he found his Monastery in a sad condition, by reason of the death of the Venerable Abbot Eadfrid and a great number of the Monks under his charge which had been taken out of the world by a pestilence raging through all that countrey. Yet this grief was attended with some consolation, for as much as in the place of Eadfrid, by an Election made by the Religious Monks there, with whom also was ioyned the Reverend Abbot Ceulfid, there was substituted a Successour in the charge of Abbot, Sigfrid a Deacon, a man of equall gravity and meeknes with his Predecessour. He was sufficiently learned in the Scriptures, adorned with all vertues, and of wonderfull abstinence: But as his mind was enriched with all Graces, his body was much depressed with sickness, for he was tormented with an incurable disease of the lungs.

3. And not long after, the Venerable Abbot Benedict also began to be afflicted with a tedious sickness. For God in his mercifull Providence, to the end he might prove the solidity of their piety by patience, cast them both upon their beds, that after their infirmities had been cured by death, he might eternally refresh them in the quiet repose of Light and peace. For, as we said, Sigfrid after he had been vexed with a tedious and uncom pain in his lungs and entralls, was brought to his end. And Benedict for three years space languishing with a Palsy, was reduced to that extremity, that all the lower members of his body were deprived of motion and life, and the upper parts, without which life could not consist, were reserved free for the exercise of his patience. Now during the time of their sickness, both these Holy Abbots ceased not to give thanks to their Creator, continually attending to the Praises of God, and charitable admonitions to their Brethren.

4. Particularly s. Benedict did frequently and earnestly exhort his Monks to a con-

stant Stability in the Observance of the Rule which he had given them. For, said he, You must not think that the Constitutions which you have received from me were inventions of mine own brain. But having in my frequent voyages passed through no fewer then seven or eight well ordered Monasteries, I transformed myself in all their Laws and Orders, and selecting the best among them, those I have recommended to you. Moreover he enjoyned them to have a speciall care that the most noble and well furnished Library which he had brought from Rome, and which was so necessary for the instruction of the Church, should not through negligence be spoyle or dissipated.

5. But one speciall Injunction he often and earnestly renewed to them, which was, That in the Election of an Abbot no regard at all should be had by any of them to kindred, but only to integrity of life and ability of teaching. For (said he) I profess unto you that I would much rather chuse that this place in which I have founded this Monastery, if such were the will of God, should be reduced to a barren wilderness, then that mine own Brother, who, we know, does not walk in the wayes of Piety, should succeed me in the charge of Abbot. And therefore, my Brethren, be ye in a speciall manner wary not to seek in my place a Father either among strangers; or for propinquity of blood to any of you: But according as is contained in the Rule of the Great (Patriark and) Abbot s. Benedict, as likewise in the particular Decrees of this Monastery, when you meet together in the common Assembly of your Congregation for the Election of an Abbot, let him be proposed to the Bishop to receive his Benediction, whom you shall unanimously chuse as most apt for that charge, both with regard to his vertue and learning.

6. The same Venerable Abbot Benedict likewise to qualify the tediousnes of long nights, which by reason of his infirmity he was forced to passe without sleep, was accustomed to send for one of the Monks to read to him some portion of Scripture suitable to his present state, as the Story of the patience of Job, or such like, by meditating on which his mind might be more vigorously affected to the love and desire of heavenly things. And because he was utterly unable to rise out of his bed to the Quire, and withall found great difficulty to raise his voyce and frame his tongue to the usuall course of Psalmody, he out of a prudent devotion would every Ecclesiasticall hower send for some of his Monks, and whilst they, divided as it were into two quires, chanted the Psalms proper for the Hower, by day or night, he, as well as he could, would ioyn his voyce with theirs: and so by their assistance he would perform the diuine Office, which alone he could not doe.

7. These two Venerable Abbots being thus oppressed with sickness, one day had a desire to meet together, that they might see one

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the other, and consult together touching the common good of the *Monasteries*, which they were become unable any longer in their own persons to govern. But to extreme was their weakness, that *Abbot sigfrid* was carried in a *Coffin* to the Chamber where *S. Benedikt* lay on his bed: and both of them being placed close to one another with their heads on the same pillow, yet their weakness was such that without the help of others attending on them, they were unable to joyn their lips together to give and take their last kisse of charity: which was a sad spectacle to the assistants, who helped them to perform this last office.

8. At that time *Holy Abbot Benedikt* by the advice of *sigfrid* and consent of all the *Monsks* of both *Monasteries* sent for *Crisfrid*, a man of nearer propinquity to his virtues, then blood, whom he had formerly constituted *Abbot* of the *Monastery* of *S. Paul*, and proposed him to be *Abbot* of both the *Monasteries*: whereto all the *Religious* men present willingly consented, as judging it most profitable to the common good and the preservation of peace and concord that one *Spiritual Father* should have the care and direction of those two neighbouring *Monasteries*.

9. After these things were thus ordered, within two months the Venerable and devout *Abbot sigfrid*, having passed through the fire and water of many tribulations, was conveyed to the refreshment of eternall peace. And four months after his death *S. Benedikt* also, the great conquerour of all virtues, was brought to his last end. That whole night the *Religious Monsks* spent in watching and modulating *Divine Psalms*, so comforting themselves in the losse of so beloved and revered a *Father*. Severall of them continued in the chamber where the devout *Abbot* lay expecting his deliverance from mortality. All that night they employed in reading some parts of the *Gospel* for his comfort, and in prayers: and, his last hower approaching, they gave him for his *Viaticum* the *Sacrament* of the *Body* and *Blood* of our *Lord*. And thus that holy soule, after it had been purified in the furnace of many tribulations, took her flight freely to eternall glory, precisely in the point of time when the *Monsks* reciting the whole *Psalter*, were come to this *Psalm*, *Domine, quia similis es tibi*, &c. the scope of which *Psalm* imports that notwithstanding the malice and violence of our *spirituall* enemies continually watchfull to destroy us, yet by *Gods* help every faithfull soule shall triumph over them, and mock at their eternall confusion. So that it may seem that by *Divine Providence* this *Psalm* was recited the same moment when that happy soule left her mortall body, to shew that no *Enemy* should have power to hinder her passage to eternall felicity.

10. His death hapned in the sixteenth year after he had founded the *Monastery* of *Saint Peter*, which he governed eight years alone, and the eight years following with the assistance of *Easterwin*, *sigfrid* and *Crisfrid*, the first of whom continued *Abbot* four years, the second three, and the third one. He dyed on the day before the *Ides* of *January*, and was buried in the Church of the blessed *Apostle S. Peter*, to the end that after his death his body might not be far divided from the *Altar* and *Relicks* of him, to whom whilst he lived in the flesh he bore a devout affection, and who was to open unto him the gates of the celestiall kingdom.]

11. Thus far have we continued the *History* of the two ancient and famous *Monasteries* of *S. Peter* and *S. Paul* at *Wormouth* and *Guray*, together with the *Gests* and death of the first *Abbots*, *S. Benedikt*, *Easterwin* and *sigfrid*: which though they hapned beyond the present time of this *History*, yet I thought fit not to interrupt *S. Bede's* Narration, or divide each occurrent assigning it to its proper year, to the prejudice of the *Readers* memory. As for the *Gests* of the remaining *Abbot Crisfrid*, to whose care our famous and learned *Historian S. Bede* was committed, we will treat of them hereafter in due place.

## XIV. CHAP.

XIV. Ca.

## 1. 2. Of The Gests of Saint Ebba, Abbess of Coldingham.

1. IN the year of *Grace* six hundred eighty three *S. Ebba* Abbess of the *Monastery* of *Coldingham*, a *Virgin* of eminent Sanctity, received the eternall Reward of her Piety. She was daughter of *Ethelfrid* King of the *Northumbers*, and consecrated to *God* in perpetuall Virginity by *Vincan* formerly *Bishop* of *Lindisfarne*. This was done, saith the *Author* of her life, in an age when persons of high birth esteemed their Nobility to consist principally in the humble service of our *Lord*, and that those were most highly exalted, who with greatest submission undertook the *Cross* of *Christ*. At that time unnumerable Congregations both of men and women were sprinkled through the whole *Island*, feverally embracing the *spirituall* warfare of our *Lord*. Tea somewhere in the same place persons of both sexes, men and *Virgins*, under the government of one *spirituall Father*, or one *spirituall Mother*, armed with the sword of the *Spirit*, did exercise the combats of Chastity, against the Powers of darkness, enemies thereto. The *Industry* and practice of these was imitated by *S. Ebba*, who for the love she bore to the Son of *God*, even in the flower of her youth contemned whatsoever was great or desirable in the world.

She



A.D. 681

A.D. 681

Cotton in  
Dunelm.Cotton in  
St. Ebbas.Cotton in  
St. Ebbas.Cotton in  
St. Ebbas.Cotton in  
St. Ebbas.

she performed the service of our Lord before secular Nobility, spiritual Poverty before riches, and voluntary abstinence before honours. For though descended from Royal parents, yet by Faith she overcame the world, by vertues, beauty, and by spiritual Graces, her own sex.

1. At the beginning of her Conversion she by the assistance of her Brother King Oswi, built a Monastery near the banks of the River Derwent in the Bishoprick of Durham, where now is situated a small Village called Ebbas-legh, so named, saith Camden, from the Virgin Ebbas, born of the family of the ancient Kings of the Northumbrians, who about the year of our Lord six hundred and thirty was so illustrious for her sanctity, that by the Roman Church she was canonized among Saints, and very many Churches in this Island were dedicated to her name, which are vulgarly called S. Tabbs. This Monastery flourished till the time of the Danes, whose fury, as many others did, it felt.

2. S. Ebbas did not long continue in her own Monastery, before she was invited to the government of the Monastery of Coldingham seated in a place called by saint Beda the City of Calud: There, saith the Author of her life, she had the charge of a Congregation of men and women which had Cells, though divided, yet contiguous to one another, who all united in one holy Profession, with great joy and comfort lived under her direction: for by an admirable prudence she showed her self to the Virgins a careful Mother, by the power and efficacy of her admonitions, and to the men as it were a Father, by her constancy of mind. That famous Virgin S. Etheldreda (or Ediltrudis) as hath been said, was a Disciple of this holy Abbess Ebbas, submitting her self to the rudiments of so great a Mistress, but afterwards became the glory of the Monastery of consecrated Virgins at Ely. And the blessed Bishop Cuthbert, though from his infancy he avoided the conversation of women, like the peevishness, yet he frequently came to discourse with S. Ebbas, and would sometimes for instruction of the devout Virgins her subjects, make some dayes abode in that Monastery.

3. At last, as we read in her life, this holy Virgin Ebbas, full of all vertues and good works departed this life to her heavenly spouse on the eighth day before the Calends of September, in the six hundred eighty and third year of our Lords Incarnation, which was four years before the death of the said Holy Bishop S. Cuthbert. And her body was with great honour buried in her own Monastery. Her memory is worthily celebrated among the Saints in our English Martyrologie on the five and twentieth of August, where her death is consigned to about the year of Grace six hundred eighty four.

## XV. CHAP.

XV. CHA.

1. S. Ebbas. The burning of the Monastery of Coldingham and the cause of it foretold by an Angel.

1. I will not be impertinent in this place to adioyn to the Gests of the Holy Abbess Ebbas the relation of a wonderfull calamity which through Gods just judgment befell her Monastery a few years after her death, and a Warning whereof she herself had in her life-time. The cause of which calamity was the relaxation of Discipline in the said Monastery, proceeding from the vicious disposition of human Nature, not restrained by the vigilance and severity of Superiours. The whole matter is at large sett down by S. Beda in the tenour following:

[ 1. In those dayes, saith he, the Monastery of Virgins in the City of Calud, (or Coldingham) through a faulty negligence was consumed with flames. Which misfortune notwithstanding was indeed to be ascribed to the malice and wickednes of those which inhabited there, especially Superiours, as all that knew it did observe. The divine Piety was not wanting to admonish before-hand those upon whom this judgment was to come, to the end that correcting their faults, they might, like the Ninivites, by fasting, teares & prayers avert from them the wrath of God. For there lived in the same Monastery a man of the Spectub Naron whose name was Adamannus, who lead a very devout life in continence and prayers, inasmuch as he never used to take any sustenance but on Sundays and Thursdays, and oftentimes spent whole nights in Prayer.

2. This so rigorous a mortification was first practised by him out of necessity, for the correction of his former wickednes and licentiousnes: but in proceesse of time necessity was turned into custome. For in his youth he had committed some very great crime: for which, afterwards soberly considering, he had a most horrible remorse, and fearfull expectation of divine judgment. Therefore going to a Priest who, he hoped, might shew him the way of Salvation, he simply confessed his guilt, beseeching him to advise him how he might escape the Divine Vengeance. The Priest having heard his Confession said thus to him: A great wound requires a great cure. Therefore according to thy utmost ability persist constantly in fasting, reciting of Psalms and Prayer, that thou preventing the face of our Lord in confession, thou mayst find mercy from him. The young man, overwhelmed with sorrow, and infinitely desirous to be freed from the bonds of his sins, thus replied, I am young in years, and vigorous of body, so that whatsoever you shall impose upon

B d l. 4. c. 35

mee.



A. D. 683.

were, so I may in the end be saved, I will cheer-  
fully suffer and perform, though you should com-  
mand mee to spend every night wholly in prayer,  
standing all the while; and pass the whole week  
entirely in fasting. The Priest told him, it is too  
much to endure a whole week without sustenance:  
it will be sufficient therefore if you continue your  
fast for two or three days together. Doe this there-  
fore for some time, till I see you next, and then I  
will tell you more particularly what you are to  
do, and how long your penance is to last. Having  
said this, and prescribed him the measure of  
his penance, the Priest went away: And  
awhile after upon some pressing occasion  
passed over into Ireland his Native coun-  
trei. Neither did he ever after return accord-  
ing to his promise.

4. However the Penitent mindfull of his  
injunction and promise, gave himself wholly  
to teares of penance, to devout watchings  
and continence, insomuch as he took his  
recreation only two dayes in the week, as  
hath been said; and fasted all the rest. And  
afterwards when he heard that the Priest was  
gone into Ireland, and that there he was  
dead, notwithstanding according to his in-  
junction he persevered in the observance of  
the same measure of fasting. So that what at  
first he undertook out of compunction and  
fear of Gods indgment, afterward he conti-  
nued the same out of Love to God and hope  
of eternall rewards.

3. After he had with great diligence and  
care for a long time observed this rigorous  
course of mortification, it hapned on a certain  
day that he in the company of one of his Bre-  
thren went out of the Monastery, to a place at  
a good distance, and returned at night. Being  
come near to the Monastery, and observing  
the lofty buildings of it, the good man fell  
preiently a weeping, shewing withall great  
sorrow in his countenance. Which his com-  
panion observing, asked him the cause. He  
answered, All these goodly buildings, both pu-  
blick and private, which thou seest shall within a  
very short time by fire be consumed to ashes. Al-  
soon then as they entered into the Monastery,  
he to whom this was told, went preiently to  
the Mother of the Congregation, whose name  
was Ebba, and to her discovered the holy  
mans speeches.

6. She being extremely troubled with so  
ominous a prelage, as there was reason, sent  
for the good man, and diligently enquired  
of him the matter, and how he came to the  
knowledge of it. He answered that, A while  
since as I was employed one night in watching  
and reciting psalms, I saw standing by mee a per-  
son whose face I had never before seen, the sight of  
whom put mee into a great feare. But he bid  
me I should not feare: and in a familiar manner  
said to mee, Thou dost well in passing the night  
in watching and prayers, and that thou dost not  
indulge to sleep. I replied, Alas sir, I have great  
need to persist in devout watching, and incessan-  
tly to pray our Lord to pardon my sins. He replied,

Thou seest well, both thou and many others have  
need to redeem their sins by good works, and when  
they cast from bodily labours, then so labour  
more diligently for eternall goods: but few there  
are who do thus. For but even now I have taken  
a view of this whole Monastery, I have beheld  
every chamber and bed one after another, and be-  
holdst thy self: I have not found one person employ-  
ed in the care of his sinners health: But every one,  
men and women, are either benumbed in a  
sluggish drowsiness, or if they are awake, they are  
doing some what that is unprofitable. For the lodgings  
here which were intended for places of prayer or  
reading, are now turned into chambers of god-  
fellowship, drinking and other wantonnesses. Yea  
moreover the Virgins consecrated to God, enter-  
ning the sanctuary of their profession, whensoever  
they are at leisure they employ their time in  
weaving delicate garments: with which they  
adorn themselves like Brides, or endeavour to  
win the affection of men who come to visit them.  
Therefore a terrible indgment from heaven by  
fire is disorderly prepared against this place and  
those which inhabit it.

7. When he had said this, the Abbesse re-  
plied: Why would you not sooner discover to mee  
this revelation? He answered, I was silent out of  
respect to you, and for fear of troubling your mind  
too much. Notwithstanding this comfort you may  
have: this indgment shall not happen in your  
dayes.

8. This vision being afterward divulged,  
the people of that place for a while concei-  
ved some fear, and began to intermit their  
exorbitances. But after the death of the Ab-  
besse they returned to their former corrup-  
tions, yea they committed far greater wick-  
edness, and when they said, Peace and security,  
on a sudden the foresaid vengeance came upon  
them.

9. A true & perfect relation of these things  
(saith S. Bede) I received from my reverend  
fellow Priest Adgil who then lived in the said  
Monastery, and after the desolation of it, he  
came into ours, where he lived many years,  
and afterward dyed.

10. When this hapned, S. Cuthbert being as  
yet a Monk, though, as hath been said, he bore  
great respect to S. Ebba for her Sanctuary, yet  
perceiving how dangerous any commerce  
between Religious men & women was, what-  
soever pretext of charity might be made for  
it, he utterly forbade it to his Monks. Concern-  
ing which prohibition and the occasion of  
it, thus writes Tugotus Prior of Durham  
quoted by Bishop Fisher, Not long after, saith he,  
the men of God Cuthbert, being exalted to the  
Episcopall throne, entirely separated from his  
Monks all society with women, for fear any then  
alive or their successors might after the fore-  
mentioned example, provoke the wrath of God  
against them. By the generall consent therefore of  
all of both sexes he both for present and future  
times interdicted to his Monks any commerce with  
women, wholly forbidding them entrance into his  
Church. And therefore in the Isle of his Episcopall

See

7th. in Pe-  
trus. f. 145.



A. D. 684.

See he built a Church, which in the Sa-  
xon tongue is called *Grencyrie* (or, Green  
Church) because seated in a green plain,  
and ordained that women should come thi-  
ther to hear Masse or Sermons; but that they  
should never approach nearer to the Church  
in which himself and his Monks served our  
Lord. Which custom is diligently observed to  
this day, inasmuch as, unless an invasion  
of enemies, or burning of the place compell  
them, it is not permitted that women should  
set their feet so near within the Church-yard,  
where for a time the body of saint Cuthbert  
reposed. But quitting this not unusefull di-  
gression, we will return to the course of  
our generall History.

XVI. CH.

## XVI. CHAP.

1. *The King Egfrid's cruelty to the Irish:  
their imprecations against him: and his  
punishment foretold.*

A. D. 684.

IN the year of our Lords Incarnation six  
hundred eighty four, saith *S. Bede*, *Egfrid*  
King of the Northumbrians (upon what provo-  
cation it is uncertain) sent an army under  
the command of *Bertin* into Ireland, who  
miserably wasted that innocent Nation, a  
Nation withall which had always been affe-  
ctionate to the English. Yet for all that, so  
furious was the rage of this army against  
them, that neither Churches nor Monasteries  
were spared by them. As for the Irish, ac-  
cording to their ability they repelled force  
with force, and withall by earnest prayers  
solicited the divine help, using many im-  
precations against their enemies. And al-  
though those who use bitter language and  
cursing shall be excluded the Kingdom of  
God, yet the generall belief was, that the En-  
glish who by their impieties deserved such  
curse, by the just judgment of God shortly  
did receive their due punishment. For  
the very next year the same King leading  
forth his army to waste the Province of the  
Irish, was slain by them.

A young others who fearfully apprehen-  
ded Gods revenge upon this unjust cruelty  
of King *Egfrid*, was his devout Sister *Edelfleda*,  
who lately succeeded the Holy Abbess *Saint*  
*Hilda* in the government of the Monastery of  
*Wharfedale*. Therefore in great solicitude she  
consulted with *S. Cuthbert*, then a Monk and  
famous for the gift of Prophecy, concerning  
her Brother, and whether the imprecations  
of the Irish nation against him would not  
prove too successfull. And from him she  
understood that the King her Brother should  
not out-live the following year. The  
particular narration of these things is thus

compiled by *Saint Bede*:

3. On a certain time, saith he, the most ve-  
nerable Virgin and Mother of our Lord *Vir-  
gin Edelfleda* (or *Edilfleda*) sent to the man of  
God *Cuthbert*, adjuring him in the name of  
God that she might have the happiness to see  
him and to speak with him about matters  
of necessary importance. He therefore ac-  
companied with some of his Brethren took  
ship, and came to an Island which receives its  
name from a River called *Cygned*, before  
whose entrance into the Sea it was situated:  
For the foresaid Abbess had desired him to  
meet her there. When they were come to-  
gether, she proposed many questions to him  
whereto he gave her satisfactory answers:  
And upon a sudden in the midst of their dis-  
course, she cast her self prostrate at his feet,  
and adjured him by the terrible name of the  
Almighty and of his Angels to tell her  
plainly how long a time the life and reign  
of her Brother was to last: For, said she, I am  
assured that if you will you can tell me this  
by the spirit of Prophecy which God has given  
you. But he, astonished at this adjuration,  
yet unwilling to give her a plain discovery  
of the secret, thus answered her, It is a strange  
thing, that you being a prudent woman and skill-  
full in the Scriptures will call the time of mans  
life long, whereas the Psalmist says, Our years are  
like a spiders web; and Solomon admonishes us,  
If a man live many years, and has spent in mirth  
all his life, he ought to be mindful of the time  
of darkness and the many days following, which  
when they shall come, all that is passed will appear  
to be vanity: How much more truly may this be  
applied to him who has but one year more to  
live?

4. When the devout Abbess heard this  
answer, she fell a weeping bitterly, & beway-  
led this ominous preface: But at last wiping  
her eyes, she again with a woman-like bold-  
nes adjured him by the Majesty of God to tell  
her who should succeed him in the King-  
dom, for said she, you know he has no chil-  
dren, and I have never a brother besides him.  
The Holy man continuing silent awhile, at  
last said, Doe not say that you want Brethren, for  
you shall see one to succeed him whom you will  
affect with a tender and sisterly love, at you  
now doe *Egfrid* himself. She replied: I beseech  
you tell me in what country he now lives. He  
answered, Doe you see the West Sea, abounding  
with Islands? It is an easy thing for God out of  
some one of them to provide a man whom he may  
set over this Kingdom. By this she understood  
that he spoke of *Alfred*, who was reputed to  
be her Fathers (naturall) Son, and at that time  
lived as a banished man in one of those  
Scottish Islands, where he addicted himself to  
the study of learning. After many discourses,  
he said to her, I command you in the name of  
our Lord and Saviour that you reveale to none  
before my death what you have heard from me.  
After this he returned to his solitary Island  
and Monastery.

A. D. 684.

Bede in vii.  
S. Cuthbert.  
cap. 24.



Before this year was ended King Egfrid, whose disaffection to S. Wilfrid still continued, was so far from any intention to recall him to his see of York, that when there was a vacancy in any of his bishoprics by the death of any who possessed his place, he would take care that some other should be substituted in their room: as he did this year, in which S. Theodore, Arch-bishop of Canterbury at the said King's request, assembled a Synod of Bishops at a place called Trisford in Northumberland, in which the famous Bane Cuthbert was, notwithstanding his earnest resistance, elected, and the year following consecrated Bishop of Lindisfarne. But of this we will treat more largely when we come to the Gifts of the said glorious Bishop. We will now declare the success of his Prophecy touching the approaching death of King Egfrid.

XVII. CH.

XVII. CHAP.

1. 2. 3 King Egfrid slain by the Picts.
4. 5. Different sentences of him.
6. Bishop Tromwin driven out of Pitt-lands.

A. D. 685.  
Bed. l. 4. c. 6.

THE year after the forementioned invasion of Ireland, saith S. Bede, King Egfrid would himself conduct an army to Hyrie and wast the Province of the Picts, though his friends and especially S. Cuthbert, lately ordained a Bishop, earnestly dissuaded him. Being entered the Province with his army, the enemies conferring fear fled from him: whom he pursuing, was dead into streets of inaccessible mountains, and there with the greatest part of his forces slain on the thirtieth day before the Calends of January the fortieth year of his age, and fifteenth of his reign. Now, as I said, his friends earnestly opposed his undertaking this war: but as the year before he would not hearken to the most Reverend Father Egbert who dissuaded him from invading Ireland (Scotiam) from whence he had received an injury: so now by Gods just judgement for punishment of that crime, he was hindered from harkning to those who desired to withhold him from his destruction.

Bed. in old  
Guthbert cap.  
27.

1. Whilst King Egfrid was fighting against the Picts, S. Cuthbert anxious about the success went to Lugubalia (or Carlisle) to comfort his Queen Ermenburga and there God revealed to him the death of the King and defeat of his army. The particulars are thus related by S. Bede: Whilst King Egfrid (saith he) rashly adventured the invasion of the Picts, and with horrible cruelty wasted their country: the man of God Cuthbert, knowing that the time drew near which he had foretold his sister, that the King should live but one year longer, he went to the City Lugubalia, corruptly named by the

inhabitants, to speak with the Queen, who there expected the event of this war in a Monastery of her sister. The day after as the Citizens were busily leading him to see the walls of the City, and a fountain in the same of a wonderful structure according to the Roman manner, the Holy Bishop on a sudden as he was leaning on his staff, became troubled in mind, and with a sad countenance cast his eyes on the ground: and presently raising himself up again, and looking to heaven, he said not very loud, Now is the combat decided. A fresh standing by who understood his meaning, suddenly and indiscreetly said to him, What dost thou know this? But he unwilling to publish that which he had received by revelation, said, Dost thou not see how suddenly and strangely the weather is changed, and grown tempestuous? But who can find out the judgments of God?

2. After this he immediately went to the Queen, and speaking with her secretly (it was then Saturday) he said, I have seen that on Monday morning business you take coach (for on Sunday you may not travel) and make hast into the Royal City, for fear the King be killed. And because to-morrow I am constrained to consecrate a Church in a Monastery near at hand, as soon as the dedication is dispatched I will make all hast after you. Thus writes S. Bede: and a little after he adds: The day following one who had fled out of the battle arrived, who plainly enough declared the severe predictions of the man of God and by consequence it was found that the same moment the King was killed, in which it had been revealed to the Holy Bishop whilst he stood by the forementioned fountain.

Thus unhappily dyed this famous King Egfrid, and has left to posterity an argument of much dispute whether he be to be numbered among good or evil Kings. William of Malmsbury after a curious debate and examination of his particular acts, obtains notwithstanding from a resolute Sentence: whom we will imitate. Certain it is that he had a great zeal in defending and propagating the Catholick Faith that he was wonderfully munificent towards Churches and Monasteries: that he bore great reverence to holy men, as to S. Cuthbert, &c. But on the other side what excuse can we find for his obstinate and irreconcilable hatred to S. Wilfrid, or his cruelty against the innocent Irish, &c. We will therefore leave him to the judgement of Him who cannot judge unjustly.

3. Some Writers ascribe that he was slain by Brude or Brude his cousin german, King of the Picts: However certain it is that by his death the Kingdom of the Northumbers suffered an irreparable losse: for by the testimony of Saint Bede, from that time the hopes and strength of the English began to decay: for both the Picts recovered all their lands of which the English had been possessed: and the Scots likewise living in Brittain, and some parts of the Brittain regained their liberty, which they enjoyed in this time, forty six years after that battle. By which last clause and compunction it appears

Malmsbury  
l. 2. c. 12.

Bed. l. 4. c. 6.

that



that *S. Bede* wrote his *History* in the year of  
Grace seven hundred thirty and one.

6. The *Picts* puffed up with Victory, drove  
all the *English* out of their country: and  
among others their worthy *Bishop Trumwin*  
who, as hath been said, betook himself to  
*Hymerhale*, the Monastery of *Saint Elfreda*,  
where he lived a great comfort and assistant  
to her in the government of her Monastery.

1. 2. To *Lother* King of *Kent* succeeds  
*Edric*.

3. 4. *Kentwin* King of the *West-Saxons*  
dying *Cadwalader* succeeds him.

5. *Cadwalader* last King of the *Brittains*.

THIS year was fatal to severall of  
our *Saxon* Kings in *Brittany*, for besides  
*Egfrid* King of the *Northumbers* slain by the  
*Picts*, *Lother* King of *Kent* was also slain by  
his Nephew *Edric*. This *Lother* was brother  
to the former King *Egbert*, after whom he  
seised upon the Kingdom, to the prejudice  
of his Nephews, as hath been declared: of  
which he kept the possession twelve years,  
though with much trouble and danger. For  
*Edric* the elder of his Nephews, and lawfull  
heir of the Crown, after he was come to years  
sought to gain his right by force, insomuch  
as many battells were fought between them  
with various success. At last *Edric* assisted  
with an army of the *South-Saxons*, fought  
with his *Usurping Uncle*, in which battell  
*Lother* was sore wounded, of which wounds  
he shortly after dyed. He is said to have left  
behind him a son named *Richard*, eminent  
for sanctity: of whom we shall treat here-  
after.

Concerning these two Brothers *Egbert*  
and *Lother* successively Kings of *Kent*, our  
ancient Ecclesiasticall Writers doe observe, saith  
*William of Malmshury*, that for their cruelty  
they both came to an untimely end, in as much

as *Egbert* slew, or at least connived at the mur-  
der of his uncles children *Ethelred* and *Ethel-  
bert*, who were Canonized Martyrs: and *Lother*,  
devoided the honour done to their memory. True  
it is *Egbert* afterward bewayld the fact, and  
in testimony of his sorrow gave part of the Isle of  
*Thanet* to their Mother, for the endowment of a  
Monastery.

3. Besides these, this year also dyed *Kent-  
win* King of the *West-Saxons* after a reign of  
nine years. His memory is celebrated for  
his great victories against the *Brittains*, whom  
he invaded with great forces, and without much  
difficulty drove them to the Sea, wasting their  
country and inhabitants with fire and sword.

4. His piety and munificence to the fa-  
mous and ancient Monastery of *Glastonbury*  
is recorded in the *Antiquities* of the same,  
where we read that *Kentwin* granted to the  
said Monastery a liberty from all service, six hides  
of land, and a privilege that the Monks of the  
same place might have the power of electing and  
constituting to themselves an Abbot, according  
to the Rule of *S. Benedict*. He gave moreover  
near the wood called *Cantadun*, the Mannour of  
*West-munketon*, three and twenty hides, and in  
*Caric* twenty hides of land for a supplement of  
Regular Observance in the same Monastery. And  
when he had reigned nine years he departed to  
our Lord. His Body reposes in the Church-yard  
under a Pyramid of an ancient and noble struc-  
ture. Some Writers are of opinion that be-  
fore his death he layd aside his Crown in the  
said Monastery, spending his last dayes, as  
his Successors did, in solitude and devotion.

5. To *Kentwin* succeeded *Cadwalader* in the  
Kingdom of the *West-Saxons*: to *Lother*,  
*Edric* in *Kent*: and to *Egfrid*, *Alfred* among  
the *Northumbers*, according to the Prophecy  
of *S. Cuthbert* to his Sister the Holy Abbess  
and Virgin *Saint Elfreda*. Of which severall  
Princes more hereafter.

6. To this same year likewise is consigned  
the beginning of the reign of *Cadwalader*,  
Son of *Cadwalon*, and last King of the *Br-  
tains* in *Wales*. For after his death, hapning  
twelve years from this time, the *Brittains*  
lost all shew of Monarchy.





The history of the city of London, from the first settlement of the Britons, to the present time. The first part of the history, from the first settlement of the Britons, to the reign of King Henry the Second, is contained in the first volume of this work. The second part, from the reign of King Henry the Second, to the reign of King Richard the First, is contained in the second volume. The third part, from the reign of King Richard the First, to the reign of King John, is contained in the third volume. The fourth part, from the reign of King John, to the reign of King Henry the Third, is contained in the fourth volume. The fifth part, from the reign of King Henry the Third, to the reign of King Edward the First, is contained in the fifth volume. The sixth part, from the reign of King Edward the First, to the reign of King Edward the Second, is contained in the sixth volume. The seventh part, from the reign of King Edward the Second, to the reign of King Edward the Third, is contained in the seventh volume. The eighth part, from the reign of King Edward the Third, to the reign of King Richard the Second, is contained in the eighth volume. The ninth part, from the reign of King Richard the Second, to the reign of King Henry the Fourth, is contained in the ninth volume. The tenth part, from the reign of King Henry the Fourth, to the reign of King Henry the Fifth, is contained in the tenth volume. The eleventh part, from the reign of King Henry the Fifth, to the reign of King Henry the Sixth, is contained in the eleventh volume. The twelfth part, from the reign of King Henry the Sixth, to the reign of King Edward the Fourth, is contained in the twelfth volume. The thirteenth part, from the reign of King Edward the Fourth, to the reign of King Richard the Third, is contained in the thirteenth volume. The fourteenth part, from the reign of King Richard the Third, to the reign of King Henry the Seventh, is contained in the fourteenth volume. The fifteenth part, from the reign of King Henry the Seventh, to the reign of King Henry the Eighth, is contained in the fifteenth volume. The sixteenth part, from the reign of King Henry the Eighth, to the reign of King Edward the Sixth, is contained in the sixteenth volume. The seventeenth part, from the reign of King Edward the Sixth, to the reign of King James the First, is contained in the seventeenth volume. The eighteenth part, from the reign of King James the First, to the reign of King James the Sixth, is contained in the eighteenth volume. The nineteenth part, from the reign of King James the Sixth, to the reign of King Charles the First, is contained in the nineteenth volume. The twentieth part, from the reign of King Charles the First, to the reign of King Charles the Second, is contained in the twentieth volume. The twenty-first part, from the reign of King Charles the Second, to the reign of King James the Second, is contained in the twenty-first volume. The twenty-second part, from the reign of King James the Second, to the reign of King George the First, is contained in the twenty-second volume. The twenty-third part, from the reign of King George the First, to the reign of King George the Second, is contained in the twenty-third volume. The twenty-fourth part, from the reign of King George the Second, to the reign of King George the Third, is contained in the twenty-fourth volume. The twenty-fifth part, from the reign of King George the Third, to the present time, is contained in the twenty-fifth volume.



THE  
NINETEENTH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

## I. CHAPTER.

1. 2. Of Bysil the Holy Priour of Mailros.  
3. 4. &c. The Gifts and vertues of S. Cuthbert before he was Bishop.

**T**HE same year that the fore-  
said King dyed, the famous  
and glorious S. Cuthbert, ha-  
ving the year before with  
great repugnance been drawn out of his  
beloved Island, was consecrated Bishop of  
Lindisfarne. The admirable way by which  
Almighty God drew him from keeping  
sheep to a spirituall life of contemplation, by  
revealing to him in a Vision the Assum-  
ption into heaven of St. Marye soule Bishop  
of Lindisfarne, and how thereupon he be-  
took himself to the Monastery of Mailros  
situated beyond the grow of Tweed in the Pro-  
vince of Northumbria, then part of the dominion  
of the Northumbrians, of which King was then  
Abbot, and Bysil, Priour, by whom he re-  
ceived the Monasticall censure and was ad-  
mitted into the Society of the Monks there:  
all this we have particularly related among  
the story of the year of our six hundred  
fifty one.

2. Nineteen years after that, when the  
holy man Bysil dyed, S. Cuthbert succeeded  
him in the Government of the said Monastery,

in the year of our Lords Incarnation six hun-  
dred and seaventy. Concerning the said  
Holy Abbot Bysil, S. Cuthbert, as S. Bede re-  
lates, was wont to give this Character, I have  
known very many who have much excelled mee  
both in purity of mind, and the eminent grace  
of Prophecyng. Among whom was the Vene-  
rable servant of Christ, never without honour  
to be mentioned by mee, the Abbot Bysil, who  
many years since being then an old man admitted  
and educated mee in the Monastery of Mailros,  
being then very young. He during the time that  
I was under his discipline foretold mee all things  
that should befall mee, and the event confirmed  
the truth of all his predictions. There remains of  
all the particulars foretold by him onely one thing  
unaccomplished, which I wish may never come  
to passe. This, saith S. Bede, he spake, because  
the said servant of God had signified to him,  
that he should be called to the charge and dignity  
of a Bishop, from which he had a great aversion,  
out of the love he bore to a retired (contempla-  
tive) life and humility.

3. During the fifteen years of his govern-  
ment of the said Monastery, the odour of S.  
Cuthberts vertues and graces dispersed it self  
far beyond the bounds of his Island, inso-  
much as many resorted to him to receive  
comfort in their afflictions, or light in their  
doubts and apprehensions: An example  
whereof we have already given in the Holy  
Abbesse Hilda to whom he foretold the

death

Bede. lib. 5.  
Cuthbert. c. 12.



A. D. 635.

A. D. 635.

II. CHAP.

death of her brother Egfrid King of the Northumbers. If we would be informed of the manner of his life, we shall only need to read the most perfect precepts of angelical conversation and conceive them to be exemplified in his. His whole employment was to perfectionate his own soule and the soules of those committed to his charge; by Solitude both externall and internall; by continuall silence, except when Devotion to God or Charity to his neighbour opened his lips; by zeale and authority of a Governour ioynd with the humility of a Monk; by an uninterrupted attendance to God in spirit, even in the midst of externall busineses; by an Angelical purity of heart; by rigorous Mortifications of the flesh, fasting, Watchings, &c. And as for the wonderfull Graces communicated by Almighty God unto him, by which he was enabled to penetrate into the thoughts of such as conversed with him, to foretell future events, miraculously to cure the diseased, yea and to raise the dead: with these things, though testified by great authority, I doe unwillingly enlarge this History: the Reader may have recourse to the compilers of his Life (among whom the principall is S. Bede) to be informed.

4. Omitting therfore a particular account of his privat life, it will be sufficient to relate his Gest during his last three years, two of which he spent in administering the Episcopall Office, and in the last returned to his solitude. That he might have been exalted to the dignity of a Bishop long before, appears by a passage in the forementioned conversation between him and the Holy royal Abbess S. Elfrida: in which after he had signified to her the death of King Egfrid to succeed the year following, she said to him according to the relation of S. Bede, O how variously are the hearts of mortall men divided in their intentions and desires! Some doe much rejoyce having obtained riches for which they fought: Others who love riches, are yet always in want. As for you, you reject the pomp and honour of the world, though it be offered you. Though you may arrive to the dignity of a Bishop, which is the highest degree in Gods Church, yet you preferre the enclosure of this wilderness before it. Hereto the holy man answered, I doe know my self to be unworthy of that sublime degree. Yet I cannot avoid the judgement of God our Supreme Governour. Whose pleasure it is, that I must undergoe so burdensome a charge, yet I beleive he will free mee from it in a short time: and within the space of an more then two years will restore mee to my accustomed solitude and rest.

Now how his resistance against that honour was combatted & at last vanquished: and how his prophesy concerning the short time of his administering that charge, and how he was permitted to prepare himself for heaven by retiring to a conversation with God only, we will from the same Author consequently declare.

## II. CHAP.

1. 2. *Or. In a Synod Saint Cuthbert is elected, and with great difficulty persuaded to be consecrated Bishop.*

6. 7. *Or. The great munificence of King Egfrid to him.*

1. **W**E have already declared how Egfrid King of the Northumbers the year before his death being constant in his disaffection to S. Wilfrid, obtained of S. Theodore Arch-bishop of Canterbury to make a supply of vacant sees in his kingdom, by ordaining new Bishops, without any regard to S. Wilfrid, to whom the administration of the whole Province belonged. For this purpose S. Theodore assembled a Synod, saith S. Bede, near the River Alne (Alaynum) at which the said King was present, in a place called Twisford, which signifies a double ford: Which Synod was no small one, (for besides S. Theodore who was President, Seaven other Bishops are said to have been there, only four of whose names we can reckon, to wit, Trumwin Bishop lately of the Picts, Bosa, Kara and Tumbert, who was deposed, in whose place succeeded S. Cuthbert. For as touching Saint Cradda and S. Ced, whose presence by some Writers is affirmed, the generall consent of History contradicts it, since S. Ced Bishop of London was dead twenty years before this, and S. Cradda of Lichfield twelve.)

2. In this Synod, which we may wonder how it came to be omitted by Sir Henry Spelman, Tumbert Bishop of Hagulstad (or Hexham) for what demerit is not expressed in any ancient Author, was deprived of his see: and by an unanimous consent S. Cuthbert was elected in his place. But it was no easy matter to obtain his own consent to this Election: For saith S. Bede, though many letters were sent, and severall Messengers desired to him from the Synod, he could not be removed out of his solitude. At length the foresaid King Egfrid, attended by the holy Bishop Trumwin and very many other Religious persons, sailed to the Island where he was retired: Whither being come, they kneeled before him, they adressed him in the name of our Lord, they besought him with tears, and persevered so long in their humble request, till at last they vanquished his resistance, and drew him, full of tears likewise, out of his most sweet retirement to the Synod. Where being arrived, though he again renewed his resistance, yet at last he was overcome by the united will of all the Bishops, and compelled to submit his neck to the burden of the Episcopall Office.

4. But though he was then elected, and had consented to his Election, yet he was not

consecrated

Bede in vit.  
Cuthb. c. 14.Bede in vit.  
Cuthbert. c. 14.



consecrated till the year following, at the great solemnity of Easter. The See to which he was ordained, was not that of Hagulfade, now vacant by the deposition of Tumber; but Lindesfarne, administered by Eata. For Eata who at first had been consecrated Bishop both of Lindesfarne and Hagulfade, in the year of Grace six hundred seventy eight, when that province was shortly after divided, he surrendered the See of Hagulfade to Tumber, reserving Lindesfarne to himself: and now perceiving that S. Cuthbert rather desired Lindesfarne, in which Diocese his beloved dearest was seated, the humbly devout Bishop Eata willingly surrendered it to him, and again resumed Hagulfade. Thus writes the Author of S. Cuthbert's life in Capgrave.

4. This Synod, in which S. Cuthbert was Elected Bishop, continued a part of two years, for he was elected towards Winter, and not ordained till the Easter following, at whose ordination all the Bishops were present. And before the dissolution of the synod King Egfrid gave many munificent gifts to his new Prelate, which were confirmed by the subscription of the King and all the Bishops.

5. In his life preserved by Capgrave we read, That King Egfrid gave to him in York all the land from the Wall of S. Peter to the great Wiffurg, and from thence to the City-wall toward the South. He gave him likewise a village called Crick, three miles in circuit, that it might be a mansion for him in his journey to and from York. There S. Cuthbert founded a Monastery, constituting an Abbot named Gave. The said place called Crick is seated in the forest of Gantres (in Calatrinemore) in some parts abounding with wood, and elsewhere a morish plain: it stands a little Northward from York in the way towards Durham: thus writes Camden.

7. Beside this the King added another and greater Gift: for he bestowed on him the City of Lool, or Cor-leil: and fifteen miles about it: where the holy Bishop founded a Monastery for consecrated Virgins, ordaining an Abbess over them. He appointed Scholars for learning also in the same City. Concerning this Donation the same Camden thus writes in his Description of Cumberland. Egfrid gave to S. Cuthbert the City Lugubalia in this form, I have given the City which is called Lugubalia, and the land about it for the space of fifteen miles. This name of Lugubalia or Luguballia was given to that City by reason of its proximity to the famous rampire (or Vallum) raised by the Romans to exclude the barbarous Nations beyond it, commonly called, The Diffs Wall.

8. Neither did King Egfrid's munificence rest here, for thus it follows in Capgrave, After that S. Cuthbert had raised a child from death in a village called Eernford, King Egfrid gave to him the land called Carthmel, and all the Britains inhabiting there &c. Afterward Egfrid gave to the man of God, Mailru, that is to

Sy, Menne and Carrum, and all the Appurtenances. It is said that in that rich Treasury of British Antiquities, the Library of Sir John Cotton, there is extant a Charter of these Donations of King Egfrid, subscribed by Frummia Bishop of the Pict, and other English Bishops, out of which Bishop Fisher quotes certain passages. And the Munificence of King Egfrid was imitated by severall Princes his Successors, who wonderfully enlarged their liberality to his Church and afterwards transferred to Durham, called the Patrimony of S. Cuthbert. Of which more hereafter.

9. But as for S. Cuthbert himself, he was nothing the richer for these possessions, he practised the poverty of a Monk in the sublime state of a Bishop, and, as S. Bede reports in his life, he adorned with works of piety the Episcopal degree undertaken by him: therein imitating the Apostles of our Lord, and with his wholesome admonitions invited to eternal happiness the flock committed to his charge. And the thing which gave the greatest efficacy to his exhortations was, that himself in his own practise afforded an example for others to imitate. For he was in a supreme degree fervent in divine Charity, modest in the virtue of patience, studiously intent to Prayer, and affable to all who came to him for comfort. For he esteemed the contributing his charitable assistance to his infirm brethren equivalent to Prayer, because he who said, Thou shalt love the Lord thy God, said also, Thou shalt love thy neighbour as thyself. His abstinence was admirable: he through the grace of compunction had his mind always elevated to heavenly things. To conclude, whensoever he offered to God the most holy sacrifice, he addressed his prayers to him, not with a loud voice, but with tears flowing from the depth of his heart. This may suffice touching S. Cuthbert for the present: we shall add more when we come to treat of his death.

## III. CHAP.

## III. CHA

1. &c. The Gifts of Saint Eata Bishop of Hagulfade: with his death.

2. B. John of Beverley succeeds him.

1. IN the year of Grace six hundred eighty six, the holy Bishop Eata after the administering the sees of Lindesfarne, and afterward of Hagulfade the space of seven years, dyed with such opinion of sanctity, that in our English Martyrology his memory is celebrated among the Saints on the twenty sixth of October.

2. Concerning his education from his infancy we read thus in the Authour of his Life, who follows S. Bede: The Holy Bishop Aidan, saith he, undertook to instruct in the Religion of Christ twelve young children of the

English

Bed. l. 4. c. 28

A. D. 686.

Martyrol. g.  
Aug. 16. 08849. Capgrave  
in vit. S. Eata  
Bed. l. 3. c. 16



A. D. 686.

English Nation. Of these *Eata* was one, being a child of a very good disposition and a weak humble heart. By the admonitions and good examples of his pious Teacher, to whom he gave diligent attendance, he became notable in all vertues; that finding grace both with God and man, he became a Monk, and according to the Profession of that state he sedulously gave himself to Watching, fasting and other good Exercises day and night. For he was a man eminent for the vertue of patience, highly adorned with chastity, affable and pleasing to all, and; as Venerable Bede testifies of him, he was beyond all others adorned with the Grace of Meekness and holy simplicity.

Afterward he was made Abbot of the Monastery of Mailros, or Mearns, in the execution of which charge he exhibited to his Brethren yet greater examples of humility and charity than formerly, inasmuch as they tenderly loved him, not as an awful Master, but as an indulgent Father. He was held in such veneration among the rich and powerful men of that age, that even Kings themselves revered him as a Father, and with devout minds conferred on him large possessions for the building of Monasteries. Whose intentions he diligently executed, erecting several Churches and Monasteries in commodious places, and assembling many Disciples studious of piety and learning; among whom the most eminent were *Boysil*, Prior of the Monastery of Mailros, and *Cuthbert* afterward Bishop of Lindesfarne, who were men of admirable faculty, and withal eminently endued with the spirit of Prophecy.

4. After the deposition and conflict touching the Observation of Easter, which was held in the Monastery of the Holy Abbot *S. Hilda*, Bishop Calman by descent a Scot, obtained of King *Offa* that the Venerable Monk *Eata* should as Abbot govern the Church of Lindesfarne. For the Scots bore a great affection to *Eata*, inasmuch as he was one of the twelve English children which had received their education from Bishop *Aiden*. *Eata* therefore having undertaken the care of the Church of Lindesfarne brought with him thither *S. Cuthbert*, whom after the death of *Boysil* he had made Prior of the Monastery of Mailros, and constituted him Prior of the Convent in Lindesfarne. And when afterward the dissension grew hot between King *Beofrid* and the holy Bishop *Wilfrid*, by means of which he was expelled his Bishoprick, *Basa* was in his place substituted Bishop of York in the Kingdom of the Deirs, and the Holy Abbot *Eata* was ordained Bishop in the Province of the Bernicians, having his Episcopal See partly at Hagulfad, that is, *Haroldsbam* (now Hexham) where at this time there are Canons Regular, and partly in the Church of Lindesfarne, or Holy Island. They were consecrated Bishops by *Theodore* Arch-bishop of Canterbury.

5. Thus writes the Author of the Life of *S. Eata*, whereto he adjoyns the Narration how the Province of Lindesfarne being divided, *S. Eata* was confined to that of Lindesfarne, and another placed at Hagulfad; and after the Election of *S. Cuthbert*, he resigned to him the See of Lindesfarne, and removed to

Hagulfad, then vacant by the deposition of *Tumbert*. And in conclusion he relates the manner of his death, after he had with great zeale and piety administrated his Episcopal Office; saying: When our merciful Lord thought good to crown the labours of this holy Bishop with an eternall reward, he was struck with a grievous disease of the bowells, called a Dyffentery, the torment whereof increasing dayly, he was purged shortly like gold in a fiery furnace, and at last all the dross of sinful imperfections being spent and consumed, he dyed most happily, so entering the gate of heaven there to abide for ever. He was buried toward the South end of the Church of Hagulfad, and a little Chappell of stone was built over his Tomb. From which place his body was afterward translated, but by whom is uncertain, and with due honour placed in a shrine within the Church.

6. His successor in the said Bishoprick of Hagulfad was the famous Bishop *Ietha* (de Beverlaco) of Beverley, so called from a well-known town of that name in Yorkshire, where he, or his family lived. This holy man, as we learn from the Author of his Life in Capgrave, was born in England, and being very young, was for his instruction committed to *Saint Theodore* Arch-bishop of Canterbury, who educated him in all innocence of manners and vertue, and taught him the knowledge and prudence of Holy Scriptures. And after he had been well imbued with other learning likewise, his custom was to travel through several provinces, sowing among the ignorant people the word of God. But after that the Venerable Bishop *Eata* by Gods disposition had ended the course of human life, he with the consent of King *Alfred*, received the Episcopal honour. Concerning this Holy Bishop more will be said in the Sequelle of this History.

## VI. CHAP.

VI. CHA.

1. 2. The Tyranny and death of *Edric* King of Kent.
2. 3. Of *Cedwalla* King of the West Saxons: at first a Pagan. His Brother *Mol* is burnt.
7. 3. He conquers the Isle of Wight: which receives the Christian Faith.
2. *Cedwalla's* munificence to *S. Wilfrid*.

1. WE must awhile surcease this Narration touching the Ecclesiastical affairs among the Northumbrians, that we may attend to the great combustions and changes in the Saxon parts of this Island. This was the first year of the Reign of *Edric* King of Kent after the death of his usurping Uncle *Lothar*. His government was Tyrannous, and therefore unquiet: For as *William* of Malmesbury observeth he did but a short time in

Idm ill.

Ap. Capgrave  
in l. 1. c. 1.  
Brev. l.Nelson.  
de Reg. l. 1. c. 1.

che



A. D. 686.

the Successor of his Tyranny, for within two years he was deposed both of his kingdom and life: leaving his country exposed to be torn in pieces by its enemies.

M. J. 11.

1. But Cedwalla the Successor of Kenwin in the kingdom of the West-Saxons, though at the first no Christian, reigned far more gloriously, and concluded both his reign and life more happily. He was, saith the same Author, a Noble branch of a Royal Stock, being the great grandchild of Ceaulin by his brother-Coda. He was a young man of immoderate ambition, who would let pass no occasion of exercising his courage. His restless disposition had procured against him the anger of the greatest part of the Nobility of that kingdom, by a faction and conspiracy of whom he was driven into banishment. In resentment of this injury, he drove out of the kingdom in a manner the whole strength of it: for the warlike youth there either out of pity of his misfortune or affection to his courage, resorted to him in his exile. Edilwalch King of the South-Saxons was the first against whom he vented his fury: insomuch as coming to a battell, his whole army was defeated, and himself slain. But after that victory obtained, Cedwalla was driven out of that Province by Bertan and Ethelbun two South-Saxon Generals, who after that possessed themselves of the Kingdom.

Wyn.  
A. D. 687.

2. About this time, Kenwin dying, Cedwalla by consent of the inhabitants was made King of the West-Saxons: Who immediately with new forces invaded once more the Kingdom of the South-Saxons, which he subdued and held in great slavery: moreover killing Beorhthun, the Prince or General of the forces of that Nation.

M. J.

4. 11.

3. And not content with this conquest, he and his Brother Mul wasted also the Kingdom of Kent: but in the end was driven out with loss. This hapned indeed the year following: but since the whole Reign of Cedwalla contained onely two years, or little more, in which short time the hand of God wrought wonderfull changes upon him, converting him from a furious Pagan to an humble devout Christian, from a Tyrant to a Lamb: We will here make no breach in his story, but deliver it all at once.

M. J. 11.  
4. 11.

4. Concerning his invasion of Kent, William of Malmsbury thus describes it: Presently after Cedwalla accompanied by his Brother Muld, breathing forth a furious hatred against the inhabitants of Kent, with all the forces he could make made an invasion into that Province, which he thought might easily be subdued, by reason of a long peace it had enjoyed, and at this time was also divided by an intestine warr. But he did not, as he hoped, find them unprepared, nor deficient of courage to resist him. For after many losses sustained in several parts of the country, they at last took courage, and uniting their forces together came to a battell, wherein they had the upper hand, and constrained Cedwalla to fly. As

for his Brother Muld (or Mull) he in his flight being compelled to retire into a certain Cottage, the enemies set it on fire, so that he not daring to issue out, was consumed by the flames. Yet did not Cedwalla for all this desist from repairing his losses by frequent misdeeds done to the inhabitants of Kent: and a more full revenge he bequeathed to his Successor King Ina, in due place shall be declared.

5. B. Parker in his Antiquities assigns a strange cause why this Muld was burnt by the Kentish soldiers, saying, some affirm that the cause of the death of Muld was, because the Kentishmen perceived that he was very obstinate in defending Images, concerning which a Controversy in that age was solemnly debated. But it does no where appear that Muld was a Christian. Certain it is his Brother Cedwalla was not baptised till after this, when he had made a journey to Rome in devotion for that purpose. It was therefore in probability his obstinacy not to relinquish his Idols or Pagan worship that might because of his death. And as for the pretended Question about Sacred Images, it was not raised in the Church till about a hundred years after this, and then it began in the East by certain factious Christians, half-Jews. Neither doe we find any signs in our ancient Records that Britanny was disturbed with that debate. If this Muld therefore was a Christian, it is well known what doctrine Saint Augustin and his Successors taught in Kent touching the Veneration of Images, and that Saint Brinnus, Agilbert, Hedda and Wilfrid taught the same among the West-Saxons.

A. D. 686.

Park. in An-  
tig. Brit. in  
Britanny.

6. Cedwalla after he had for some time vented his fury against Kent, turned his arms to the subduing the Isle of Wight, adjoining to the Province of the South-Saxons already conquered by him. And how great a blessing that Island obtained by his cruelty wee find thus related by Saint Beda: After that Cedwalla (saith he) had the possession of the Kingdom of the Gewissi (or West-Saxons,) he subdued the Isle of Wight, the inhabitants whereof were to that time wholly addicted to Pagan Idolatry, whom he endeavoured wholly to exterminate, and to place in their rooms his own Subjects: yet, as the report is, he obliged himself by vow, though as yet he was no professed Christian, nor baptised, that if he got the possession of the Island, he would consecrate to our Lord the fourth part both of the land and spoyle. And this vow he effectually performed, insomuch as he gave to Saint Wilfrid, who not long before was arrived there out of the Northern parts, the use of the said land and prey. Now the measure of that Island according to the English estimation is so much as may maintain twelve hundred families. So that the possession of three hundred families was given to the Bishop. But he recommended the portion given him to one of his

Bed. l. 4. c. 18.



A. D. 637.

Clark, named *Arvand*, who was his sisters son: And withall gave him a Priest called *Hildila*, so the end he might administer the Word of life and Baptism to all that would be saved.

tolden in  
Anales f. 72.

It is also probable that about this time the same *Cadwallo* gave to *S. Wilfrid* the Town called *Paganham*, concerning which *Bede* makes mention of a certain clause in the said Kings Charter, importing that a threefold freedom was granted to that place now given to the Church, to wit, a freedom from having a Castle built there and from contribution to mending the bridge, and lastly from payments to the army (if this be the right interpretation of the rude Latin phrase, *Abque cruce necessitate tunc Christiani populi, id est, armis munitione, pontis emendatione, exercitus congestione liberam perfrui*.) Another Charter to the same holy Bishop is likewise extant, to which is annexed this clause, For a further confirmation hereof, *Cadwallo* have gave a turf of the said ground upon the holy Altar of our Saviour, and by reason of my ignorance in writing my name, I have expressed and subscribed the sign of the holy Crose. Now from hence is manifest that at the time of the invasion of the Isle of *Wight*, *Cadwallo* was a Christian Catholick, though he deferred his Baptism out of a desire to receive it at Rome.

privately in those parts to be cured of his wound received in the late battle in the Isle of *Wight*; and humbly requested of him, that if those children must needs be killed, he would at least permit them to be instructed in the Christian Faith, and baptized before their death: The King yielded to this request: whereupon the good Abbot taught them the Mysteries of Christian Religion, which they embracing, he washed them from all their sins in the Laver of saving Baptism, and thereby gave them an assurance that they should enter into an eternal kingdom. Thus the Executioner being come, they joyfully underwent a corporal death, not doubting but that thereby their souls should be translated to a life of happiness everlasting.

A. D. 638

Thus writes *S. Bede*: the summe whereof is repeated by *Camden* in his description of *Hampshire*: thereto adding this observation, from the same *Ausban*, That after all other Provinces of *Britanny* had received the Faith of Christ the Isle of *Wight* in the last place of all embraced the same. Notwithstanding by reason of the miserable subjection thereof to a foreign Prince, not any one accepted the Episcopal ministry add charge there, till the time that *S. Bede* wrote his History, when a certain Prelat called *Daniel* was ordained Bishop of the *West-Saxons* and *Grovis*. Notwithstanding true it is that at this time, presently after the conquest of the Island, *S. Wilfrid* discharged that Office there, being one (saith *William* of *Malmesbury*) whom King *Cadwallo* sent over the whole Province as Master and Governor, neither without his assent would he himself doe any weighty matter in his kingdom.

Id. ib.  
Camden, in  
Hampshire.

Malm. de  
Pont. l. 1.

V. CHA.

V. CHAP.

1. 2. Two young Princes Martyrs in the Isle of *Wight*.
3. King *Cadwallo* his reverence to Saint *Wilfrid*.

THE Isle of *Wight* was the last Province of *Britanny* which received the Christian Faith: and that New Church was consecrated with the blood of two young Princes Martyrs, the Brethren of *Arwald*, or *Arvand* King of that Island. The manner hereof is thus described by *S. Bede*:

Bed. l. 4. c. 26.

For must not pass over in silence, saith he, how two Royal children, brethren to *Arwald* King of the Island were by a special Grace of God crowned with Martyrdom, being made an Oblation of first fruits of such inhabitants of the said Island as were to be saved by Faith. For when the Enemies army approached, they fled privately out of the Island into the adjoining Province of the *Isles* (or *Hampshire*.) Where being come to a place called (Ad lapidem) *Stronham*, they hoped to conceale themselves from the sight of the conquering King *Cadwallo*: but they were betrayed, and by his command appointed to be slain. The report of this command being come to the hearing of a certain Abbot and Priest named *Cymbert* who governed a Monastery not far distant from thence, called *Red-ford*, or the Ford of *Reads* (it is now called *Redbridge*.) he came to the King, who then lay

VI. CHAP.

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1. 2. King *Cadwallo* having made *Inas* his Successour, in devotion goes to Rome to receive Baptism.
3. 6. The occurrences of his journey: his Companions.
9. As soon as he was baptized, he dyed at Rome: His Epitaph, &c.

THE year following, which was the year of Grace six hundred eighty eight, *Cadwallo* who had hitherto acted the Lions part, now dejected himself of his naturall fiercenes, entertaining thoughts and designs of peace, meeknes and humility: and though he was a victorious King, and withall young, full of spirits and vigour, yet he made choice rather to shew himself an humble servant of Christ, then to continue his reign full of temporal glory. This was a wonderfull change of the right hand of the Almighty, of which we may confidently acknowledge *S. Wilfrid* to have been the principal instrument. And therein admire the

Id. D. 638.

good



A. D. 686.

good Providence of God in the disposal of that his faithful servant.

1. Wee can scarce find in Ecclesiastical story any example except *S. Athanasius*, of an innocent holy Prelate which suffered persecutions and banishments so frequent and tedious: for we shall see *S. Wilfrid* once more restored, and again banished, and after that restored again: all which vicissitudes of sufferings did not onely cooperate to the perfectionating his own soule in patience, but were occasions of procuring eternall happiness to thousands of soules. Whole nations were converted to Christ by this wandering Prelate, as the *Prisons*, *South-Saxons* and inhabitants of the Isle of *Wight*, so that he had the fate of the ancient *Prophets*, to be loved and honoured every where, but in his own native country.

2. But to return to *Cedwalla*. This year in a voluntary and heroical devotion he devoted himself of his *Royal Purple*, and assumed the Habit of a *Pilgrim*, to visit the *Monuments* of the *Holy Apostles* at *Rome*, and there to receive the humble badge of *Christianity*. There wanted not in *Brittany* many holy and Venerable Bishops and Prelates, who might have conferred that blessing on him, as *S. Theodore* at *Canterbury*, *S. Eusebius* at *London*, *S. Hilda* in his own country, and *S. Wilfrid* also then present with him: to whom wee may adde the holy and learned *Abbot S. Aldelm*, the *Abbot Cymbert*, and many others. But it seems *Cedwalla* calling to mind that his Noble Predecessors *King Lucius*, the *Emperour Constantine*, and *King Ethelbert* had received their Faith and *Baptism* from *Rome*, he desired to repair to the fountain of Ecclesiastical Hierarchy, and to pay his humble respects to the Princes of the Apostles, then in a flourishing and governing in their Successor *Sergius* at that time Pope.

3. To this effect *S. Bede* has left us an account of this matter: In the third year of the reign of *Alfred King of the Northumbers*, saith he, *Cedwalla King of the West-Saxons* after he had for two years peace valiantly governed his Kingdom, voluntarily quitted the same for our Lord, and for the gaining an eternall Kingdom, and went to *Rome*. For his desire was to obtain this singular knowledge and glory, to be washed from his sins by *Baptism* at the Sepulchers of the Blessed Christ Apostles: for he had been taught that by *Baptism* only the entrance into eternall life was opened to mankind. Which he had a hope that when as he was baptiz'd he should be freed from his carnall flesh, and passe on overlasting joyes. Neither did he feare of his hope in either of these regards so great unworthiness of God to him.

4. Before he departed out of *Brittany*, he took care to compose and settle his Kingdom under the government of a worthy Successor. For which purpose with the advice and consent of his Nobles choice was made of *Jon*, a Prince of the blood Royal, being great grandchild of *Cuthwald* brother to *King Kenegels*, or as *Florus* writes, the son of *Ken*, son

of *Cuthwald* brother of *Kenwald* sons of *Cuthwin* who was son of *Cranlin*. Others affirm him to have been the son of *Cissa* founder of the Monastery of *Abinden*. He was a young man of eminent endowments which gained him the affections of all, and thereby the Crown. Therefore as *William of Malmesbury* well observes, he was advanced to the Principality, rather for his courage and industry, then proximity of blood, being a Prince of admirable valour, prudence and piety: by which qualitties he obtained great affection at home, and reverence abroad. Inasmuch as he exercised supreme authority the space of forty years wanting two, without any apprehension of treachery.

5. King *Cedwalla* having provided so worthy a Successor, delayed not his journey to *Rome*: In which his Companions were *Saint Aldelm* Abbot of the Monastery of *Malmesbury* (who had also another motive, to obtain from the *See Apostolick* certain Priviledges and liberties to this Monastery) and as some writers affirm, *Saint Leisphard* a Bishop and Martyr, who returning from *Rome*, and passing through a forest called *Trecaulium* near *Arva*, was by certain impious persons lendly slain. But of this supposed companion of *King Cedwalla* no mention is made among our Ecclesiastical Writers.

6. Having taken ship they landed in the Province of the *Marini* (or *Terraniane*) in *France*, the nearest to *Brittany*, where *saith Surin and Mirau*, *King Cedwalla* then a Catechumen, having heard of the Sanctity of an Abbot called *Mulmar*, and of his admirable Zeale and prudence in instructing soules, repaired to him to receive his spirituall counsell and a more perfect knowledge in *Christian Mysteries*. The holy Abbot at that time had finished the building a Church to the honour of the Blessed Virgin and of *S. Peter the Apostle*.

7. From thence travelling through *France*, and having passed the *Alpes*, *King Cedwalla* (called by *Paul Warnefridus*, *Theodwald*) a Prince who in his own country had fought many battles, after which having been converted to the Faith of Christ, he hastned to *Rome* there to receive *Baptism*, and by the way passing through *Cisalpin Gaul* (or *Lombardy*) he visited the King of that Nation, called *Cunibert*, by whom he was entertained with wonderfull humanity and magnificence.

8. From thence arriving at *Rome* very opportunely near the Solemnity of *Easter*, at which time by the ancient custom of the Church the Sacrament of *Baptism* was solemnly administered to such as had been converted from Infidelity, he addressed himself to *Pope Sergius* in the second year of his Pontificate, by whom he was gladly received, and admitted to *Baptism*, in which also according to the usuall manner his Name was changed from *Cedwalla* to *Peter*: the cause of which change is thus related by *S. Bede*. At the same of his *Baptism* the foresaid Pope imposed on him the name of *Peter*, to the end he might bear the Name of the Prince of Apostles, one of a pious

A. D. 686.

Malm. b. de  
om. l. i. cap.  
254.Mirau in  
art. 4. Febr.  
Saussey id  
Martyrolog.  
Gall. 14 Febr.Surin, Julij.  
Mirau in  
Febr. 14.Warnefrid  
de Gest. Lon-  
gobard. l. 6.  
cap. 15.

Bed. l. 1. c. 20.



A. D. 637.

tolden in  
Analeth f. 78.

Clark, named Bernin, who was his Sister's Son. And withall gave him a Priest called Hildila, so the said he might administer the Word of life and Baptism to all that would be saved.

8. It is also probable that about this time the same Cedwalla gave to S. Wilfrid the Town called Paganham, concerning which Aeldan makes mention of a certain clause in the said King's Charter, importing that a threefold freedom was granted to that place now given to the Church, to wit, a freedom from having a Castle built there and from contribution to mending the bridge, and lastly from payments to the army (if this be the right interpretation of the rude Latin phrase, *Abque crucea necessitate totius Christiani populi, id est, armis, munitionibus, pontis emendationibus, exercitiis, contributionibus liberam perficeretur.*) Another Charter to the same holy Bishop is likewise extant, to which is annexed this clause, For a further confirmation hereof, I Cedwalla have put a turf of the said ground upon the holy Altar of our Saviour, and by reason of my ignorance in writing my name, I have expressed and subscribed the sign of the holy Crosse. Now from hence is manifest that at the time of the invasion of the Isle of Wight, Cedwalla was a Christian Catholick, though he deferred his Baptism out of a desire to receive it at Rome.

V. CHA.

V. CHAP.

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3. King Cedwalla his reverence to Saint Wilfrid.

1. THE Isle of Wight was the last Province of Brittainy which received the Christian Faith, and that New Church was consecrated with the blood of two young Princes, the Brethren of Arnold, or Arvand King of that Island. The manner hereof is thus described by S. Beda:

Bed. l. 4. c. 26.

2. We must not pass over in silence, saith he, how two Royal children, brethren to Arnold King of the Island were by a special Grace of God crowned with Martyrdom, being made an oblation of first fruits of such inhabitants of the said Island as were to be saved by Faith. For when the Enemies army approached, they fled privately out of the Island into the adjoining Province of the Iuta (or Hampshire.) Where being come to a place called (Ad lapidem) Stoneham, they hoped to conceal themselves from the sight of the conquering King Cedwalla: but they were betrayed, and by his command appointed to be slain. The report of this command being come to the hearing of a certain Abbot and Priest, named Cymbert, who governed a Monastery not far distant from thence, called Red-ford, or the Ford of Reals (it is now called Redbridge,) he came to the King, who then lay

privately in those parts to be cured of his wound received in the late battle in the Isle of Wight; and humbly requested of him, that of those children must needs be killed, he would at least permit them to be instructed in the Christian Faith, and baptized before their death. The King yielded to this request: whereupon the good Abbot taught them the Mysteries of Christian Religion, which they embracing, he washed them from all their sins in the Laver of saving Baptism, and thereby gave them an assurance that they should enter into an eternal kingdom. Thus the Executioner being come, they joyfully underwent a corporal death, not doubting but that thereby their souls should be translated to a life of happiness everlasting.

3. Thus writes S. Beda: the summe whereof is repeated by Camden in his description of Hampshire: thence adding this observation, from the same Author, That after all other Provinces of Brittainy had received the Faith of Christ, the Isle of Wight in the last place of all embraced the same. Notwithstanding by reason of the miserable subjection thereof to a heathen Prince, not any one accepted the Episcopal ministry till charge there, till the time that S. Beda wrote his History, when a certain Prelate called Daniel was ordained Bishop of the West-Saxons and Gewiss. Notwithstanding true it is that at this time, presently after the conquest of the Island, S. Wilfrid discharged that Office there, being one (saith William of Malmsbury) whom King Cedwalla sent over the whole Province as Master and Governor, neither without his assent would he himself do any weighty matter in his kingdom.

M. 28.  
Camden in  
Hampsh.

Malmsb. de  
Pont. l. 1.

VI. CHAP.

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3. 4. Of the occurrences of his journey: his Companions.
5. 6. Of Assoon as he was baptized, he dyed at Rome: His Epitaph, &c.

1. THE year following, which was the year of Grace six hundred eighty eight, Cedwalla who had hitherto acted the Lions part, now devoted himself of his naturall fiercenes, entertaining thoughts and designs of peace, meeknes and humility: and though he was a victorious King, and withall young, full of spirits and vigour, yet he made choice rather to shew himself an humble servant of Christ, then to continue his reign full of temporal glory. This was a wonderfull change of the right hand of the Almighty, of which we may confidently acknowledge S. Wilfrid to have been the principal instrument. And therein admire the

de. B. 632.

good



## under the Saxon Heptarchy. XIX. Book. 467

good Providence of God in the disposal of that his faithfull servant.

2. Wee can scarce find in Ecclesiastical story any example, except *S. Athanasius*, of an innocent holy Prelate which suffered persecutions and banishments so frequent and tedious: for we shall see *S. Wilfrid* once more restored, and again banished, and after that restored again: all which vicissitudes of sufferings did not onely cooperate to the perfectioning his own soule in patience, but were occasions of procuring eternall happiness to thousands of soules. Whole nations were converted to Christ by this wandering Prelate, as the *Prisons*, *South-Saxons* and inhabitants of the Isle of *Wight*, so that he had the fate of the ancient Prophets, to be loved and honoured every where, but in his own native country.

3. But to return to *Cedwalla*: This year in a voluntary and heroicall devotion he devoted himself of his *Royal Purple*, and assumed the Habit of a *Pilgrim*, to visit the Monument of the Holy Apostles at Rome, and there to receive the humble badge of Christianity. There wanted not in *Britany* many holy and Venerable Bishops and Prelates, who might have conferred that blessing on him, as *S. Theodore* at *Canterbury*, *S. Eusebius* at *London*, *S. Hedda* in his own country, and *S. Wilfrid* also then present with him: to whom wee may adde the holy and learned Abbot *S. Aldelm*, the Abbot of *Cymbert*, and many others. But it seems *Cedwalla* calling to mind that his Noble Predecessors *King Lucius*, the Emperor *Constantin*, and *King Ethelbert* had received their Faith and Baptism from Rome, he desired to repair to the fountain of Ecclesiastical Hierarchy, and to pay his humble respects to the Princes of the Apostles, then in a sort living and governing in their Successor *Pope Gregory* at that time *Pope*.

4. To this effect *S. Bede* has left us an account of this matter: In the third year of the reign of *Alfred King of the Northumbers*, saith he, *Cedwalla King of the West-Saxons* after he had for two years stoutly governed his Kingdom, voluntarily quitted the same for our Lord, and for the gaining an eternall Kingdom, and went to Rome. For his desire was to obtain this singular privilege and glory, to be washed from his sins by Baptism at the Sepulchers of the Blessed Christ Apostles: for he had been taught that by Baptism only the entrance into eternall life was opened to mankind. Which he had a hope that when as he was baptised he should be freed from his mortall flesh, and passe to everlasting joy. Neither did he feare of his hope in either of these regards, so great was the mercy of God to him.

5. Before he departed out of *Britany*, he took care to compose and settle his Kingdom under the government of a worthy Successor. For which purpose with the advice and consent of his Nobles choice was made of him, a Prince of the blood Royal, being great grandchild of *Cuthwald* brother to *King Kenegels*, or as *Florinus* writes, the son of *Ken*, son

of *Cuthwald* brother of *Kinwald* sons of *Cuthwin* who was son of *Cranlin*. Others affirm him to have been the son of *Cissa* founder of the Monastery of *Abindon*. He was a young man of eminent endowments which gained him the affections of all, and thereby the Crown. Therefore as *William of Malmshury* well observes, he was advanced to the Principality, rather for his courage and industry, rich proximity of blood, being a Prince of admirable valour, prudence and piety: by which qualitties he obtained great affection at home, and reverence abroad. Inasmuch as he exercised supreme authority the space of forty years wanting two, without any apprehension of treachery.

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7. Having taken ship they landed in the Province of the *Morins* (or *Terranque*) in France, the nearest to *Britany*, where faith *Surin* and *Mirau*, King *Cedwalla* then a Catechumen, having heard of the Sanctity of an Abbot called *Wulmar*, and of his admirable Zeale and prudence in instructing soules, repaired to him to receive his spirituall counsell and a more perfect knowledge in Christian Mysteries. The holy Abbot at that time had finished the building a Church to the honour of the Blessed Virgin and of *S. Peter the Apostle*.

8. From thence travelling through France, and having passed the *Alpes*, King *Cedwalla* (called by *Paul Varnesfridus*, *Theodwald*) a Prince who in his own country had fought many battels, after which having been converted to the Faith of Christ, he hastned to Rome there to receive Baptism, and by the way passing through *Cualpin* (Gaul or Lombardy) he visited the King of that Nation, called *Cunibert*, by whom he was entertained with wonderfull humanity and magnificence.

9. From thence arriving at Rome very opportunely near the Solemnity of Easter, at which time by the ancient custom of the Church the Sacrament of Baptism was solemnly administered to such as had been converted from Infidelity, he addressed himself to *Pope Gregory* in the second year of his Pontificate, by whom he was gladly received, and admitted to Baptism, in which also according to the usuall manner his Name was changed from *Cedwalla* to *Peter*: the cause of which change is thus related by *S. Bede*. At the time of his Baptism the foresaid Pope imposed on him the name of *Peter*, so the end he might bear the Name of the Prince of Apostles, not of a pious

*Malmsh.*  
om. l. 3. cap.  
156.

*Mirau* in  
act. 2. Febr.  
Saussey id  
Mortyrolog.  
Gall. 14 Febr.

*Sur. 20. Indij.*  
*Mirau* in  
Feb. 16.

*Varnesfrid*  
de Gest. Lon-  
gobard. l. 6.  
cap. 15.

*Bed. l. 3. c.*



A. D. 686.

love to whom he had undertaken so long a journey to visit the monument of his most sacred Body.

9. After the celebration of his Baptism he was, according to the most ancient Ecclesiastical custom, clothed with a White Robe or Stole, signifying the immaculate purity of those who had duly received that holy Sacrament. The Stole was to be worn eight dayes: but before those dayes were ended he was seized on by a mortall infirmity, of which he dyed most happily, to the great grief of the whole City.

10. Pope Sergius bewailing the losse of so glorious and pious a Son, to testify his affection and esteem of him celebrated his funeralls with great solemnity: and moreover by his order his body was entombed in the Church of S. Peter, and an Epitaph both in verse and prose inscribed on his monument, saith S. Bede, to the end the memory of his devotion might remain to future ages, and that those who either did read or hear it, might by his example be inflamed to the love and Zeale of Religion. The Epitaph in verse is at large copied out by the same Author, containing a Summary of what hath been already related touching this glorious King. To which was adioynd this Inscription in prose, Here lies buried Cedwalla, otherwise named Peter, King of the Saxons, the twelfth day before the Calends of May, in the second Indiction: who lived about the space of thirty years: and dyed in the fourth year of the Pontificat of Pope Sergius.

11. It deserves not our care to disprove the assertion of the fabulous Writer, Geoffrey of Monmouth, who confounds this Cedwalla a Saxon King with Cadwallader the last King of the Britains, to whom he ascribes the heroicall Gest of Cedwalla, so burying that Kingdom with honour. Whereas it is evident from S. Bede, William of Malmesbury, Henry of Huntingdon, Florentius of Worcester, and the expresse tenour of the forementioned Epitaph, that Cedwalla who dyed at Rome was King of the West-Saxons, or Devisi. Which Nation was so called from the name of the Grand father of the first King Cerdic, Gewiss, the father of Elefa, the Father of Cordic, saith Asker. Neither are there three Kings called Cedwalla mentioned by S. Bede, as Barrow by mistake affirms, but only two: one who was a British Prince, who in the year of Grace six hundred thirty three slew the pious King of the Northumbers Edwin: and this Saxon King Cedwalla, of whom we now treat.

12. A place is assigned to him in our Martyrologe among the Saints, where on the twentieth of April his deposition is commemorated, with this Story, that he was baptised at Rome by Pope Sergius, and dyed in his white baptismal robe in the year of Christ six hundred eighty nine. His whole reign not having continued full three years, we have here to the relation of his Gest added that also of

his happy death, because we would not interrupt our narration concerning him: though in the progresse of our Story we are not yet arrived to the year in which he dyed. We will therefore return to relate occurrences hapning in the Saxon Churches in the mean time between King Cedwalla's reign and death. Among which the most memorable are those which concern the last actions of our glorious S. Cuthbert.

## VII. CHAP.

VII. Cha.

1. S. Cuthbert gives the Religious Vow to Queen Ermenburga.

2. He obtains for a Holy Hermite Herbert, that they should dye at the same time.

3. He cures miraculously a sick Lady with Holy water.

WITH what unwillingnes S. Cuthbert was drawn out of his solitude to be exalted to the Episcopall Throne, and with what perfection he afterward discharged his Episcopall function, hath been already declared. It remains that we relate how the conclusion of his life was suitable to the beginning and progresse of it.

1. Yet one action of piety more, performed by him whilst he was Bishop, we will not omit, which was the consecrating to almighty God the Queen Ermenburga, whose heart it seems Gods holy Spirit had touched with compunction for all the mischeifs done by her to the Holy Arch-bishop Wilfrid. This particular is thus related by S. Bede: Not long after the death of King Egfrid the servants of God S. Cuthbert, being therein requested, came to the City Eboracalia (or Carlisle) there to ordain Priests, and also to give his benediction to the Queen Ermenburga, by conferring on her the Religious habits of Holy conversation.

2. At the same time he was admonished from heaven concerning his approaching death, which he discovered to a devout Hermit, to whom he bore a particular affection, and who had been accustomed once a year to repair to him for spirituall comfort and instruction. The circumstances of their last conversation the same devout Author sets down in the manner following:

3. There was (saith he) a certain Venerable Priest named Herbert, who for many years before had been joyned in spirituall freindship to the Holy Bishop. This man lead a solitary life in a little Island situated in the vast lake out of which the River Derwent flows: and his custome was every year to visit the man of God, & to receive from him documents of piety and salvation. He being

informed

Sed. l. 2. c. 7.

Asker in his Hist.

Barrow. M.

Martyr. Aug. 20. April.

Sed. 1.

Sed. in vit. S. Cuthbert.

Idem ibid. c. 29.



A. D. 686.

informed that *s. Cuthbert* was to make some stay in the fore-said *City*, came to him, as his manner had been, with a desire to be more inflamed in heavenly desires by his wholesome exhortations.

5. They being thus met together, and interchangeably communicating to one another draughts of celestiall wisdom, among other discourses *s. Cuthbert* said to him, *be mindfull, Brother Herbert*, to propose not to mee whatsoever doubts you desire to be resolved in, for after we are parted, we shall never see one the other in this life. For I am assured that the time of my dissolution approaches; and that I shall very shortly put off this my mortall Tabernacle. The devout *Hermite*, having heard these words, cast himself at his feet, and with many teares and groines said, I beseech you by our Lord, that you will not forsake nor forget your old companion, but make your petition to the Divine mercy that as we have joyntly served our Lord together on earth, we may likewise together passe out of this world to see his Glory. For you know that I have always been diligent to conform my life to your admonitions, and likewise according to your will to correct what severall faults I have any time committed through ignorance or frailty.

6. Hereupon the Holy Bishop betook himself to prayer, and being inwardly taught in Spirit that his petitions were granted by our Lord, he said to him, Arise, dear Brother, weep no longer, but rather rejoyce, for the Divine Clemency has mercifully granted our desires.

7. The truth of this Propheticall promise was really confirmed by the event: for after they were parted they never saw one the other corporally: and in the same moment of time their Spirits were delivered from their mortall bodies, and by the ministry of Angels translated to the beatificall vision of God. But the devout *Hermite* before his death was purified by a tedious and painfull infirmity, which probably happened to him by a mercifull divine dispensation, to the end that the torments of a long sickness might instrumentally supply the defect in which he came short of the holy Bishops merits, that so being made equall in Grace with his pious Intercessour, he might not only in the same moment of time, but with an equall participation, enjoy eternall glory together with him.

8. Among the many miraculous proofes of his sanctity and favour with God we will here recount onely one, which he performed during his last visitation of his Diocese, which is recorded by the same Writer, as followeth: On a certain day when in Visiting his Province he preached the word of life to the poore country-people, and likewise by imposition of hands conferred the Grace of Confirmation on such as had been baptized, he came to the Village of a certain

*Conne*, whose wife at that time lay sick at the point of death. The *Conne* himself met him in the way, and with bended knees gave thanks to our Lord for his coming, and so conducted him into his house. And when the Venerable Bishop after he had according to the use of strangers, washed his hands and feet, and was sett down, the *Conne* began to acquaint him with the desperate state of his wife, beseeching him that he would give his benediction to water for sprinkling her: For, (said he) I firmly believe that either she will thereby by Gods blessing presently recover, or if she dye, she will passe from her miserable and tedious paines to eternall rest. The Holy Bishop assented to the mans request, and water being brought, he blessed it, and gave it to a Priest, commanding him to sprinkle the sick Lady with it. Who thereupon entred into her chamber, where she lay like one deprived of sense & life; and both sprinkled her face and her bed, yea withall opening her mouth distilled a few dropps into it. The holy Water had no sooner touched her, but, o Wonderfull! though she was utterly ignorant of what had been done, she presently recovered a perfect health of body and mind, and devoutly blessed our Lord who, had sent such holy guests to visit, and restore her to health. And without delay rising up, she herself, like the Mother of *s. Peters* wife, came to doe service to the Bishop, being the first of the whole family which presented to him a Cup of refection.]

## VIII. CHAP.

VIII. Ch.

1. 2. *St. Cuthberts preparation to death.*

4. 5. *St. Cuthberts admirable occurrences at his death.*

1. THIS was the last time that *s. Cuthbert* visited his Diocese: after which he again retired himself into his solitude of *Lindisfarne*, there to prepare himself without distraction for his last account, which he was shortly to make, as Gods holy Spirit had signified to him. Onely three months space was allowed him for this preparation, for as *saint Beda* declares, he retired himself when the Feast of our Lords Nativity was ended in the year six hundred eighty six, and dyed on the twentieth of March following.

1. What his employment was during this his last retirement, *s. Beda* who either was, or might have been present, will inform us: Having passed (saith he) two years in performing his Episcopall charge, the Holy man of God knew in spirit that the day of his departure

A. D. 687.

Bed. ib. c. 36.

Id. lib. 2.  
Cuth. ca. 9.



A. D. 687

A. D. 687.

out of this world approached, whereupon he discharged himself of his Episcopall solicitude, and made hast to return to his beloved exercises of an Heremical conversation, to the end that by the flame of his accustomed compunction he might purge away and consume all the dross of worldly afflictions. In which time he oftentimes would go out of his solitary mansion to labour and comfort his Religious brethren who came to visit him.

3. The same Author a little after declares the particular occurrences hapning to the Holy Bishop a little before his death which he relates in the words of a devout Monk, whose abode was near to the place, and also was scrupulously inquisitive into all matters concerning the Holy Bishop. The account given by him is as followeth:

4. [The holy man of God St. Carbert returned into his Mansion in the Island as soon as the Solemnity of our Lords Nativity was ended. He was attended to the boat by a troop of his Religious brethren, and being ready to enter into it, one of the ancient Monks venerable for his piety, strong in Faith, but weak in body by reason of a Dysentery which afflicted him, said thus to him, Tell me, my Lord Bishop, when we may expect your return. To this simple and plain question the holy Bishop answered as plainly: for he certainly knew what should befall him, My return shall be when you shall bring back my dead body.

5. Thus he passed into the Island, where for two months space he spent the time in great joy for the recovering his beloved tranquillity and solitude, yet not admitting any sensuall refreshment, but on the contrary mortifying himself both externally in body, and internally in mind according to his ancient accustomed rigour. After which he was suddenly assaulted with a sharp sickness, by the bitter pains whereof he was purified and prepared for eternall rest and joy.]

6. As for the manner of his death, I will relate it (saith Saint Bede) in the very words of him from whose mouth I received it, which was a Priest venerable for his Piety, named Herisful, who at that time was Abbot of the Monastery of Lindisfarne. viz. [Three whole weekes was he continually tormented and purified with his disease of which he dyed: for upon a Wednesday he began to be sick, and upon a Wednesday death ended his sickness and sent him to our Lord.]

7. Now the first day in which his last infirmity had seized on him, I went early in the morning to him (for three days before I arrived in the Island attended by severall of my brethren:) for I had a desire to partake the comfort of his benediction and pious exhortation. As soon as I had given the accustomed sign of my being there, he came to the window of his Mansion and when I had saluted him, all the answer he gave me was

a sigh. My Lord Bishop said I, how doe you? Perhaps your usual languishing infirmity has this last night grown upon you. It is true, (said he) I have been very weak this night. Now I thought he had meant it of his old infirmity which seldom left him, and not of anew unusual sickness: Therefore I questioned him no further but said, Give me your benediction, for it is time for me to return. He so, answered he, take heart, and go home in safety. But when God shall have received my soule, bury me in this mansion near my Oratory toward the South, which lyeth Eastward from the holy Crosse which I have erected. Now toward the Northern part of the said Oratory there is a Coffin covered with green tues, which the Venerable Abbot Cudda gave me long since: In that Coffin lay my body, having first wrapped it in a sheet which you will find in the same place, which I would never make use of in my life time, having had a care, out of my affection to the devout Abbess Verca who sent it me, to reserve it for my winding-sheet.

8. When I had heard him speak thus, I said to him: Since you speak of your sickness and that you shall dye shortly, I beseech your Patience to permit some of our brethren to remain here to attend you. But his answer was, For the present goe away and in convenient time return hither again. Notwithstanding I earnestly entreated him to accept of one to serve him, which he utterly refusing, at last I asked him when he would have us return to him? He answered, when it shall be Gods pleasure to direct you.

9. Wee therefore according to his command went back to our Monastery where assembling all the Monks together, I ordained Prayers to be said without intermission for him: for, said I, I perceive by some speeches of his, his departure is at hand. Now I was very solicitous to hasten my return to him by reason of his sickness: But for five days together there was such a tempest that we could not possibly take boat. And the event shewed that this impediment was caused by a speciall dispensation of Divine Providence. For Almighty God having a purpose by his Fatherly chastisements to purify his servant from all stains of humane frailty, and to shew how weak were all attempts of his spiritual Adversaries against the firmness of his Faith, he was therefore pleased that he should remain so long a time separated from all society of men, that he might be examined and tryed to the uttermost both by bodily paines, and a most sharp combat and assault of his Old Enemy the Devil.

10. At last when the weather grew calm wee returned to the Island: where being arrived wee found that he was gone out of his own mansion, and was sitting in the house, where wee ordinarily made our abode when wee visited him. Now because a

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particular necessity required it, I took order that the Brethren who came with mee; should saile back to the next shore, and my self remained alone in the Island to assist & minister help and comfort to him. Therefore wanting some water, I washed one of his feet, which having been long swollen was broke then into an ulcer, out of which corrupt matter issued, so that it stood in need of dressing. I likewise brought him a little wine which I had warmed also, and desired him to drink of it: For I perceived by his look that his spirits were even spent with fasting and feebleness caused by his infirmity.

11. After I had administered these refreshments to him, he sat up upon his couch, saying nothing: and I also sat by him. And when he remained still silent, I said to him, I perceive my Lord Bishop, that since we left you you have been much tormented with your sickness: and indeed I wonder why you would not permit me to leave with you any to assist you. He answered, *This was done by the Divine Will and Providence, to the end that being destitute of all human society and help, I might be exposed to sufferings. For as soon as you were departed from mee, immediately my sickness increased: and therefore I went out of mine own mansion to this place, that if any of you came to attend mee, they might find mee here, and not be obliged to go into my mansion. And from the time that I entered into this room and seated my self here, I have never stirred from hence, but remained these five dayes and five nights quiet in the same place.* I replied, But how was it possible you should continue so? Have you remained so long a time destitute of all sustenance? Then he lifting up a skirt of the Coverlet on which he sat, shewd mee five onyons hid there, and said, *This has been all my food these five dayes. For whensoever my palate was dried and burnt with thirst, by tasting of these I received some refreshment. Now I perceived that one of those onyons had had a lesse half of it diminished.*

12. Moreover he added saying, *My spirituall Enemies have these five last days assaulted mee with more frequent and bitter persecutions then they have done all the time that I have abode in this Island. I durst not presume to ask him concerning the nature and quality of those tentations: Therefore I only besought him that he would admitt of some to assist him. To this request he yielded, and retained with him certain of our Brethren: among whom one was the Elder Beda a Priest, who anciently had been his familiar assistant, and particularly had taken an account of whatsoever he had given or received: Him he made choice of to the end he might acquaint him whether any thing had been received, for which no recompence had been made; and which before his death he would needs have restored. He designed likewise among his attendants another Monk especially, who a long time had been sick of a fluxe,*

and could receive no help from Physicians: but for his piety, prudence and gravity became worthy to be a witness of the last words of the holy Bishop and of the manner of his happy death and departure to our Lord.

13. In the mean time I returned home, and acquainted my Brethren that it was our Venerable Fathers will to be buried in his own Island: But in my opinion it would be more just and fitting that we should solicit him to permit his Body to be translated hither, and buried with honour in our Church. The motion made by mee was pleasing to them all: therefore going to the Bishop we petitioned him saying, *We dare not presume contemptuously to disobey your Order that your Body should be buried in this place. Notwithstanding we humbly request you to honour us so far as to permit us to translate it to our Monastery, that we may enjoy the blessing of its presence among us.* He answered, *Truly my desire was to repose in my body here where I have combatted so long time against my spirituall Enemies, and at last according to the Grace given mee consummated my course: and my hope was that from hence I should be called by my mercifull Judge to receive a crown of glory. Moreover my opinion is that it would be more commendable for you also that I should repose here, considering that notwithstanding my many imperfections, a fame is gone out and entertained by the people that I am a faithfull servant of Christ, by which many facinorous or persecuted men will probably have recourse to my Tombe for protection and safety, upon which account you will be obliged to intercede in their behalf with Princes and Great men, to your great distraction and inconvenience. For this reason it is that I am unwilling that my Body should repose among you.*

14. But notwithstanding all these allegations we persisted in our Petition, professing that the incommody and trouble alleged by him would seem light and even gratefull to us. Whereupon the Holy Bishop seeing our constancy, at last with great gravity said, *since you are resolved to conquer my will, and will needs have my Body among you, it seems to mee your best course to bury it within your enclosure, for so you may whensoever you have a mind visit my Sepulcher, and it will be in your power to admitt or exclude strangers.* When he had given us this permission and advice, we upon our knees gave him most humble thanks, and returned home. Yet after this we frequently went to visit him.

15. But when by the encrease of his disease and weaknes he perceived his death to be at hand, he commanded us to carry him into his own little mansion and Oratory: It was then about nine a clock in the morning. We carried him therefore, forthrough extremity of weaknes and pain he was not able himself to walk. When we were come to the entrance of it, we desired him to permit some one of us to enter with him for

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his assistance: For during the space of many years not any one but himself had entered thither. He therefore taking a view of us all, fixed his eyes on the Monk who, as I said, was troubled with a fluxe, & said, *Let Walch-rod* (that was his name) *enter in with mee.* He therefore went in, and remaining with him till three a clock in the afternoon, came then out and called mee, telling mee that it was the Holy Bishops pleasure I should enter also to him: He added withall, *I can tell you a strange thing, if you as ever I touched the Bishop to conduct him into his Oratory, immediately I perceived my self perfectly freed from all my pain and infirmity.*

16. I went in therefore to him about the hower forenamed, and I found him sitting in a corner of his Oratory over against the Altar. I sat also by him. He spoke very little, because the extremity of his pain and weakness made speaking difficult to him. But when I earnestly asked him what good advice he would leave to his poore Brethren for a last Legacy, he then began to make a short, but efficacious discourse concerning peace and humility, and the avoyding of such as were enemies to these virtues. *Be careful,* (said he,) *to conserve Peace and Divine Charity among you; and whensoever any necessity shall oblige you to consult in common about your affairs, be unanimous in your counsells. Maintain likewise a good correspondence and concord with other servants of Christ who profess also a Religious life, and whensoever they come to you for hospitality, doe not neglect them but entertain them with familiarity and kindness, and so dis- miss them, not preferring your selves before others of the like Profession. But as for such as have broken Ecclesiasticall Unity either by their perverse living, or celebrating Easter one of its due times have no Communion at all with them. Know this therefore, and be sure not to forgett, that in case you be compelled to make choice of one among two opposite inconveniences, I had much rather that you should dig my body out of the tombe, and carry it with you to what other place so ever God shall provide for you, then that you should in the least measure consent or submit your necks to the yoke of Schismatics. Be diligent to learn and observe the Catholick Institutes of our Fathers, as likewise those which by Gods mercy I have ordained for regulating your Religious conversation. For I am assured, that though to some I appear contemptible, yet after my death it will appear what an one I was both for my life and Doctrine.*

17. When the Holy Bishop had concluded these and the like discourses, with many intermissions, because, as I said, the extremity of his weakness would not permit him to continue his speaking, he spent the rest of the day till evening in silence and repose. The following night likewise he passed in watching and still prayers. But when the usuall time of Midnight Prayer was come, perceiving his end to be at hand, he re-

ceived at my hands the last sacraments, and armed himself against his spiritual Enemies with the Communion of our Lords Body and blood. After which lifting up his eyes to heaven, and stretching likewise his hands on high he breathed forth his soule, then fixedly intent on the Divine Praises, to continue the same Praises for ever in celestiall joyes.

18. As soon as he was dead I presently went out and signified it to my Brethren, who likewise had passed the whole night in watching and Prayer, and, as it hapned, in the same moment, according to the order of the Nocturnal Office were singing the fifty ninth Psalm, which begins, *Domine respice nos & destruxisti nos: statim es misericors et nobis.* At the same time one of them likewise in hast ran out of the Quire, and taking in each hand a candle lighted, went with them to a place more elevated, and there waved them that the Brethren remaining in the Monastery of Lindesfarne might see them, for that was a sign agreed on between them to signify the Holy Bishops death. This being observed by a Brother who for that purpose stood on a Watchtower in Lindesfarne, he presently ran to the Church, where the Monks likewise were then employed in the Nocturnal Psalmody: and at his entrance thither they also were repeating the same Psalm. And the following Events shewed, that this was ordered prophetically by Divine dispensation: For as soon as the Holy Bishop was buried, so great a Tempest and storm of persecution shooke that Church and Congregation, that severall of the Monks chose rather to depart from thence, then to expose themselves to the dangers threatening them.

19. But after a year was passed, and Eadbert, a man of great piety and knowledge in the Scriptures, and withall much given to Almes, was ordained Bishop, these tempests or persecution were dissipated, and to use the phrase of Scripture, *our Lord again built up Hierusalem, that is the Vision of peace, and gathered together the dispersions of Israel:* He healed the broken in heart, and bound up their ruptures: By which it was plainly discovered what was signified by the foresaid Psalm sung at the Holy Bishops death, to witt, that immediately after his departure his children should be persecuted and oppressed, but after men had for a while made shew of their fury, Divine pity would again comfort and refresh them.

20. We layd the venerable Body of our Holy Father in a boat, and so brought it back to the Isle of Lindesfarne, where it was received by a great Troop of devout people who mett it, together with severall Quires of Monks singing Psalms: and it was with great reverence layd in a Stone Coffin and buried in the Church of the Blessed Apostle S. Peter, on the right side of the Altar. This is the

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*Narrative which the Venerable Abbot Hystida, who was an eye-witness of all things, gave to Saint Beda touching the circumstances of the happy death of the glorious Saint Cuthbert.*

IX. CHAP.

*2. Of the incorruption of Saint Cuthberts Body: testified in all ages. The great liberality of our Kings to his Church: Its Priviledges, &c.*

**S**O precious in the Sight of God was the death of this most admirably holy Bishop, that to shew the incorruption of his Faith God was pleased to conferre an incorruption on his Body likewise. A miraculous Priviledge not only conspicuous to the age immediately following, but even to these our times. Saint Beda who wrote his life, and might have been an eye-witness of what he wrote, testifies as much for that age.

[1. The Divine disposition, saith he, being pleased to demonstrate in how great glory the man of God Saint Cuthbert lived after his death, the Sanctity of whose life had before been attested by many miraculous signs, gave this illustrious testimony: Eleven years after his buriall God inspired into the minds of his Brethren the Monks to take up his bones, which they conceived according to the course of Nature to be dry, and the flesh dissolved into dust. Those bones they intended to lay in a new Coffin, and place them more honourably in a Tombe raised above the pavement. This intention of theirs they signified to their Venerable Bishop Eadbert: who approving it, commanded them to put it in execution on the next Anniversary day of his Deposition. They did so, and opening the sepulcher found his body perfectly entire, with a lively freshtnes, and all his limbs as flexible as if he had been alive, so that he appeared like a person rather asleep then dead. Moreover all his Raiments were not only undecayed, but appeared in their primitive freshtnes and also with the addition of a wonderfull luster.

The Monks seeing this were much astonished, and with great hast signified these wonders to their Bishop, who then had retired himself to a place a good way distant from the Church, which every tide was encompassed by the sea: (For his custome was every year both during the time of Lent and forty dayes likewise before our Lords Nativity to confine himself to that solitude, there passing the time in great abstinence, compunction and prayer. And to the same place his Venerable Predecessour S. Cuthbert

had been accustomed severall times to retire himself for devotion and mortification, before he went to the Isle Farne.

4. Hither came the Monks, bringing with them some shreds of the vestments wherewith the Sacred Body had been cloathed, which they presented to the Bishop. He accepted their gift verythankfully, and with much content heard their relation of this miracle; with an affectionate devotion kissing those garments, as if the body which they had covered, had been there present. Withall he commanded them to provide new vestments to enwrapp the body, and to lay it reverently in the New Coffin which they had provided: For I am assured, said he, that the place consecrated by God with so celestiaall a miracle will shortly be frequented with great devotion. And how happy shall that man be on whom God, the Author of all blessednes, shall conferre the Grace and priviledge to repose there. Many other like speeches did the Venerable Bishop adde with a trembling tongue and great compunction. After which the Monks according to his command inwrapped the Sacred Body in new vestments, and layd it in a New Coffin which they putt into a Tombe raised above the pavement of the Sanctuary.

5. Presently after this the devout Bishop Eadbert was assaulted by a very sharp discale, the violence of which encreasing more & more, an within in a few dayes, that is, the day before the Nones of May, he also departed to our Lord. Whose body likewise the Monks layd in the Tombe of their blessed Father S. Cuthbert over the Coffin in which his incorrupted Body reposed. After which many miraculous cures there done have given an assured testimony of the Sanctity of them both: a particular relation of severall of which I have sett down in the Book of the life of the same glorious S. Cuthbert (to which I referre the Reader.)

6 Occasion will frequently be given in the pursuit of this History to renew the memory of this glorious Saint, for severall times have his Sacred Relicks been translated, and never without a renewing of miraculous testimonies of his Sanctity and glory.

7. So wonderfull was the Veneration in which his memory was held by all succeeding ages, that Kings & Princes sett no bounds to their magnificence toward him, that is, toward the Church for his honour, heaping Gifts, lands, Priviledges and immunities on it. Alsfid, who at this time was King of the Northumbers, out-passing the liberality of his Father Egfrid, gave the whole countrey between the Rivers Were and Tine for a perpetuall possession to S. Cuthbert, and those who administered divine Mysteries in his Church. Which likewise succeeding Kings made a Sanctuary and Refuge to all that on any occasion whatsoever repaired to it, granting them an entire security for the space of thirty seven dayes, upon n,

Camden in  
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occasion to be infringed. Thus writes Camden in his Description of the Bishoprick of Durham, to which place *St. Cuthbert's* Relics were last of all translated.

8. And for that reason, saith the same Author, that whole Region with others containing it by Monks in their writings called, The land or patrimony of *St. Cuthbert*. For that title was given to all the land belonging to the Church of Durham of which *St. Cuthbert* was Patron. This *Cuthbert* in the first infancy of the Saxon Church was Bishop of Lindisfarne, a man of such sanctity and integrity of life, that he was canonized among the saints. And our Kings and Nobles, believing him to be a Tutelary against the Scots, did not only very oft visit his body with great devotion (which our Writers have persuaded us to have continued hitherto entire and uncorrupted) but likewise bestowed upon it very large possessions, and many immunities.

Idem ibid.

9. Among which immunities this was one not the least signall, that all the inhabitants of that country, as being the Watchmen and Guards of *St. Cuthbert's* Body, were exempted from all servitudes and obligations of attending even the King himself in his warr: for as we read in the ancient Book of Durham, They said that they were *Halywerke* folk, and that they held their land for the defence of the Body of *St. Cuthbert*: and they ought not either for King or Bishop to goe out of the limits of the Bishoprick, that is, beyond the *Queens Tine* and *Tese*.

Idem ibid.

10. It was no doubt not so much by perswasion of our Writers, as by evidence of wonderfull Miracles wrought by the intercession of this illustrious Saint that our Kings honoured his Monument with such extraordinary Privileges: Such esteem our greatest among the Saxon and Danish Princes before the times of the Normans had of *St. Cuthbert*: And particularly of the last of these, King *Cnutus*, it is related that going in devotion to visit his body, he approached his monument with bare feet: a signe of his excellency and incorruption of his Body.

Idem ibid.

Malmesbury. de Pont. 14. f. 478.

Horp. f. 7. c. 14.

Vita H. 8. 21. f. 119.

11. Four hundred and eighteen years after his death his sacred Body was again raised out of his Monument, and shewed openly to all who had a mind to see it: at which time it was found still uncorrupted. This Translation was made by *Radulph* afterward Arch-bishop of Canterbury, with *William* of Malmesbury. And four hundred twenty three years after that, when by command of King *Henry* the eight the Reliques of all our Saints through England were broken and robbed, his body was again found entire. onely a small part of the extremity of his nose was wanting: and on his finger was found a gold ring in which a sapphire was enchaſed, which *Harpsfeld* boasts that he had seen and touched; and the late learned Bishop of Chelmsford with greater reason gloried in the possession of

it, having received it in gift from the late Lord *Antony Fitzmaurice* Montagu: who had it from *Robert* Duke of *Normandy* a Noble Catholick Gentleman, and he, from *Thomas* Walsley Bishop of *Lincoln*, who in Queen *Elizabeth's* time suffered much for the Catholick Faith.

12. So unquestionably illustrious was his sanctity, that even Protestant Writers deny him not their testimony. *St. Godwin* affirms that he discharged the Episcopal Office committed to him with great praise of sanctity and industry. And if any one be desirous to read the miracles performed by him, he may find them at the end of the fourth Book of *St. Bede's* Ecclesiastical History. He adds, That he was a diligent preacher of Gods word. And *Face* in his Life writes thus, *Cuthbert*, *Jeruman*, *Godda* and *Wilfrid* lived in the same age: all whom I esteem to have been Bishops of holy Conversation. As touching their miracles, since they are not written in the Gospel or Creed, but in certain ancient Chronicles of that age, they are no part of my Faith. But as for their lives, this I read and believe, that the British and English Clergy of that time had no worldly desires, but gave themselves wholly to preaching and teaching the word of our Saviour, and in their lives and actions they performed what they taught, so giving good examples to others, &c.

Godwin, in Epist. D. 110.

Face in Ab. p. 110.

13. Both the Scots and Irish would attribute him to their own countreys. The Scots, because he was in his childhood bred at *Mairis*, a place now belonging to Scotland. But they forget that in this age the Province of *London* in which *Mairis* is seated, was under the dominion of the English: and was afterward in the year of Grace nine hundred seaventy five given to *Kened King* of the Scots by *Edgar King* of England, as *Matthew* of Westminster witnesses.

Westm. A. D. 975.

14. As for the Irish, some of their writers affirm that *St. Cuthbert* was born in Ireland of a certain Kings daughter deflowered by force, and left in England at *Mairis*, whilst his Mother performed a pilgrimage to Rome. But *St. Bede* a witness beyond all exception, in the beginning of his Poem of *St. Cuthbert's* life expressly says that he was born in Britanny: and likewise affirms that he oft visited a devout woman in England, who had nourished him in the very beginning of his childhood, whom therefore he oft called Mother. And moreover, that being a child he had the care of guarding Cattle committed to him. And being come to mans age, he entered the Monastery of *Mairis*. Yea his Name alone, compounded of English-Saxon words, *Cuth*, that is, knowledge, and *Bert*, or bright, manifestly declares his Original to have been English.

Ap. 8. f. 10. Reliq. Angl. Hibern.

Bed in Corn. de vit. S. Cuthbert. lib. 1. vit. angl. 1. 14. 4. 6.

15. The Anniversary celebration of his Memory is in our English Martyrologe assign'd to the twentieth day of March: And with him is joynd *St. Herbert* the holy Hermite before mentioned, who in the same day & moment in which *St. Cuthbert* dyed in the Isle of *Ferne*,

Martyrolog. Angl. 20. Mart.

departed



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departed likewise this life in an Island seated in a very great lake (in Cumberland) out of which just issues the River Derwent: Which was obtained by the merits and prayers of S. Cuthbert.

1. 2. *St. Theodore repents his persecuting Saint Wilfrid: and is reconciled to him, recommending him to the Kings of the Mercians and Northumbrians: By whom he is restored to his rights.*

THE same year in which by the death of S. Cuthbert the Northern Provinces were deprived of so eminent a Light, a compensation was made by the return of Saint Wilfrid from his long, but not unprofitable five years exile. For Saint Theodore Archbishop of Canterbury, who had so earnestly opposed him, was at last, a little before his death, mollified by the good Bishop's patience, and struck with admiration of his sanctity and successful labours in the Conversion of so many nations from Idolatry to the obedience of Christ. Inasmuch as he was desirous, instead of restoring him to his Northern Province, to make him his Successor in the see of Canterbury. Almighty God likewise touched the heart of Alfrid King of the Northumbrians to desire and endeavour to procure the Holy Bishop's return. This, together with the circumstance of time is thus briefly related by Saint Beda: Wilfrid, saith he, in the second year of the reign of Alfrid who succeeded Egfrid, by the invitation of the said King returned again to his see and Bishoprick. In the quiet possession whereof he remained the space of five years, after which by a New tempest he was driven out of the haven, as in due place shall be declared.

As touching Saint Theodore's repentance and reconciliation with Saint Wilfrid, the particular circumstances thereof are thus set down by William of Malmesbury: At this time Egfrid King of the Northumbrians had been slain in his war against the Picts, and Theodore Archbishop of Canterbury declined toward him and when being wounded in conscience for his impiety committed against Saint Wilfrid, he summoned him and Bishop Eiconwald to meet him at London. There being met together, he confessed to them all his sins, acknowledging withal that the thing which caused in his mind the deepest remorse was his injustice against the said Holy Bishop, in that he had partly by open endeavours, procured, or by secret connivance, prevented him to be despoiled of his Bishoprick against the Ecclesiastical Canons. And because, said he, I am by a warning from heaven and my frequent infirmities admonished that my death will not be delayed beyond the next year, I beseech

you, O holy Bishop Wilfrid, mildly to forgive me my fault, and moreover to take upon you the charge of my Arch-bishoprick: for I do not know any one of the English Nation so capable of it, considering the eminence of your learning and skill in the Ecclesiastical Lawes of Rome. As for my self, I will by Gods grace for the future be very diligent to wipe out all old offences by my care to perform all good offices, and among the rest I will endeavour by my intercession and all the authority I have to reconcile to you all the Princes who have hitherto been your persecutors.

3. Saint Wilfrid answered the Arch-bishop with all meekness, as became so holy a person: but to accept of the Arch-bishoprick without the order and decree of a Nationall Council, he would by no means consent. Saint Theodore notwithstanding used his utmost endeavours to obtain his compliance in this point, but in vain. Therefore he sent messengers with letters to Alfrid King of the Northumbrians who succeeded Egfrid, and to his sister Elfleda Abbess of Strenehalch, earnestly requiring them to lay aside all displeasure, and without delay to receive into their affection and favour the Holy Bishop. These Letters are now extant: but others which he wrote to the same effect to Ethelred King of the Mercians have been preserved by William of Malmesbury, in this forme:

4. Your admirable sanctity, My beloved son may hereby take notice that a perfect reconciliation is made between my self and the Venerable Bishop Wilfrid. Therefore I do admonish you, and in the Love of Christ require that you would still continue, as you have hitherto done, your protection of him, who these many years has been despoiled of his revenues, and forced to live among Pagans, in the Conversion of whom he has served our Lord with great effect. Therefore I Theodore humble Bishop doe now in my decrepitate age make this request unto you, desiring the same which the Apostles authority recommends, touching a Holy Bishop who has so long a time possessed his soule in patience, and in imitation of Christ our Head with all humility and meekness expects an end of so many injuries done him. Moreover if I have found favour in your eyes, let me enjoy the comfort of seeing your face most desirable to mee, and let not a journey for that purpose seem burdensome to you, that my soule may bless you before I dye. Beloved Son, perform the request I have made you in behalf of the said holy Bishop, and be assured that if you obey your Father who am shortly to depart out of this world, you will reap great profit to your soule by it. Farewell.

5. Wilfrid armed with these Letters and recommendations, took his journey to the Kingdom of the Northumbrians: and before he entered it, he received a kind invitation from King Alfrid, who at his coming, with the consent of a Synod assembled, restored to him all the revenues of which he had been deprived. The Church of Lindesfarne was now vacant by the voluntary cession and ensuing death of Saint Cuthbert. And as for Bosa







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Martyr.

1. 1.

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## XIII. CHAP.

1. The death of Saint Theodore Arch-bishop of Canterbury: His Disciples.

2. The death of S. Eusebia.

3. The death of S. Hereswida.

THE next year after the death of King Cadwalla at Rome, that is, the six hundred and ninetieth after our Lords Incarnation, faith S. Bede, Arch-bishop Theodore of blessed memory, being an old man and full of dayes, for he was then in the eighty eighth year of his age, happily died. That his life should be continued to the number of years, he had been advertised by revelation in a dream, as he oft told his friends. He was buried in the year of Canterbury the space of two and twenty years: and was buried in the Church of S. Peter, where the Bodies of all the Arch-bishops were enterr'd. Concerning him, and all his Successors in this See likewise it may be truly and properly said, Their Bodies do rest in peace, and their names live from generation to generation. For to sum up all in a word, the English Church received more spiritual advancement during his government, then they had done in any age before.

A great ornament to S. Theodore were his Disciples, whom he left behind him for the perpetuating his name. Among which the most eminent were those who are named by Bishop Parker in his Antiquities, where speaking of S. Theodore, he saith, Besides his other virtues he was in great perfection learned, and after his death he did, as it were, live in his Disciples, which were many and illustrious. Among which the more notable were these, Saine

Bede, John of Beverley, Albin the Venerable Abbot of the Monastery of S. Augustin in Canterbury, and Theobald Bishop of Rochester, who was as skillfull and ready in the Latin and Greek as his own native language. S. Bede ingeniously acknowledges that Albin assisted him much in the collecting his History, and for this reason makes him equal to Theobald. Of all these Disciples of S. Theodore, we shall speak particularly hereafter.

3. The same year dyed also S. Eusebia the daughter of Edwin King of the Northumbers. She was the first person baptized in that Province. After her Fathers death she returned with her mother into Kent, and in process of time was married to Oswi King of the Northumbers: who by her admonition built the Monastery of Gerhwin, now called Gilling, not far from Richmond in expiation for the death of Oswin slain by Oswi. After the death of her husband, she retired into the Monastery of Streoneshalch (or Whitby) in which her daughter S. Eusebia had spent many years in great devotion, and after the death of S. Hilda, was made Abbess of it. There S. Eusebia received the Religious habit and veyle, and submitted herself to the instructions and command of her own daughter. She was buried in the Church of Saint Peter belonging to the said Monastery, where formerly her husband King Oswi, and afterwards her daughter S. Eusebia were also enterr'd. Her name is commemorated in our Martyrologie among the Saints on the fifth of December.

4. To the same year is likewise assigned the happy death of S. Hereswida the daughter of Hereric Nephew to the glorious King S. Edwin. She was married to Ethelhere King of the East-Angles, to whom she bore three Sons, all which were consequently Kings, Aldulph, Eystrold and Beorna. After her husbands death, she retired from Court, and being desirous to passe to a more strict and private life, she left her countrey, and in the famous Monastery of Cales (or Chelles) in France, she undertook the Profession of a Religious life. So great was her devotion and piety, that both in France and Brittain many were inflamed to imitate her example. And among the rest her sister S. Hilda had an intention to follow her into France, but was perswaded not to deprive her own countrey, the Kingdom of the Northumbers, of the luster of her vertues. In the mean time S. Hereswida having spent many years in the delicious exercises of Contemplation, this year received the Crown so long expected by her.

5. In the Gallican Martyrologie we read this testimony of her, In the Monastery of Cales seated in the territory of Paris, this day, being the twentieth of September, is celebrated the memory of S. Hereswida: she being a Queen in England out of love to Christ forsook her Scepter and kingdom, and betook her self to the said famous Monastery.

A. D. 690

Martyrolog.  
Angl. 5. Decemb.Martyrolog.  
Gallic. 20. Septemb.

where,



A.D. 691.

where after she had afforded admirable examples of piety, humility and regular observance professed by her, she was consummated with a blessed end, and obtained the reward of a heavenly crown. Her glorious gifts Saint Beda, who was a great admirer of her, hath celebrated with con-  
digne praises.

XIV. CH.

## XIV. CHAP.

1. 2. 3. Saint Wilfrid again expelled his Dis-  
ciple.
4. 5. Heretics among the Mercians:  
where he succeeds to Sexulf in admini-  
strating the See of Leicester: and ordains  
Bishops.
7. 8. Basil Bishop of Worcester dying: Offa  
succeeds.

A.D. 691.

**S**aint Wilfrid had now five years enjoy'd  
with quietness, and with great piety ad-  
ministrated his Province of the Northumbers,  
when this calm was disturbed with new  
storms. *S. Beda* dispatches this *Tragedy* in a  
few words, saying, After five years he was  
accused once more, and by the said King *Alfred*  
and very many Bishops expelled from his See, not  
mentioning the heads of his accusation.

2. But *William* of *Malmsbury* insinuates that  
the ground of their charge against him was  
the same with the former, to wit, that he  
had united the Jurisdiction and revenues  
of two Bishopricks, which *S. Theodore* had  
formerly separated, namely *Tork* and *Hexham*.  
Adding, that considering the vast ex-  
tent of the Province, it was but to erect a  
third at *Rippon*.

Malmsbury, 4.  
Pon. l. 3.

3. The friendship, saith he, between King *Al-  
fred* and *S. Wilfrid* stood a good while unshaken,  
till about five years after his return the posses-  
sion came to be harboured in the breast of certain  
malignant persons as last broke forth. By these  
men's suggestions King *Alfred's* mind being pre-  
vented, withdrew some of the possessions belonging  
to the Monastery of *Rippon*, having a design to con-  
stitute a new Bishoprick there: for he alleged that  
these Decrees of the late Arch-bishop *Theodore*  
which he made, not in the beginning or end of the  
Controversy, but in the time intervening, were  
to continue in force.

4. *S. Wilfrid* resenting this injustice and vio-  
lence, left the Province of the Northumbers, and  
retired to his friend *Ethelred* King of the *Mer-  
cians*, with whom he continued a long time. After  
whose departure King *Alfred* restored the  
See of *Tork* to *Beda*, who formerly had the  
possession of it: and John, surnamed of *Dever-  
ley*, he constituted Bishop of *Hexham* (or  
*Hexham*), who this same year at the request  
of the Abbe *Cuthfrid* promoted to the Order  
of *Deacon* *S. Beda* now entered into the twen-

tieth year of his age.

5. Before *S. Wilfrid* entered into the King-  
dom of the *Merccians*, *Petta*, who ten years  
before had been ordained Bishop of *Hertford*,  
dying, there succeeded him in the same See,  
*Tynellow* this year, according to the Calendar  
published by *Mr Henry Savil*. So that not  
any Church being vacant in that Kingdom,  
*S. Wilfrid* lived a private retired life, but in  
high esteem and favour with King *Ethelred*,  
who had a great desire to fix him in the go-  
vernment and Episcopal administration of  
some Province there.

6. Which good design of his was effected  
the year following, by the death of *Sexulf*,  
Bishop of *Lichfield*, who in the year of *Grace*  
six hundred seventy eight, as hath been de-  
clared, was constituted Bishop of that *Di-  
ocese* upon the deposition of *Wilfrid*. This *Sex-  
ulf* was a very holy man, and highly ho-  
noured and beloved through his whole Pro-  
vince, in so much as after his death he was  
numbered among the Saints.

7. To him by King *Ethelred's* appoint-  
ment succeeded *S. Wilfrid*. Notwithstanding  
some Writers affirm that after the death of  
*Sexulf*, his *Diocese* was divided into two Sees,  
the one at *Lichfield* and the other at *Leicester*:  
and that *S. Wilfrid* was constituted Bishop of  
*Leicester*, and that *Hadde* Bishop of *Winchester*  
adjoined the other to his *Diocese*. However  
these matters were ordered, certain it is that  
*S. Wilfrid* exercised the office not only of a Bi-  
shop, but a Metropolitan also, ordaining Bi-  
shops there. Thus this very year in the *Di-  
ocese* of *Worcester* (*Wiccorum*) *Basil* who twelve  
years before was there consecrated Bishop,  
being now broken with age and labours, at  
the request of King *Ethelred*, *S. Wilfrid* or-  
dained Bishop there a man of eminent piety  
and worth named *Offa*.

8. Concerning this *Offa*, *S. Beda* gives  
this account: *Offa*, saith he, after that in his  
the Monastery of the Holy Abbe *Hilda* he  
had employed his time diligently in the study of  
the Divine Scriptures, as length aspiring to grea-  
ter perfection, he went into Kent to the Arch-bi-  
shop *Theodore* of blessed memory: where having  
spent some time in sacred Lectures, he resolved to  
go further, as far as to Rome: for so that age it was  
an argument of great virtue and piety to under-  
take that journey. In process of time returning  
from thence into *Britanny*, he diverted into the  
Province of the *Picciars* (or *Worcester* shire)  
the Governor whereof was a person called *Offra*.  
There he remained a long time, preaching the  
Word of God, and in his conversation affording an  
example of all virtues and piety: so that few  
or heard him. At this time the Bishop of that  
Province, named *Basilus*, was so oppressed with in-  
firmity of body that he could not himself discharge  
his Episcopal Office. Therefore by the judgment  
and consent of all, the foresaid holy man *Offa*  
was elected Bishop in his place, and by command  
of King *Ethelred*, *Wilfrid* of happy memory, who  
then administered Episcopal jurisdiction among

A.D. 691.

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Bod. l. 4. 23

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the Midland-Engle (or Mercians) ordained him Bishop, because the Arch-bishop Theodore was then dead, and not any as yet ordained to succeed him.

XV. Ca.

## XV. CHAP.

1. 2. *Of King Ina's Lawes: especially such as regard the Church.*

4. *Of the Welsh, whence so called, &c.*

6. 7. *Priests, whether then married.*

1. *The Saxons, &c. tender of shedding blood.*

**T**HE same year Ina King of the West-Saxons being desirous to compose and settle his kingdom in good order, by rooting out such ill customs as had crept in among the people, called an Assembly of his Bishops and Nobility, (at which great numbers of other inferior Ecclesiastical and secular persons were present also,) and by common advice enacted those famous Lawes, called *King Ina's Lawes*, which continued in force many ages, even till the coming and Conquest of the Normans, and of which William of Malmesbury saith, a mirror of their piety remained to his time. These were seaventy five in number, and are extant in Sir Henry Spelman's collection of Councils, to which the curious Reader may have recourse. I will onely select a few of them, such as regard Ecclesiastical affairs, and therefore are pertinent to this History.

1. In the first place (saith King Ina) we command that Gods Ministers be careful to observe the Canonick order of living: And our Will is, that these Lawes and Ordinances be observed by the people. 2. Let each infant be baptized within thirty dayes after he is born. If thou be not done let the person in fault be fined in thirty shillings (solidis.) But if it happen that the infant dye before he is baptized, let the faulty person suffer their whole estate. 3. If a servant (a slave) shall doe any servile work on our Lords day by his Masters command, let him be free, and his Master fined in thirty shillings. But if the servant without command of his Master doe any such work, let him be whipped, or redeem that penalty with money. If a free man work on that day, not commanded by his Master, let him either be made a slave, or pay sixty shillings. And if a Priest offend in this kind, let his penalty be doubled. 4. Let the first-fruits of seeds be payed on the solemnity of St. Martin. And whosoever shall not then pay them, let him be fined in forty shillings, and moreover pay the said first-fruits twelve-fold. 5. If any one guilty of a Capitall offence shall flye to the Church, let him enjoy his life, and make compensation according to iustice

and lawe. And if any one who has committed a fault punishable onely with stripes, and shall implore the priviledge and favour of the Church, let those stripes be remitted.

3. Then after severall Ordinances touching Civill matters follows the cleaverth Law, If any one shall buy one of his own country, servant or free, or guilty of any crime, and shall send him away to be sold beyond sea, let his penalty be the full price of such a person, and moreover let him make full satisfaction both to God and his Master. (That this was the ancient custom among the Saxons to sell their children, hath been formerly declared in the relation how St. Gregory having seen in the Roman market-place certain children brought to sale out of the Province of the Northumbrians, was by that spectacle moved to procure the conversion of our country.) The twelfth Law is, If any one shall bring a false testimony or pledge before a Bishop, let his penalty be one hundred and twenty shillings (solidos.)

4. We will hereto add the two and twentieth Law, though not regarding the Church, because therein is the first mention that can any where be found of the Welsh (Walli.) Let a Wallon (or stranger) who payes an annual tax, be rated at one hundred and twenty shillings, and his tongue one hundred. From whence we may observe that the German Saxons among us called the Britains, Walli or Welch-men; (a Name which they never gave to themselves) and the utmost Western Province, Cornwall, not from a certain Queen called Wallia, nor as descended from the Gauls, but because they were strangers, and spoke a language not understood by them, for such the Germans call *Wealh*: and hence it is that the lower Germans called their neighbours towards France, Wallons, as Camden has learnedly observed.

5. There remain onely three Lawes which regard Bishops, and the Font of Baptism. One is the forty sixth Law, in which by the piety and sence of that age a King and a Bishop are in a fort esteemed equall. Let one hundred and twenty shillings be the penalty of one breaking peace in a town of the King or Bishop: and fourscore shillings, in the town of a Senator (who is called in the Saxon tongue Ealdorman, and Eorle) &c. Another Law is this, Let every one pay the first-fruits of his seeds out of that house in which he abode at the Solemnity of our Lords Nativity.

6. The last, being the seaventy fifth in order is this, If any one shall kill the God-father or God-son of any one, let him pay to the kindred of the person slain as much as is due to a Lord for compensation of the slaughter of his servant. And let this payment be increased or diminished according to the rate of the slain persons estimation, in like manner as the payment to a Lord for his servant slain is to be rated. But if the person slain was the Kings God-son, let satisfaction be made to him according to that made to the kindred of the

slain.

A.D. 691.

Camd. in  
Damenio.



A.D. 637.

lain. One of such a mans life was taken away by one of his kindred, let some allowance be made of the money to be payed to the God-father, accordingly as it is to be done when money is to be payed to the Lord for the slaughter of his servant. And if he who is slain be the son of a Bishop, let the allowance be diminished by the halfe.

7. As touching this last clause *in Henry* *Spelman* well observes, That whereas some Writers would needs contend that Bishops in this age were married, because there is mention made of a Bishops son, they are mistaken; for this is not to be understood of the naturall or comingall son of a Bishop, but of his spirituall son, for whom he was undertaker at the sacred font. This is manifest from the signification of this Law, which is inscribed, Of the slaughter of a God-father or God-son, or of the breach of the terms, of him that shall kill Patrum or filium of any one. For in old time a God-father or undertaker for one in Baptisme was called Patrum, and a God-son, filium: (as now in France, Ferraun and Filieul.)

8. In generall, from these *Laws* of King *Ina* wee may observe, That among the Saxons, man slaughter was never punished with death, but onely with a fine of money: not any other crime except Robbery, and that committed not by a single person, but by at least seven in a troop: So tender they were of blood. Whereas in later times the life of a man is become of so low an estimation, that the losse of it is made the satisfaction for a trifle, as the private pilfering of any thing beyond the valew of a shilling. And the like tendernes of mens lives wee may observe in the *Laws* of all the Northern Nations of old, as the *Vissiguths*, *Fandals*, *Lombards*, &c.

## XVI. CHAP.

XVI. CHA

1. *St. Aldelm* appointed to write to the Brittain King of Cornwall, to invite his Bishops to Catholick Unity.
2. His Book of *Virginity*, written to certain devout Virgins.

1. **A**s touching the foresaid Assembly in which these *Laws* were enacted, whether it may properly be called a Synod, is doubtfull. But since in the Title of these *Laws* the only persons, as Authors of the same named, are King *Ina* himself, by the persuasion and appointment of his Father *Kenned*, and *Hedda* and *Erkenwald* his Bishops, together with his Aldermen, it is not probable that this was that Synod concerning which *S. Bede* writes thus, *Aldelm* being only a Priest and Abbot, by command of a Synod of his Nation wrote an excellent Book against the errors of the Brittain, because they celebrated Easter not in its due

Bede. 5. c. 39.

season, and did many things contrary to Ecclesiastical chastity and peace. (So the printed Copies read, whereas in ancient Manuscripts we read, Ecclesiastical Chastity and peace,) and concerning which Synod *S. Aldelm* himself thus writes, When I was lately in a Synod of Bishops assembled out of all Brittain almost, an innumerable company of Gods Priests met there, &c.

2. However, certain it is that such a National Synod of the English-Saxons was convoked and held about this time, in which after wholesome Constitutions made for the regulating and composing their own Churches, the charity of those Bishops extended it self to their uncharitable neighbours the Brittain, especially such as inhabited in Cornwall under the government of their King then called *Geraint*, who was Tributary to *Ina* King of the West-Saxons. Which Brittain hitherto retained their old aversion and hatred of the Saxons, and perhaps for that reason were obstinate in persisting in their old Errors, particularly about Ecclesiastical Penance, and which was most considerable, an undue celebration of Easter: inasmuch as this their perverseness rendered them schismatick from the Catholick Church. To restore them therefore to Ecclesiastical Unity and charity the Saxon Bishops enjoyned *S. Aldelm*, present in the same Synod, to write effectually in their names to *Geraint* King of the said Brittain in Devonshire, or Cornwall, and to demonstrate to them their dangerous errors and schism, earnestly inviting them to depose their passions and aversions from their brethren, and unanimously to promote the true Faith. This charge was imposed on *S. Aldelm*, as being a person the most eminent for learning and piety in that age, and this he discharged with the sufficiency expected from him, as may appear by the said Treatise or Epistle yet extant, the tenour whereof in English wee will hereto adjoyn.

3. And whereas from those words of *S. Bede*, laying that *Saint Aldelm* wrote against the Brittain because they offended much against Ecclesiastical Chastity, certain of our late more learned Pious Writers doe pretend to derive and confirm the lawfulness of marriage in Bishops and other Ecclesiastical persons. But besides that this collection is disproved by ancient Manuscripts, in which wee read, not *Celibatum*, but *Chastitatem*, the following Epistle it self will be an evident confutation, in which not one word can be found which gives any suspicion that the Brittain were guilty of incontinence or impurity, but extreme uncharitableness is imputed to them. Which clearly evinces that the printed Copies ought to be corrected.

4. But before we sett down the said Epistle of *Saint Aldelm*, it will be fit to premise how in the way as he was going to this Synod, he was presented with a Letter from

certain

A. D. 633.

Aldelm, Epist. ad Geraint.



A. D. 69.

certain Religious Virgins, to witt, *Hildegard*, whom he rules the *Abbot* of *Regular* and *monastick* conversation, together with *Isidore*, *Cuthbert*, and *Osburge*; who had some relation of kinred to him: also *Alfred*, scholasticke, *Edmund*, *Samuel*, *Wulfstan* and *Tecla*. Which *Letter* he highly commended, as arguing not only a great zeale and love of chastity vowed by them, but an exquisite skill in *Holy Scriptures*, with the flowers whereof they gracefully adorned their *Letter*. In answer whereto he compiled a whole *Book*, which he inscribed of *Virginitie*, and which the Reader may find in the *Library of Patrimony*.

receive from good works done out of the *Catholick Church*, although a man should be never so strict in *Regular Observance*, or retire himself into a desert to practise an *Anachoreticall* life of Contemplation?

Now that you may better understand for what especiall causes this *Letter* is directed to you, I will here briefly discover them to you. Wee have heard, and by severall relations, been assured that your *Priests* doe very much swerve from the *Rule* of *Catholick Faith* enjoynd in the *Scriptures*, and that by their quarrells and verball contentions there is arisen in the *Church* of *Britt* a greivous *Schisme* & *Scandal*, Whereas the *Psalmist* saith,

Great peace is to those who love thy name, and living them there is no scandall. For the Peace of Religion is preserved by a charitable concord of mens minds, as on the other side contention violates *Charity*. Hence the same *Psalmist* exhorts all those who embrace the true Faith to a fraternall unity saying, It is God who makes brethren to love in one mind in a house. Now by this House is understood the whole *Church of God* spread through the world. For *Heresies* and *Schismatics* being estranged from the *Communion* of the *Church*, and by contending about severall new opinions enestealing in their numbers, doe like unprofitable tares sown in a rich soyle, corrupt and defile our *Lords* harvest. But the *Apostles* trumpet dorth reprove this shamefull humour of contention, saying, if any one will be contentious we have no such custom, nor the *Church of God*, which is without spot or wrinkle. For that peace is the Mother of *Catholicks*, is declared by the *Evangelicall Oracle*, Blessed are the peaceable, for they shall be called the children of God.

And hence it is that when our Lord and Saviour descended from heaven that he might wipe away the hand-writing of our first parents which was against us, and that by Peace intervening he might reconcile the world, an *Angelicall Quire* melodiously sung, Glory to God on high, and on earth peace to men of good will: and the *Psalmist* saith, Let Peace be made by thy power, and abundance in all thy Towers.

Moreover a rumour is spread abroad, that in your *Province* there are certain *Priests* and other *Ecclesiasticks*, who contrary to the teaching of the *Church* doe obstinately refuse to admit the *Tonsure* of *S. Peter Prince* of the *Apostles*: and doe pertinaciously defend themselves with this excuse, that they doe imitate the *Tonsure* of their *Predecessors* whom with pompous phrases they exalt, as men eminently illustrated with *Divine Grace*. Whereas if we presse them to tell us who was the first *Author* of this their rasure and *Tonsure*, either out of ignorance of the *Truth*, or dissembling a lye, they have not a word to say. But wee, and many others with us can assure them that *Simon the Jew*, the *Inventor* of *Magickal Arts*, was the *Author* of this *Tonsure*. The fraudulent and diabolick skill of *Necromancy* contrived by whom against *S. Peter*,

A. D. 69.

Psalm 133.

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XVII. CHAP.

## XVII. CHAP.

1. *The tenour of Saint Aldelm's Letter in the name of the English Saxon Synod, to Geruntius King of the Britains in Cornwall.*

THE *Letter* of *Saint Aldelm* reproving the errors of the *Britains* now followeth: which though it be some what long, will deserve a place in our *History*, though it were only to show, that excepting two or three points of *Discipline*, there was a perfect agreement between the *Saxons* and *Britains* in all things touching the *Catholick Faith*: otherwise the *Saxon Bishops* would not have failed, in case they had erred, to rectify their judgment. The *Inscription* of the said *Letter* is as followeth.

1. To my glorious Lord *Geruntius King* of the *Western Kingdom*, whom I, as God the searcher of hearts is my witness, doe embrace with brotherly charity: And likewise to all *Gods Priests* inhabiting *Dumonia* (or *Cornwall*.) *Aldelm*, unworthy *Abbot*, doe wish health and salvation in our Lord.

2. Being lately in a *Synod* of *Bishops* assembled out of the whole nation in a manner, a wonderfull multitude of *Gods Priests* came thither, being moved thereto out of a sollicitude for the good of the *Churches*, and care of the peoples salvation, to the end that advising in common about the *Ecclesiastical Canons* and *Ordonances* of the *Fathers*, they should through *Christs* assistance be put in practise.

3. After these things were duly performed, the whole *Assembly* unanimously imposed upon mee, though unworthy, a command to frame *Letters* directed to your *Privy*, in which I might acquaint you with their faithfully suggestion & request that you would be careful not to break the *Unity* of the *Catholick Church*, nor admit opinions nor suing with the *Christian Faith*, since so doing you would deprive your selves of future rewards in heave. For what profit can any one



A.D. 691.

is testified by the ancient *Book* called *The Combat of the Apostles*, and by the ten books of *S. Clement*.

7. But as for us, we are able according to the authority of *Holy Scriptures* to give a true and sufficient testimony of our *Penance*, and doe affirm that *S. Peter* ordained this *Penance* for severall causes: First that thereby he might on his head bear a representation of our Lord, who ascending the *Crosse* for our Redemption was Crowned by the execrable Jews in a cruell manner with sharp peircing thorns. Next that the *Priests* of the Old and New Testament might be distinguished by their habit and *Penance*. And lastly, that the same *Apostle* and his followers might carry the ridiculous expression of scorn used by the *Romans*, who when they sold their slaves taken in war, they were wont to crown them. But in the Old Testament this *signe of Penance* took its original, if I be not mistaken from the *Nazarites*, who were persons consecrated to God: for it is a mark of a *Royal* and *Sacerdotal* descent. For a *Tiara* was anciently set on the heads of the *Priests*, which being enwrapped in fine linnen was round, like the *Middle Sphere*: and this is represented by that part of the head which is shorn. Now a *Crown* or *Diademe* was a golden circle of some breadth, which encompassed the heads of *Kings*. And both these *signs* are expressed on the heads of *Clergy-men*, concerning whom *S. Peter* saith, *You are an elect nation, a Royal Priest-hood*. And moreover by this *Penance* of shaving and polling is signified our duty to cutt off all our vices, and that we should devote our selves of our sins as we doe of our haire.

8. But there is among you another practise, far more pernicious to soules, which is, that in the observation of the Solemnity of *Easter* you neglect to follow the Rule of the three hundred and eighteen *Fathers* who in the *Nicene Council*, with great sagacity established the Circle of *Seventeen years* to last to the end of the world, by the numbers of *Eight* and *Nineven*: and also ordained the *Paschall* supputation from the fourteenth day of the *Month* to the one and twentieth, making these the terms of the *Paschall Circle*, which it is unlawfull for any one to transgress. Whereas the *Priests* among you according to the *Accounts* and Circle of *Anastolus*, or rather according to the Rule of *Sulpitius Severinus*, who described a Circle of eighty four years, doe some-times observe the *Paschall Solemnity* on the fourteenth *Month* with the Jews, whereas the *Bishops* of the *Roman Church* doe observe neither of these ways of calculation: Neither have they decreed that posterity should follow the *Paschall Table* of *Viterbius*, which contains a course of five hundred thirty two years. For there was a sort of *Heretike* in the East called *Tessera-decians*, because they celebrated the *Paschall Solemnity* on the fourteenth *Month* with

the Jews who blasphemed our Lord, and trode under foot the pearles of the Gospel. And for this they were excluded from the Communion of the Church, and ranked among the unhappy conventicles of *Schismatics*. Of these, as I remember, *S. Augustin* makes mention in his Treatise of *Ninety Heresies*.

9. But besides these enormities, there is another thing wherein they do notoriously swerve from the *Catholick Faith* and *Evangelical Tradition*, which is, that the *Priests* of the *Dumoria* (or South-west Wales) inhabiting beyond the bay of *Sewers* puffed up with a conceit of their own purity, doe exceedingly abhorre communion with us, in so much as they will neither ioyn in prayers with us in the Church, nor enter into society with us at the *Table*: yea moreover the fragments which we leave after refection they will not touch, but cast them to be devoured by dogs and unclean swine. The *Cupps* also in which we have drunk, they will not make use of, till they have rubbed and cleansed them with sand or ashes. They refuse all civil salutations or to give us the kisse of pious fraternity, contrary to the *Apostles* precept *Salute one another with a holy kisse*. They will not afford us water and a towel for our hands, nor a vessel to wash our feet. Whereas our *Saviour* having girt himself with a towel, washed his *Disciples* feet, and left us a pattern to imitate, saying, *As I have done to you, so doe you to others*. Moreover if any of us, who are *Catholicks*, doe goe amongst them to make an abode, they will not vouchsafe to admit us to their fellowship till we be compelled to spend forty dayes in *Penance*. And herein they unhappily imitate those *Hereticks*, who will needs be called *Cuthers* (or *Puritans*).

10. Such enormous errors and malignities as these are to be mournfully bewayld with sighes and teares: since such their behaviour is contrary to the precepts of the Gospel, and futing with the Traditions of Jewish Pharisees, concerning whom our *Saviour* saith, *Ye are like unto Scribes and Pharisees who cleanse the outside of Cupps and dishes*. On the contrary our Lord disdained not to be present at feasts with *Publicans* and sinners, thereby shewing himself a good Physician, who was carefull to provide whole some cataplasms and medicines to heale the corrupt wounds of those that conversed with him. Therefore he did not, like the *Pharisees*, despise the conversation of sinners, but on the contrary, according to his accustomed clemency, he mercifully comforted the poor sinfull woman who bewayld the former pollutions of her life, and casting herself at our Lords feet, washed them with showres of teares, and wiped them with the curled locks of her haire, concerning whom he said, *Her many sins are forgiven her, because she hath loved much*.

11. Since therefore the truth of these things

A.D. 691.

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things cannot be denied, we doe with earnest humble prayers and bended knees beseech and adure you, as you hope to attain to the fellowship of Angels in Gods heavenly kingdom, that you will no longer with pride and stubbornnes abhorre the doctrines and Decrees of the blessed Apostle S. Peter, nor pertinaciously and arrogantly despise the Tradition of the Roman Church, preferring before it the Decrees and ancient Rites of your Predecessors. For it was S. Peter, who having devoutly confessed the Son of God, was honoured by him with these Words, *Thou art Peter, and upon this Rock will I build my Church, and the gates of hell shall not prevail against it: And to thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.* If therefore the Keys of the kingdom of heaven were given to S. Peter, who is he, who, having despised the principall statutes and ordinances of his Church, can presumingly expect to enter with joy through the gate of the heavenly Paradise? And if he by a peculiar Privilege and happines received the power of binding and the Monarchy of loosing in heaven and earth, who is he, who having rejected the Rule of the Paschall Solemnity, and the Rite of the Roman Transire, will not rather apprehend to be indissolubly bound, then mercifully absolved from his sins?

12. But it may be some nice Disputer presuming on his skill in scripture and other learning, will fancy that he can excuse and defend himself under the shield of such an Apology as this, saying, *I doe sincerely venerate the Precepts of both the Old and New Testaments, and with my heart and tongue I doe confesse in God an Unity of Essence and Trinity of Persons: I doe freely preach to the people the Mystery of our Lords Incarnation, the Cruelty of his Passion, and the Victorious Trophy of his Resurrection: I doe diligently denounce to my hearers the last Judgment of the living and dead, in which with a most equall balance every one according to their different merits, shall receive a different retribution of happines or misery. This I believe and professe, and by the privilege of this Faith I doe not doubt but I shall be reckoned and rewarded with the rest of true Orthodox Catholics.*

13. But alas, this seeming Fortresse under which they hope to lurk securely, I will endeavour to batter to the ground with the Engin of the Apostles reproof; For S. James who is called the Brother of our Lord, saith, *Thou bearest that there is one God: and immediately he adjoyns, directing his speech by an Irony to the twelve Tribes in the dispersion, Thou dost well. But take notice of this, The Devils likewise believe this, and tremble: For Faith without Works is dead.* His meaning is, that Catholic and Brotherly Charity must inseparably walk together in the same path,

as that glorious Preacher and Vessel of Election S. Paul testifies, saying, *If I know all Prophecy and all Mysteries, if I had Faith so that I could remove mountains, and if I should give my body to be burnt, and had not Charity, all this would profit me nothing at all. I will sum up all in one short sentence: That man does in vain boast of the Catholick Faith, who does not follow the Dogme and Rule of S. Peter.* For the foundation of the Church and stability of Faith which can be shaken by no winds or tempests, rests principally on Christ, and after him consequently on S. Peter. Hence the Apostle saith, *Other foundation can no man lay, besides that which is laid, which is Jesus Christ.* And Divine Truth it self hath thus established the Privilege of the Church to S. Peter: *Thou art Peter, and upon this Rock I will build my Church.*

14. This is the tenour of same Aldelm's Epistle to Geruntius King of Cornwall, and to the British Preests his Subjects, in which may be observed what extreme bitterness and malice still possessed their minds against the Saxons, inasmuch as they chose rather to be separated from the Communion of the Catholick Church, then to conform to them by relinquishing any of their old irregular Rites. And here likewise may be observed, how vainly our Protestants Writers endeavour to fly to the Britains for defence of their deserting Catholick Doctrines. Hence the Censors of Magdeburg, (and others imitating them) taking advantage from an error in the printed Copy of S. Bedas history, where *Castitatem* is read for *Caritatem*, doe affirm, *That there was a sharp debate between Aldelm and the Britains, against whom he earnestly inveighs, because they would not approve Celibacy of Preests, and other new invented Rites, as Beda testifies in the fifth Book of his History and nineteenth Chapter. The same likewise is manifest out of Aldelms Epistle to Geruntius King of the English.* Whereas it is manifest that not a word is spoken in this Epistle touching Celibacy.

15. This Epistle was not written in vain, for as S. Beda testifies, By the reading of it many Britains subject to the West-Saxons were brought to the Catholick Rite of celebrating our Lords Paschall solemnity. Whence we may likewise observe that these Britains, though they were immediately governed by a King of their own nation, yet both he and they were subordinatly dependent on the King of the West-Saxons: Notwithstanding which dependence and subjection, the Saxons did not seek by violence and terrour to force their consciences, but with all meeknes and tendernes to invite them to Catholick Unity.





A. D. 693.

XVIII. CH.

## XVIII. CHAP.

1. 2. *Wistred*, after six years interregnum, is made King of Kent.
3. 4. *He redeems with money an invasion of his Country by King Ina: And builds S. Martin's Church in Dover.*

A. D. 693.

IN the year of Grace six hundred ninety three the Kingdom of Kent began to take breath after six years agitation both by civil and extern commotions. For after *Eadric* had deposed his usurping Uncle *Leothere*, and obtained the throne by right of blood due to him, by his Tyranny and injustice he incurred the hatred of his Subjects, and after two years reign lost both his government and life. His death notwithstanding rather increased then ended the troubles of that Province, for whether it was that many pretending to the succession, factions and civil debates divided the nation, or whatsoever was the cause (for *Historians* afford us little Light to discover those affairs distinctly) during the space of six years there was not any King there.

1. To these civil broyles was added an invasion of that Kingdom by *Cadwalla* King of the *West-Saxons*, as hath been declared. Which invasion notwithstanding for the time united their dissensions, so that after much hurt received, the inhabitants of Kent repulsed *Cadwalla*, and driving his Brother *Mul* (or *Mollo*) into a Cottage, set it on fire and consumed him in it. *Cadwalla* after this being converted to Christianity, and relinquishing his kingdom to perform a pilgrimage to Rome, where he desired to receive Baptism, recommended the revenge of the death of his Brother *Mul* to his Successour *Ina*. Who having prudently employed the five first years of his reign in settling his own kingdom & the Churches in it by wholesome Laws and constitutions, at last this year he made a terrible impression into Kent.

Malmsh. lib.

3. At this time the principall Pretender to that Kingdom was *Wistred* the Son of *Egbert*, who by his courage and industry had repelled the envy of his opponents, and gained the generall affection of the people, so that he was unanimously chosen and acknowledged King. When *King Ina* therefore in revenge of the death of *Mul* brought a formidable army into Kent for a while a vigorous resistance was made. But *King Ina* having great advantage by his martial skill and courage assisted with a far greater power, *King Wistred* was at last forced to redeem the safety and peace of his country with money. So that a Treaty was begun, and *King Ina* being mollified with the sum of thirty thousand marks of gold, pardoned them the death of *Mul*, and drew back his army into his own country.

4. *Bishop Parker* from *S. Bede* gives to *Wistred* an associate in the throne, his Brother *Swinfard* who jointly administered the kingdom with great justice and piety. They built, saith he, the Church of *S. Martin* in the Town of *Dover*, and enriched the Monks living there with large possessions.

A. D. 693.

Antiq. Brit.

## XIX. CHAP.

XIX. CH.

1. *Brithwald* consecrated Arch-bishop of Canterbury.
2. 3. *Pope Sergius* his Letters to the Saxon Kings: and Bishops.
4. *Brithwald* ordains Bishops.

PEACE and tranquillity being thus restored to the Kingdom of Kent, the consecration of a New Arch-bishop in the place of *S. Theodore*, dead two years since, was very seasonable and necessary. His Successour name was *Brithwald*, who, saith *S. Bede*, was an Abbot in a certain Monastery seated near the place called *Raculf*, where the River *Genlade* discharges it self into the Sea. He was a man well versed both in holy Scriptures, and likewise in Ecclesiastical and Monasteriall Disciplines: Yet much inferior to his Predecessour. He was chosen Bishop in the year of our Lords Incarnation six hundred ninety two, on the first of July: *Wistred* and *Swethard* being then Kings of Kent. But his Ordination was deferred to the year following for the attaining of which he was forced to passe over the Sea to Rome, & thence returned into France, where he was consecrated by *Godwin* a Metropolitan there on the third day before the Calends of January: and took possession of his own See on the day before the Calends of September, being a Sunday.

Bed. l. c. 9.

2. The same year there came Letters from *Pope Sergius*, directed to *Ethelred*, *Alfred* and *Adulf* English Kings, to whose protection and favour he earnestly recommended the New Arch-bishop. The Motive of writing this Letter seems to have been the divisions and tumults of Kent, of the composing of which it seems the Pope was ignorant and therefore did not address it to *Wistred* King of Kent.

Malmsh. lib.

Pont. l. 1. f.

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Primas.



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*Primas.* These two Letters are cited by *William of Malmesbury*, in his *Discourse* touching the dignity of the *See of Canterbury*.

4. The first care of this *New Arch-bishop* was to supply the vacant Sees with worthy Prelats: and faith *S. Beda*, among many Bishops ordained by him, he consecrated in the place of *Gehmund Bishop of Rochester* then dead, *Tobias* a man skilfull in the *Greek, Latin and Saxon* tongues, and adorned with great variety of *literatures*. To *Tobias* we may adioyn *Waldher* about this time ordained Bishop of *London*, and successour to the holy Bishop *Erconwald*, concerning whose Princely extraction, virtues and sanctity attested by many miracles before and after his death, we have already spoken. *S. Erconwalds* body was buried in his Church at *London*: but in the year of *Grace* eleven hundred forty eight his *Sacred Relicks* were taken up, and translated to a more honourable place, where for many miracles they were held in great veneration, as *Mathew of Westminster* testifies, in the same year.

XX. CHAP.

1. *S. King Sebbe becomes a Monk: His sickness: and Blessed death.*

2. *Impious folly of the Centurians of Magdeburg.*

3. *A miracle at the enterrement of the Holy King Sebbe.*

4. *The Holy Bishop Egwin succeeds to Osfer in the See of Worcester.*

THE same year afforded to the world an illustrious example of the contempt of perishing honours and treasures in the person of a Prince, who had many years enjoyed them and by experience knew the just value, or rather the reall baseness of them, and unsatisfaction to be found in them. This was an example as ordinary in that age, as to be esteemed miraculous in this.

1. The person who afforded this example was *Sebbe* King of the *East-Saxons*, concerning whose piety, and desire to relinquish his purple for a poor *Religious* habit we have spoken already. This desire at last he this year executed. The order and manner whereof is thus related by *S. Beda*.

[3. When *Sebbe* had spent thirty years in the government of the *East-Saxons*, all which time by his piety and devotion he shewed himself a soldier contending for a heavenly kingdom, he was at last assaulted by a grievous sickness, which left him not till it brought him to his grave. Being in this condition he admonished his wife that she should no longer oppose his retirement from the world, but rather ioy with him in dedicating the remainder of their lives in

the service of God, since neither of them could any longer enjoy any content in the pleasures, or rather slavery of the present world. It was with much ado that he obtained her liking hereto: But having at last with much importunity wrested her consent, he went to *Faldhere* then Bishop of *London*, and successour to *S. Erconwald*, and with his approbation and benediction he received the *Habit of Religion* so long and so earnestly desired by him. He brought to the said Bishop a great sum of money to be distributed among the poore, reserving nothing at all to himself, so great was his desire to become truly poor in spirit for the kingdom of heaven.

4. When his sickness encreased on him so far that he perceived his death to approach, being a person of a truly royall mind, and therefore apprehending least the pains of his end night enforce him either by words, gestures or actions to behave himself otherwise then became a person of his quality and condition, he being then at *London*, sent for the foresaid Bishop, and desired him that besides himself and two of his own servants, no other should be present at his death.

5. This request the venerable Prelat willingly granted: And not long after the devout King in his sleep by a comfortable Vision was freed from all the anxiety of his former solicitude, and moreover had notice given him of the precise day in which he was to end his life. For, as himself afterward related, he saw three men in shining vestments coming to him: of which one sat down before his bed, whilst the other two his companions stood by, and asked him how he did. Then he that was sett down, said to him, *Be of good cheer, for your soule shall without any pain at all, and with great splendour forsake your body: and in the third day following you shall dye.* And the event really made good both these promises which he received in the vision. For on the third day immediately after Noon, without any sence of pain he breathed forth his soule as if he had quietly rested in sleep.]

6. Thus happily dyed this *Religious King*, whose death no doubt was precious in the eyes of God, and is with devotion celebrated by his Church, being commemorated both in our *English* and also the *Roman Martyrologe* on the twentieth day of *August*. But the *Centurians of Magdeburg* reading all these things, are moved to choler both against *S. Beda*, *Sebbe* and all Monks in generall, which choler suggested this profane censure to their pens, *A Monasticall course of life, not having any ground in Gods word, stood in need to be recommended by vain dreams and Visions.* And again: *In this seventh age, say they, Kings began to relinquish their authority, and to addict themselves to a Monasticall life. Which impiety must be adorned with lying miracles.* Hence *Beda* writes concerning King *Sebbe*, that in a Vision three men appeared to him as

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*Martyrolog. Angl. & Rom. 20. August. Magdebur. Com. 7. f. 579.*



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he lay sick in his bed, and foretold to him both the day of his death, and that it should be without pain. So that to forsake all worldly pleasures and contentments purely for the Love of God is not only not warranted by Gods word, but is an impiety, excluding men from the enjoying of God, in the judgment of these new spiritual Evangelists.

Bed. l. 4. c. 11.

7. But how after this holy Kings death God was pleased to declare how far different a judgment he gave of his servant, the same learned and devout Historian thus further relates: A Coffin of stone, saith he, was prepared for enshrouding the Body of this holy King. But when they endeavoured to put the Body into it, they found that it was a hands-breadth too long for the Coffin. Whereupon paring away as much of the stone at each end as they could, they thereby lengthened it about the measure of two fingers breadth. Yet after all it would not receive the body. Whereupon finding so great a difficulty to enter him, they intended either to sink out a new Coffin, or to endeavour by heaving the body to shorten it so much as to make it enter into the Coffin. But by a wonderful accident, which could proceed from no less than a heavenly power, both these designs of theirs were prevented: for presently in the sight of the Bishop, and Sigward (as to the said King and Monk, who together with his Brother Desfid raised after him, a great multitude likewise of others being present, the Coffin was found of a convenient length, inasmuch as

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there was room enough to place a cushion under his head, and yet at the feet there remained four fingers breadth beyond the body. He was buried in the Church of Saint Paul, the Doctor of the Gentiles, by whose teaching he had learnt to aspire to heavenly things only.

8. To this day his Sepulcher is seen in the same Church adjoining to the Wall on the North side, and encompassed with rails. But the present Monument being of marble, and not ordinary stone, as at first, shews that in ages following through some mens devotion it was changed, and more honourably entombed. So that a late malignant Historians scoffe does little prejudice 5. Bede's narration, saying, that the Coffin which in the beginning was miraculously lengthened, hath been since by a new Miracle again contracted.

in. Speed.

9. The Holy Bishop of Worcester Osfor, consecrated the year before by Saint Wilfrid, this year dyed, in whose place succeeded a Religious person named Egrin, born of Princely blood, but one who aspiring to a higher kingdom, for Christs sake became poor. Concerning whom we shall treat more largely hereafter, for great examples of patience and equanimity in sufferings he will afford us, inasmuch as being tryed in the furnace of many tribulations his sanctity became illustrious not in Brittany onely, but forrain regions also.





THE  
TWENTIETH BOOK  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. Chap.

## I. CHAPTER.

1. 2. Of English Missioners sent to convert the Germans.

3. 4. Of S. Egbert the First Mover in that work: He is desirous to go himself: but is hindered by God: and employed to bring the Scots to the Faith of the Church.

5. 6. Wherein preachers without Success to the Frisians.

7. 8. S. Willibrord with eleven others undertake the Mission.

A. D. 637.

**T**HE same year of Grace six hundred ninety three was made illustrious by the death and Martyrdom of two Apostolical Brethren of the English Nation, both of them called by the same name, Ewald; whose zeale for the enlarging of Christs kingdom compelled them to become strangers to their own countrey, and in the company of severall other devout Priests, to passe over into Germany, exposing themselves to all incommodities and dangers, yea death it selfe for the rescuing of a world of soules from ignorance and Idolatry, in which hitherto the Devil had held them captive.

1. But before we apply our selves to the

relating of the particular Gifts of these two Apostolick Martyrs, it will be requisite that we return three years back to the year six hundred and ninety in which the Mission for the conversion of severall German nations began. We deferre it to this year, because now are seen the first fruits of the labours of those Apostolick Missioners. It will now therefore be seasonable to relate the occasion and first execution of this Mission, the names of the devout persons who undertook it, their first attempt and succeeding progresse hitherto: Which having done, we will in due place declare the wonderfull and happy successe of it.

3. The First Mover in this holy Work, and cheif Architect of so glorious a design was S. Egbert, of the rudiments of whole Sanctity this our History has from S. Beda treated in the year six hundred sixty four: where we declared how he together with his companion Edelhum, in the time when Finan and Coleman were Bishops, went out of this their native countrey into Ireland together with many other associats both of Noble and meane condition. Not long after, the great plague, which had almost wasted Brittain, passed over into Ireland, and among many others seized on this S. Egbert then living in an Irish Monastery called Rathmelsige: Who expecting death, with great compunction examined his former life, and with many

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seares belought almighty God not to take him out of the world till he had performed due penance for his sins: He adioynd to his Prayers a *Pew* never to return to his native country: to retire the whole *Psalter* daily: to fast every leaven day, &c. After which God restored him to his health, and he lived many years in great perfection of humility, meekness, continence and simplicity: and both by his example and teaching was very beneficiall to the *Irish*.

Bed. l. 5  
c. 10.  
Baronius.  
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4. After he had spent twenty six years thus devoutly in *Ireland*, in the year of *Grace* six hundred & ninety (saith *S. Beda*, and out of him *Baronius*) he took a resolution to extend his charity to forrain Nations, and for that purpose to undertake the *Apollitical* Office of preaching the Gospel to such as had yet never heard of it. Particularly he knew that in *Germany* there were many Nations as yet in darknes, from whom the *English* and *Saxons* now inhabiting *Brittany* drew their Originall, such were the *Frisians*, *Angles*, *Danes*, *Huns*, *Old Saxons*, *Burchtunians* &c. severall other. To these the foresaid soldier of *Christ* intended to direct his voyage round about *Brittany* by Sea, to the end he might endeavour to snatch some soules out of the inares of *Satan*, and bring them to the obedience of *Christ*: Or in case his endeavours proved fruitless, to continue his voyage to *Rome*, and there devoutly visit the *Monuments* of the blessed *Apollles* and *Martyrs*. But this his good design could not take effect: and by what impediments it was obstructed, the same *Writer* from *Saint Beda* thus further relates:

Baron. 18.

5. *Saint Egbert* pursuing this good resolution, was notwithstanding forbidden by *Divine Oracles* and wonders to putt it in execution. For having made choice of companions in the said work, men of learning & courage, when he had prepared all things necessary for the voyage, on a certain day early in the morning there came to him a Monk who had formerly in *Brittany* been a *Disciple* and attendant on the *Venerable Priest Basil*, then *Priour* of the *Monastery* of *Mairise* under *Eata*: Which Monk related to him a *Vision* which had appeared to him the night before.

6. When I had finished the *midnight Psalmody* (saith he) I laid my self down to sleep, in which there appeared to mee my ancient Master and benefactor *Basil*, who addressing his speech to mee said, I am come hither to bring an answer and commission of our Lord and Saviour to Egbert, with which thou must acquaint him. Tell him therefore that it is Gods will that he pursue not this voyage, but betake himself to the *Monasteries* instructed by *Columba*, and there teach the Monks their duty. Now this *Columba* was the first who preached the Faith to the *Northern Picts* inhabiting beyond the Mountains: he was also the first founder of the famous *Monastery* seated in the Isle called *Hy*:

which *Columba* is now by some called *Colum-celli*, by a name compounded of *Columba* and a (*Monastical*) *Cell*. When *Egbert* had heard the words of this *Vision*, he charged the Monk to tell no man of it, having a suspicion that it might be an illusion. Yet considering better of it, he had an apprehension that it was a truth: Notwithstanding he ceased not for all that to make preparation for his journey.

7. But a few dayes after, the same Monk came again to him, and told him that the night before presently after *Matins* *Boysil* appeared once more to him saying: Why dost thou so negligently and coldly relate the commission I gave thee to Egbert? But now goe and tell him, that whether he will or no he shall be forced to goe to the *Monasteries* of *Columba*, because their ploughs doe not goe right: and it must be his charge to rectify those disorders. *Egbert* hearing this, again commanded the Monk not to discover these things to any. And for himself, though he had no doubt of the *Vision*, yet he adventured to begin the designed journey with his Brethren.

8. As soon therefore as all things necessary for their voyage were putt into the ship, after they had for some dayes expected a favourable wind, there hapned one night so furious a tempest, that the ship was cast on one side in the water, which entring in spoiled most of the provisions layd therein: yet whatsoever belonged to *Egbert* and his companions was saved. *Egbert* seeing this, and laying in the words of the Prophet, My sake is tempest whapped, retired himself, not daring to pursue the journey, and so was compelled to stay at home. But one of his companions named *Wibert*, being eminent for his contempt of the world and his knowledge in spiritual matters (for he had spent many years in *Ireland* leading an *Anachoreticall* life in great perfection) took ship, and coming into *Frisland*, preached the word of life to the inhabitants there, and to their King *Radbode*, yet with small fruit among them. After two years therefore unprofitably spent there, he returned to his beloved solitude, where he attended to God only, and since his endeavours had been unsuccessful in converting strangers to the Faith, he was carefull to profit his own countrey men by the good example of his piety.

9. *Baronius* having recited these things out of *Saint Beda*, adioyns this observation, That since all things which proceed from God are orderly and free from confusion, it is no wonder that these zealous devout men had no success, since they had not received their mission from the Pope to whom belongs the power to confer the *Apollitical* Office.

10. *Saint Beda* proceeds in his Narration thus, As soon as the man of God *Egbert* perceived that himself was not permitted to

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goe and preach to the *Infidell Nations*, being detained for another benefit of the Church revealed to him by a *Divine Oracle*: and moreover that *Wibert*, who had made a voyage thither, had small success in his preachings: His zeale rested not here, but he attempted the same design once more, and sent other holy men, and withall very industrious, among whom the most eminent was *Willebrord* a *Preist* of great desert. Those new *Missioners*, twelve in number, alsoon as they had passed the *Sea*, turned aside out of their way to visit *Pipin Duke* of the *French nation*, by whom they were favourably received. And whereas he had a little before subdued the *Southern Friseland*, out of which he had driven the foresaid *King Radbode*, he sent them thitherto preach: and moreover assisted them with the royall authority, forbidding any one to molest them in their preaching, and promising his favour to all who should receive the *Faith*. Hence it came to passe through the divine *Grace* that in a short time many were converted by them to the *Faith of Christ*.

11. The place where these holy men aboded was *Wiltsemburg*, or *Traiectum* (now called *Frecht*) seated on the ancient *Rhin*, in lower Germany, mistaken by some *Writers* for another City called likewise *Traiectum* or *Mastricht* in *Brabant*, seated upon the River *Meuse*. Of the former *Traiectum* *S. Willebrord* was afterward *Arch-bishop*, as shall be shewed in due place.

II. CHAP.

## II. CHAP.

## 1. &amp;c. The Names of the twelve Apostolick Missioners. &amp;c.

1. I will not be curiosity, but duty to propagate to posterity the names of these twelve *Apostolick Missioners*, as likewise to declare by what authority they willingly undertook the charge of preaching the *Gospel* to *Pagans*. A perfect information hereof we have received from one of that number, *S. Marcellinus*, who has committed to writing an account of their progresse, as likewise the particular *Gests* of *S. Willebrord* and *Swibert* who were most eminent among them.

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[1. The illustrious *Prelat S. Egbert*, (saith he) thirsting after the salvation of all, and particularly of the *Pagan Frisians* and *Saxons*, in as much as the *English* were descended from them, & persevering in this charitable design, endeavoured to send to the discharge of that holy employment of converting soules certain holy and industrious persons, fitted thereto both in point of learning, courage and diligence. He selected therefore and assembled out of diverse *Monasteries* twelve *Apostolick* men, firmly established in

the *Faith* to preach *Catholick Doctrine* to the *Germans*.

3. Now the names of those zealous *Missioners* were these, *Willebrord*, *Swibert*, *Arca*, *Wigbert*, *Willibald*, *Winnibald*, *Lebwin*, two *Brethren* called *Ewald*, *Werenfrid*, and my self the meanest of all called *Marcellin*, who am the *Writer* of this *History* as likewise of the *Gests* of *S. Willebrord*. All these forenamed were *Preists* and to them was adioyned the holy *Deacon Adelbert* Son of the *King* of the *Deirs* (or *Yorkshire*), who for the love of *Christ* quitted his *Royall Patrimony*, and refused not a voluntary banishment in the company of the foresaid holy *Preists*, having been elected thereto by *S. Egbert*.

4. And because these *Holy Doctors* born in *England* were descended from *Progenitors* who were *Frisians* and *Saxons*, by that means they were enabled to preach the *Gospel* of *Christ* in the *German tongue*. Some of these were afterward crown'd with *Martyrdom*, others persisted to their death in laborious preaching among *Barbarous Nations*, and some were substituted *Bishops* in *Episcopall Sees* when they were vacant.

5. When all necessities therefore were prepared, the foresaid Twelve *Apostolick Missioners*, after they had taken leave of their freinds and kintred, and received the holy *Prelats* benediction, took ship, and by *Gods* blessing having a prosperous wind they made a quick voyage and landed safely at *Wiltsemburg* or *Frecht* (*Traiectum*) in the year six hundred and ninety after our *Lords Incarnation*, which was the third year of the *Pontifical* of *Pope Sergius*, *Iustinian* then being *Emperour*, and the most glorious *King Alfrid* then reigning over the *Northumbers*, a Prince zealously affectionat in observing the *Laws* of *Holy Church*.]

5. *Cornelius Kempius* in his *Treatise* concerning the *Writers* of *Frisland* affirms that those Twelve *Apostles* were elected out of the whole *English-Saxon Nation*, being the most eminent for learning and piety that could be found. But most of them, were furnished out of the Kingdom of the *Northumbers*, which certainly was the Native soyle of *S. Egbert*, as likewise of *Saint Willebrord*, *S. Swibert* and *S. Adelbert*.

Kemp. de script. Fris. Decad. 4.

## III. CHAP.

## III. CHA.

2. &c. The rudiments of *S. Swibert*.

1. These were the names of the Twelve *English Missioners* and glorious *Apostles* of the *German Nation*, whose memories remain in benediction in many *Provinces* of that vast Continent, and are moreover celebrated in most of the *Martyrologes* of the *Western Church*. It would be a blameable ingratitude to neglect the recording whatsoever particular actions or occurrences

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pertaining to any of them have hitherto escaped the injury of time: Since therefore our Ecclesiastical Monuments have delivered to us very little concerning any of them before they laboured in this Mission, except of *Saint Willibrord* and *Saint Swibert*, we must of force content our selves with an account of the birth, descent and Gifts of these two glorious Prelates.

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1. Of these *Swibert* was the elder, whose Life and actions have been recorded by his companion in the Mission, *S. Marcellin*, as likewise by *Saint Ludger* Bishop of *Münster*. From both whose relations *Marcellin* thus briefly recounts his descent and wonderfull birth. [In the year of *Grace* six hundred forty

seven the blessed child *Swibert* was born in the Kingdom of the *Northumbers*: His parents were *Sigbert* Count of *Northingham* and the pious Countess *Bertha*, who before she brought him forth was favoured with a Divine Vision and heavenly light.

2. Alsoon as he was come to the fifteenth year of his age, preferring a Religion before a secular life, he was graciously received into the Monastery of *Bedebury*. In which having spent nine years in great continence and mortification, having by the grace of compunction his mind elevated to celestiall things, employing himself withall in *Sacred Lessons* and *Monastick Disciplines*, and thereto adioyning rigorous *Fasts*, *Prayers* and unwearied watchings, he was advanced to the dignity of *Presbyter* Order. Thus briefly writes the laud *Ambrose*.

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3. But as touching the wonderfull prodigy attending his birth, by which was portended his future Apostolick employment, it is thus more particularly related by *S. Marcellinus* & *S. Ludger*: The pious and Noble Countess *Bertha* frequently meditating with inward ioy how that the children of severall Princes adorned with the luster of many virtues, had made the people partakers of the fruits of their piety, to the great happiness and peace of the whole kingdom, she became inflamed with an incredible desire of enjoying the like favour: and thereupon with dayly prayers she solicited our Lord to bestow upon her a Son, whom she promised to consecrate to his service.

4. Not long after it hapned on a certain night when she was fallen into a quiet sleep, she seemed to behold in the firmament a star of a wonderfull magnitude and luster, from the east side of which proceeded two beams of admirable brightness, one of which regarded *Germany*, and the other *France*. At last after she had with great wonder contemplated this star, it seemed to her that it fell from heaven into her bed. At which being extremely affrighted, she shrieked out aloud, & with the noyse awaked her husband *Sigbert*, who trembling all over at this usuall clamour of his wife, with great solicitude demanded of her the cause of her fear, which

she plainly declared to him. The next morning they sent for *Arden* Bishop of *London*, to whom they discovered the manner and order of the Vision. At the relating of which, he by a celestiall Light illustrating his mind, gave them a confident hope of a child, which by the luster of his learning and piety should enlighten the soules of many with the beams of Divine Truth.

5. The event proved him to be a true interpreter of the Vision: for the child whose coming into the world was attended with so prodigious a sign, from his very infancy gave proofs of most sublime vertues. And being arrived at the fifteenth year of his age, out of a care least worldly tentations and allurements should draw him among the dangerous rocks of vice and error, he took refuge in the secure port of Religion. And after he had spent nine years in the dayly contemplation of divine things, he attained the Degree of *Presbyter*. Which he administered the space of seven years with so great sanctity, that he drew severall Kings and Princes into a great admiration of him. Such were the rudiments of *S. Swibert*'s sanctity: concerning whose admirable actions and miracles we shall frequently be obliged to treat hereafter.

## VI. CHAP.

1. 2. Of *S. Wilga* the Father of *S. Willibrord*.  
3. 4. 5. The Nativty and rudiments of *S. Willibrord*.

1. Eleven years after the birth of *S. Swibert*, *S. Willibrord*, by divine Providence designed his companion in the Apostolick Office, was born, whose Nativty likewise was attended by the like celestiall prodigies. His life has been written by *S. Marcellin* and also by our learned *Aluin*: in the preface whereof he thus describes the quality and piety of his Parents.

2. [In the Isle of *Brittain* and *Provinces* of the *Northumbers*, saith he, there lived a certain *Woman* named *Wilga*, who together with his wife and whole family lived a religious life in *Christ*, as afterward appeared by evident proofs. For having relinquished a secular habit he made choice of a Monastick course of life: and not long after the fervour of aspiring to spiritual Perfection encreasing in him, he retired himself to a rigorous solitude in a certain *Præmonstratory* encompassed partly by the Sea, and partly by the *River Humber*. There he served God a long time in a little *Oratory* dedicated to *S. Andrew* the Apostle, mortifying himself with fastings, prayers and watchings: and moreover became notable by many miracles. Whereupon great multitudes of people repaired to him, whom he by many sweet admonitions out of Gods word exhorted and encouraged in the wayes of *piety*. Hereby he became

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highly esteemed by the King and Nobles, who bestowed on him certain possessions adjoining to the said Promontory for building a Church wherein our Lord might perpetually be served. There this devout Father assembled a small but well ordered Congregation of persons which consecrated themselves to God: Of whom I my self, though in merits and order the meanest, have by legitimate succession received the government in the same Cell built by him. Thus Writes *Alcuin* touching *S. Willibrord's* Father *Wiglu*: Adding withall, how on the Anniversary of his solemnity in *S. Willibrord's* Monastery *Vine* sayling for celebrating Masse, God was pleased to supply it by a miracle. For the merit of his sanctity he is placed in our Martyrology on the last day of January.

3. Thence he proceeds to treat of his Son *S. Willibrord*, in these words, As Blessed *S. John Baptist* the Forerunner of our Lord, being sanctified to God from his Mothers womb, was as the Gospel teaches us, born of Religious Parents, and like the Morning-Star went before Christ the Sun of righteousness, being designed by Almighty God to procure blessings to many: In like manner *S. Willibrord* who was also designed for the eternall good of many nations, is known to have descended from devout and Religious Parents. For we may piously beleive that the Venerable man *Wiglu* by Gods predestination undertook a Matrimoniall life for this end onely, that from him might proceed a Son of so eminent sanctity, by whom many Nations might receive spirituall benefit.

4. This seems to have been signified by a heavenly Vision appearing to his Mother in her sleep, about midnight: at which time it seemd to her that she saw as it were a New Moon in the heavens, which increased by little and little till it came to the full. Whilst she was earnestly looking upon his Moon, on a sudden it seemd with a swift course to fall into her mouth, and from thence descending into her stomach, all her inward parts glittered with a shining brightness. Whereupon she awaked in great fear: and the next day recounted her dream to a certain Religious Priest. Whose answer was this. The Moon which you saw at first very small and afterward increasing to a larger magnitude, denotes the Son which you conceived this night, who with the beams of heavenly Truth shall dissipate the darkness of errors, and wheresoever he shall goe, the splendour of Divine Light shall accompany him, so that by the brightness of his virtues he shall draw the eyes and admiration of all men to him. Thus did the said Religious Priest interpret the Vision, which interpretation was confirmed and verified by subsequent events.

5. Now it came to passe that the sayd woman in due time brought forth a Son, to whom at his Baptism she gave the name of *Willibrord*. And not long after he was weaned

his Father gave him to the Monks of *Exeter* to be instructed in learning and piety, so the end his frail and tender age might be fortified by Religious disciplines in a place where he should see nothing uncomely, and hear nothing but what was pious and holy. *Devout* *Wrat* gave a good successe to his Fathers pious intention, inso much as from his childhood he profited wonderfully in learning, prudence and vertue, so that in that age he seemd a young *Samuel*, being pleasing and acceptable both to God and men.

6. In the said Monastery *S. Willibrord* continued till he had received Ecclesiastical Formation: after which he undertook a Monastical Profession among severall other devout young men, to none of which he was inferior in a chearfull observance of Discipline, Humility and sedulous study of learning: thus dayly profited so much that in modesty, discretion and gravity he much transcended his age, being in understanding aged, though in body tender and small.

7. Thus encreasing in the knowledge of Sacred learning, in sobriety and virtuous manners, when he arrived at the twentieth year of his age he was inflamed with a fervent desire of a more strict course of life, and a love of visiting forraign places. And because he had heard that in *Ireland* learning did much flourish, he intended to goe thither, being hereto principally moved by the fame spread abroad concerning the pious conversation of severall Holy men, among whom the principall were the Blessed Father and *S. Robert*, called the same, as likewise the Venerable *Priest Wigbert*, both who for the love of a celestiall country had forsaken their houses and kindred, and retired into *Ireland*, where in solitude they enjoyed the sweet fruits of heavenly contemplation, naked and poor as to the world, but piously enriched with Divine Grace.

8. The Blessed young man *Willibrord* piously emulating the sanctity of these two Holy men with the connivence and permission of his Abbot and Brethren took ship presently for *Ireland*, where he adjoynd himself to the society of the said holy men, to the end that like a diligent Bee, he might by their vicinity suck the mellifluous flowers of piety, and build up in the Hov of his own breast the sweet Honey-combs of vertue. There for the space of twelve years under the tuition of those two illustrious Masters of Piety & learning he treasured up knowledge and vertue, by which he might be enabled to become a Teacher of many Nations. ] Now at the end of these twelve years, that is, in the year of Grace six hundred and ninety, he together with his eleven devout companions was sent an Apostolical Preacher of Christian Faith to the Germans, as hath already been declared.



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pertaining to any of them have hitherto escaped the injury of time: Since therefore our Ecclesiasticall Monuments have delivered to us very little concerning any of them before they laboured in this Mission, except of *Saint Willebrord* and *Saint Swibert*, wee must of force content our selves with an account of the birth, descent and Gifts of these two glorious Prelats.

1. Of these *S. Swibert* was the elder, whose Life and actions have been recorded by his companion in the Mission, *S. Marcellin*, as likewise by *Saint Ludger* Bishop of Munster. From both whose relations *Haram* thus breittly recounts his descent and wonderfull birth. In the year of *Grace* six hundred forty seven the blessed child *Swibert* was born in the Kingdom of the *Northumbers*. His parents were *Sigbert Count* of *Northumbran* and the pious Countesse *Bertha*, who before she brought him forth was favoured with a *Divine Vision* and heavenly light.

3. Alloon as he was come to the fifteenth year of his age preterring a Religion before a secular life, he was graciously received into the Monastery of *Berdeney*. In which having spent nine years in great continence and mortification, having by the grace of compunction his mind elevated to celestiall things, employing himself withall in *Sacred Letters* and *Monastick Disciplines*, and thereto adioyning rigorous *Fasts*, *Prayers* and unwearyed watchings, he was advanced to the dignity of *Priestly Order*. Thus breittly writes the said *Author*.

4. But as touching the wonderfull prodigy attending his birth, by which was portended his future *Apostolick* employment, it is thus more particularly related by *S. Marcellinus* & *S. Ludger*. The pious and Noble Countesse *Bertha* frequently meditating with inward joy how that the children of severall *Princes* adorned with the luster of many vertues, had made the people partakers of the fruits of their piety, to the great happines and peace of the whole kingdom. She became inflamed with an incredible desire of enjoying the like favour: and thereupon with dayly prayers she solicited our Lord to bestow upon her a Son whom she promised to consecrate to his service.

5. Not long after it hapned on a certain night when she was fallen into a quiet sleep, she seemed to behold in the firmament a star of a wonderfull magnitude and luster, from the east side of which proceeded two beams of admirable brightness, one of which regarded *Germany*, and the other *France*. At last after she had with great wonder contemplated this star, it seemed to her that it fell from heaven into her bed. At which being extremely affrighted, she shrieked out aloud, & with the noyse awaked her husband *Sigbert*, who trembling all over at this naturall clamour of his wife, with great solicitude demanded of her the cause of her fear, which

she plainly declared to him. The next morning they sent for *Aidan* Bishop of *Lindisfarne*, to whom they discovered the manner and order of the Vision. At the relating of which, he by a celestiall Light illustrating his mind, gave them a confident hope of a child, which by the luster of his learning and piety should enlighten the soules of many with the beams of *Divine Truth*.

6. The event proved him to be a true interpreter of the Vision: for the child whose coming into the world was attended with so prodigious a sign, from his very infancy gave proofs of most sublime vertues. And being arrived at the fifteenth year of his age, out of a care least worldly tentations and allurements should draw him among the dangerous rocks of vice and error, he took refuge in the secure port of Religion. And after he had spent nine years in the dayly contemplation of divine things, he attained the Degree of *Priesthood*. Which he administered the space of seven years with so great sanctity, that he drew severall *Kings* and *Princes* into a great admiration of him. Such were the rudiments of *S. Swibert's* sanctity: concerning whose admirable actions and miracles we shall frequently be obliged to treat hereafter.

## VI. CHAP.

1. 2. Of *S. wilgu* the Father of *S. Willebrord*  
3. 4. Of the Nativity and rudiments of *S. Willebrord*.

1. E leven years after the birth of *S. Swibert*, *S. Willebrord*, by divine Providence deligned his companion in the *Apostolick Office*, was born, whose Nativity likewise was attended by the like celestiall prodigies. His life has been written by *S. Marcellin* and also by our learned *Alcuin* in the preface whereof he thus describes the quality and piety of his Parents.

2. In the Isle of *Brittain* and Province of the *Northumbers*, saith he, there lived a certain *Saxon* named *Wilgu*, who together with his wife and whole family lived a religious life in *Christ*, as afterward appeared by evident proofs. For having relinquished a secular habit he made choice of a *Monastick* course of life: and not long after the fervour of aspiring to *spirituall Perfection* encreasing in him, he retired himself to a rigorous solitude in a certain *Promontory* encompassed partly by the Sea, and partly by the *River Humber*. There he served God a long time in a little *Oratory* dedicated to *S. Andrew* the Apostle, mortifying himself with fastings, prayers and watchings: and moreover became notable by many miracles. Whereupon great multitudes of people repaired to him, whom he by many sweet admonitions out of Gods word exhorted and encouraged in the wayes of Piety. Hereby he became

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VI. CHAP.

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highly esteemed by the King and Nobles, who bestowed on him certain possessions adjoining to the said Promontory for building a Church wherein our Lord might perpetually be served. There this devout Father assembled a small but well ordered Congregation of persons which consecrated themselves to God: Of whom I my self, though in merits and order the meanest, have by legitimate succession received the government in the same Cell built by him. Thus Writes *Alcuin* touching *S. Willibrord's* Father *Willu*: Adding withall, how on the Anniversary of his solemnity in *S. Willibrord's* Monastery Wine taying for celebrating Masse, God was pleased to supply it by a miracle. For the merit of his Sanctity he is placed in our Martyrologe on the last day of January.

3. Thence he proceeds to treat of his Son *S. Willibrord*, in these words, As Blessed *S. John Baptist* the Forerunner of our Lord, being sanctified to God from his Mothers womb, was as the Gospel teaches us, born of Religious Parents, and like the Morning Star went before Christ the Sun of righteousness, being designed by Almighty God to procure blessings to many: In like manner *S. Willibrord* who was also designed for the eternall good of many Nations, is known to have descended from devout and Religious Parents. For we may piously beleive that the Venerable man *Willu* by Gods predestination undertook a Matrimoniall life for this end onely, that from him might proceed a Son of so eminent Sanctity, by whom many Nations might receive spiritual benefit.

4. This seems to have been signified by a heavenly Vision appearing to his Mother in her sleep about midnight: at which time it seemd to her that she saw as it were a New Moon in the heavens, which increased by little and little till it came to the full. Whilst she was earnestly looking upon his Moon, on a sudden it seemd with a swift course to fall into her mouth, and from thence descending into her stomach, all her inward parts glistered with a shining brightness. Whereupon she awakd in great fear: and the next day recounted her dream to a certain Religious Priest. Whose answer was this. The Moon which you saw at first very small and afterward encreasing to a larger magnitude, denotes the Son which you conceived this night, who with the beams of heavenly Truth shall dissipate the darkness of errors, and wheresoever he shall goe, the splendour of Divine Light shall accompany him, so that by the brightness of his vertues he shall draw the eyes and admiration of all men to him. Thus did the said Religious Priest interpret the Vision, which interpretation was confirmed and verified by subsequent events.

5. Now it came to passe that the sayd woman in due time brought forth a Son, to whom at his Baptism she gave the name of *Willibrord*. And not long after he was weaned

his Father gave him to the Monks of *Reppon* to be instructed in learning and piety, to the end his frail and tender age might be fortified by Religious disciplines in a place where he should see nothing uncomely, and hear nothing but what was pious and holy. Divine Grace gave a good successe to his Fathers pious intention, inso much as from his childhood he profited wonderfully in learning, prudence and vertue, so that in that age he seemd a young *Samuel*, being pleasing and acceptable both to God and men.

6. In the said Monastery *S. Willibrord* continued till he had received Ecclesiasticall Tonjure: after which he undertook a Monastical Profession among severall other devout young men, to none of which he was inferior in a chearfull Obedience of Discipline, Humility and sedulous study of learning: but daily profited so much that in modesty, discretion and gravity he much transcended his age, being in understanding aged, though in body tender and small.

7. Thus encreasing in the knowledge of Sacred learning, in sobriety and virtuous manners, when he arrived at the twentieth year of his age he was inflamed with a fervent desire of a more thick course of life, and a love of visiting forraign places. And because he had heard that in Ireland learning did much flourish, he intended to goe thither, being hereto principally moved by the fame spread abroad concerning the pious conversation of severall Holy men, among whom the principall were the Blessed Father and *B. Egbert*, called the saint, as likewise the Venerable Priest *Wigbert*, both who for the love of a celestiall country had forsaken their houses and kindred, and retired into Ireland, where in solitude they enjoyed the sweet fruits of heavenly contemplation, naked and poor as to the world, but plentifully enriched with Divine Grace.

8. The Blessed young man *Willibrord* piously emulating the sanctity of these two Holy men with the connivence and permission of his Abbot and Brethren took ship presently for Ireland, where he adjoynd himself to the society of the said holy men, to the end that like a diligent Bee, he might by their vicinity suck the mellifluous flowers of piety, and build up in the Hive of his own breast the sweet Honey-combs of vertue. There for the space of twelve years under the tuition of those two illustrious Masters of Piety & learning he treasured up knowledge and vertue, by which he might be enabled to become a Teacher of many Nations. ] Now at the end of these twelve years, that is, in the year of Grace six hundred and ninety, he together with his eleven devout companions was sent an Apostolicall Preacher of Christian Faith to the Germans, as hath already been declared.

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V. CHAP.

## V. CHAP.

1. 2. *Of the Martyrdom of two Apostolicall Brethren, called Ewald, the Black and the White.*

1. **W**E will now recount the successe of the pious endeavours of these Apostolicall Missioners. Their first arrivall was in *Friseland* at *Vtrecht*, where they immediatly began to sow the precious seed of the Gospel. Now among them, as hath been said, there were two Brethren called by the same name of *Ewald*, who seeing the industry of their companions in the conversion of the *Frisians*, were desirous to employ the like charity among the *Saxons* which they happily performed, for they confirmed the Faith which they preached with the sacrifice of their lives. The manner of their Martyrdom is thus described by *S. Beda*:

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[ 2. Two certain *Princes* of the *English Nation*, who for attaining to their heavenly country had lived as it were banished persons a long time in *Ireland*, went into the Province of the *Old Saxons*, hoping by their preaching there to gain soules unto *Christ*. They were both of them, as of the same devotion, of likewise of the same name, each of them being called *Ewald*: yet with this distinction, that according to the colour of their hair the one was called *Black*, and the other *White Ewald*. There was little difference between them as to their piety and zeale: but he who was called *Black Ewald* was more skillfull in the learning and knowledge of *Scriptures*.

3. These two Brethren, as soon as they were entred into the Province took their lodging with a certain *Farmer*, whom they entreated to direct them to the *Prince* of the country, because they had a *Message* to deliver to him which would bring much profit to the publick. Now those *Saxons* had no *King* but severall petty *Princes*, who upon occasion of any war approaching meet together and by lots chuse a common *Ruler* and *Generall*, whom for the time they all obey: but the war being ended, they return to their former state of equality among themselves.

4. The country-farmer entertained them therefore, promising them that he would conduct them to their *Prince*: and in this expectation he detained them in his house severall days. Now the barbarous Neighbours adjoining, perceiving that they were strangers and of a quite different Religion from that of the country; for they spent the greater part of their time in *Hymns*, *Psalms* and *Prayer*; and daily offered to God the saving Sacrifice, for which purpose they were

furnished with *Sacred Vessels*, & a small *Table* in stead of an *Altar*: Thereupon having a suspicion that if those *Holy men* should have access to their *Lord*, and converse with him, they would avert him from their *Gods*, and induce him to embrace a *New Religion*, by which means the whole Province might by little and little be in danger to forsake the old Religion: They therefore suddenly sett upon them, and forcing them out of the house, slew them. Him who was called the *White Ewald* they killed with the sword: but the other they putt to death with great and tedious tortures, tearing his members asunder, and having slain them, they cast their Bodies into the *Rhene*.

5. When the *Prince* of the country, whom these *Holy men* desired to see, heard of this, he conceived great fury against those his barbarous Subjects for not permitting strangers desirous to speak with him to come to him. Whereupon he sent soldiers, and slew all the inhabitants of that Village, and burnt their houses with fire. The foresaid *Preests* and *Holy Martyrs* suffered on the fifth day before the *Nones* of *October*.

6. Now how precious their death was in the eyes of God appeared by many celestiall signs. For whereas their dead bodies, as hath been sayd, were by the *Pagans* cast into the *River*, it so fell out that they were carried against the stream the space of forty miles upward to the place where their companions abode. Moreover every night a very great light reaching to heaven shone over the place where the laid bodies remained. And this was observed by some of the *Pagans* who had murdered them. Likewise one of these Brethren Martyrs in a Vision by night appeared to one of their companions, named *Simon*, a man who while he lived in the world had been in great esteem for his Noble birth, but from a soldiers profession became a *Monk*. To this man the *Holy Martyr* discovered that he might find their bodies in the place where he should see a glorious Light shining from heaven. And so it came to passe: for their *Sacred Bodies* being thus discovered, were with great honour entred as became such glorious Martyrs, and the days both of their suffering and *Invention* is celebrated in those places with due Veneration.]

7. In the *Gallican Martyrologe* we read the foregoing relation abbreviated, & the place of their Martyrdom to have been in *Westphalia*. And there is this addition, That when *Pipin* the glorious Duke and Generall of the French Nation was informed of these things, he caused the Martyrs *Sacred Bodies* to be brought to him, which he buried with great splendour at *Colen* in the Collegiate Church of *S. Cunibert*. Their Memory is celebrated on the third of *October*, which was the day either of their suffering, or invention.

8. These were the First fruits which con

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secrated this English Apostolick Mission. How plentifull the succeeding Harvest was reaped by the incredible labours, the unwearied industry, and neglect of dangers, yea readines in these Zealous labourers to expose themselves to death it self for the salvation of barbarous and pittifull Nations, shall shortly be more largely declared.

VI. CHAP.

## VI. CHAP.

## 1. 2. &amp;c. A Synod in Kent: The Acts of it, &amp;c.

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Whilst those Holy men were labouring abroad, the new ordained Arch-bishop of Canterbury *Justus*, assisted by the pious King of Kent *Witred*, employed his industry and zeale in composing that Church and Kingdom, much deformed by the late tumults and disorders. For which purpose by the ioynt consent of them both a Synod was assembled at a place called *Becancelde*, at which were present besides the King and Arch-bishop, the greatest part of the Nobility and Clergy of that Kingdom.

1. The Acts of this Synod, or rather *mixt Assembly*, to which were admitted certain Abbesses also, have been rescued from oblivion and darknes by the learned Antiquary *Sir Henry Spelman*, who out of five Manuscripts, of which three were more contracted then the other, hath lately exposed them to publick view. Neither *Saint Beda* nor *William of Malmesbury* have spoken particularly of this Synod, though both of them have recorded in a generall expression the magnanimity and piety of this King *Witred*. Thus writes the former, *Witred* son of *Egbert* the legitimate King of Kent, as soon as he was firmly established in his Kingdom, by his Religious piety and industry freed his Nation from externall invasion. And the latter thus, King *Witred* was at home civil and court one, and abroad invincible: He with great devotion advanced Christian Religion and piety, and withall did largely extend his Regall power.

3. As touching the forementioned Synod, in as much as the Acts thereof doe well represent to us the piety and iustice of that Age, it would be a wrong to the Reader to be deprived of the particular knowledge of them: I will therefore adioyn them in this place according to the largest Copy extant in *Sir H. Spelman*. They are composed in the perion and as the Laws of King *Witred*, according to the term following:

4. In the name of our Lord and Saviour *Iesus Christ*, a great Council was assembled in a place named *Becancelde* in the year of our Lords Incarnation six hundred ninety four: In which Council the most Clement King of Kent *Witred* presided, likewise *Bertwald* the

most Reverend Arch-bishop of *Brittany*, together with *Tobias* Bishop of the Church of *Rouen*, and other Abbots, Abbesses, Priests, Deacons, Dukes, and Lords, all which met together, and in common with great diligence and sollicitude we advised and consulted what ordinances were to be made and established for perpetuity touching the state of Gods Churches and Monasteries within the Kingdom of Kent, and the Revenues of them given by devout Kings my Predecessours and kinmen for a perpetuall possession.

5. Therefore I *Witred* an earthly King, being touched with compunction, and inflamed with a love of iustice by the King of Kings, have learnt from the Ancient Traditions and Precepts of the Holy Fathers, that it is not lawfull for any lay-person to draw and usurp to himself as his own proper possession any lands or Revenues formerly given to our Lord and consecrated or established with the Crosse of *Christ*: for wee know and by experience find, that whatsoever thing any man hath thus taken into his own power from the Church, our Lord will not suffer such a crime to passe without Divine vengeance. It is a horrible crime therefore to robb the living God, or to mangle his coat and inheritance. When therefore any part of our earthly substance has been offered to God, to the end that thereby wee may expect an eternall retribution in Heaven, it is manifestly declared, that the lesse cautiously a secular person shall invade the inheritance of the Eternal King, the more severely shall he be punished by him.

6 These things being seriously considered we doe ordain, decree and in the Name of the Omnipotent God and all his Saints we doe command all our Successours, Kings, Princes and all persons whatsoever of secular state, that not any of them presume to usurp the Demains or rights of any Church or Monastery which either by my self or any of my Predecessours in ancient times have been offered for a perpetuall inheritance to our Lord *Iesus Christ*, to his Holy Apostles, as likewise to the Blessed Virgin Mary Mother of our Lord.

7. Great care moreover is to be observed, according as is commanded in the Ecclesiasticall Canons, that whensoever any Prelate, Bishop, Abbot or Abbess shall dye, intimation thereof be given to the Arch-bishop of that Province, and with his counsell and consent let another be chosen whose life hath by examination been found to be pure and unblameable: And without the advice and consent of the said Arch-bishop, Let none be promoted. For things of this nature doe not at all pertain to the command or disposition of the King.

8. Now if any one either through ignorance or malice shall doe otherwise, let his Election be voyd and himself deposed without delay. Neither let secular King

interpose



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interpole their authority in the spiritual matters, for it belongs not to them to ordain Ecclesiastical persons, but secular Princes, Prefects and Officers: Whereas to govern the Churches of God, to constitute Abbots, Abbesses, Priests and Deacons, to consecrate, establish or depose such persons, and to have a care that not any of our Lords sheep should wander from his flock, all this belongs to the Office of the Metropolitan Bishop. This our Precept we ordain shall be observed with regard of these Monasteries here named, the Monastery of Saint Peter Prince of the Apostles called *Ipminster*, *Raculf*, *Sudminster*, *Dofas*, *Folcanstan*, *Hymminque*, *Scepeys* and *Hor*. We doe utterly forbid any lay person whatsoever to usurp or take into his own possession any thing belonging to any of these Monasteries. And let this Law in behalf of all the Churches of God in our Kingdom remain and be in force for ever, for the eternall health of my own soule and the soules of my Predecessours, and the hope of an everlasting Kingdom.

9. We further add in this place the concession of a greater liberty to the Church. In the first place let the whole Church (of Canterbury) with possessions thereto belonging, and in like manner the Church of Rochester, with her possessions and all the other foresaid Churches be subject to God: For the salvation theretore of mine own soule and my Predecessours, and for the hope of an heavenly kingdom, from this day hence forth we give and grant unto them that they be free from all duties of secular service, from all provision to be given to the King Princes or Counts, likewise from all labours, all greivances greater or lesser, from all claims, violence and censures of Kings: Which liberty is to continue for ever, except of their own free will and abundance they shall think good to contribute any thing. Which if they doe, such free contributions shall not oblige them for the future to the like, nor advantage be made from them to bring in an ill custom: But on the contrary let them remain in all security, to the end they may offer to Almighty God worthy Sacrifices for us, and by their immaculate Oblations wash away our sins, that by their intercessions we may become worthy to hear that happy Sentence, *Come ye blessed of my Father, receive the Kingdom prepared for you from the beginning of the world.*

10. Now if any King hereafter to be raised to this Throne, or any Bishop, Abbot or Count or any other in authority shall attempt to contradict or intringe this Charter, Let him know that he is sequestred from the Body and Blood of our Lord Jesus Christ, and that he is to excommunicated that he is incapable of remission of his sins in this world and the world to come, except he first make full satisfaction according to the judgment of the Church.

11. Let this our Writing irrefragably confirmed be kept and preserved for ever in the Church of our Saviour seated in the City of Canterbury, where the Primate resides, for an Example and Defence of all Churches in the Kingdom. Let this Law remain unviolable to the end of the world: For these Privileges are not given to any earthly man, for they are all granted and given into the hands of the Omnipotent God and all Saints.

12. This is the tenour of the Charter made in this Assembly of the Clergy and Nobility of Kent: To which are adioyned in order the subscriptions following: † *Withred* by the aid of Christ have subscribed to these Laws constituted by mee for my self, for the Queen *Werbura*, and our Son *Alric* † *Berwald* by the Grace of God Arch-bishop have subscribed to these Laws constituted by us † The sign of the hand of *Ethelbert* for himself and his Brother *Eadbert* † The sign of the hand of *Tobia* Bishop. † The sign of the hand of *Etheldrude* Abbess. † The sign of the hand of *Wilmolda* Abbess. † The sign of the hand of *Redemptus* Priest. † The sign of the hand of *Bothred* Bishop. † The sign of the hand of *Walch* Priest. † The sign of the hand of *Mildreda* Abbess. † The sign of the hand of *Ase* Abbess. † The sign of the hand of *Herelwida* Abbess. † The sign of the hand of *Ealfrid* Priest. † The sign of the hand of *Bysan* Priest. † The sign of the hand of *Alain* Priest. † The sign of the hand of *Bonna* Priest.

13. The same King *Withred* the year following granted another Charter to a certain Abbess in the Isle of Thanet called *Eabba*, by which he gave unto her four plough-lands in the same Island belonging to the said King, and seated in a small Territory called *Humman*. Which Charter he made in his own name, and in the Name of his Queen *Kinegytha*. So that it seems the Queen in the former Charter named *Werbura* either was dead at the making of this, or had two names.

14. Thus by the piety of King *Withred*, and the zealous diligence of the Arch-bishop *Berwald* the Kingdom of Kent recovered its former tranquillity, and the ruins which through factions and disorders in the state had hapned to the Church, were repaired. But far greater and more happy changes on the other side of the sea, caused by the industry and zeale of our foresaid Apostolick Missioners, invite us awhile to leave *Brittany* and attend to them. Where we shall see how prosperously the seeds of heavenly Truths sowed by them, doe grow and multiply, and this the more plentifully, because these spiritual Labourers ioyfully watered them with their own Blood.

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VII. CHAP.

2 &c. Gifts of the Missioners Among the Frisians: Cruelty of King Radbode.

THE Narration of these happy successes in the country of the Frisians we will here sett down in the words of the Eminent Cardinall Baronius taken from the faithfull Relation of Marcellinus one of the said Missioners, who wrote what he saw with his eyes, and in which himself had a part.

[1. In the six hundred ninety fifth year of our Lord, and in the eight Inuasion (saith he) the Church of the Frisians was happily propagated, being bedew'd with the blood of Martyrs. For besides the Martyrdom of the two Brethren called Ewald, before related, the Holy Priest Wigbert, one of the twelve Apostolick Missioners was this year made partaker of the same Crown. These things are particularly declared by Marcellinus in the Acts of S. Swibert, where to the Gifts formerly related he adioyns the following Narration:

3. At that time Radbode the infidel King of the Frisians, having been expelled out of Friesland by the illustrious and most Christian Prince Pipin Seneschall of the Court of France, made his abode in the Isle of Fosseland, called so from the name of a certain Idol-Deity called Fossa, where that sort of Idolatry was most solemnly celebrated. In that Island the Holy Priests and Apostolick Missioners by the suggestion of S. Wigbert being assembled together, destroyd the profane Temples of Iupiter and Fossa: and yet with all their diligence in preaching could perswade onely three persons to renounce the Pomps of Satan, and ioyne themselves to the Orthodox Faith.

4. But King Radbode, an obstinate Idolater, having heard that his Idols had been destroyd by Christians, conceived a most furious rage against them, and resolving to revenge the injury done to his Gods, commanded Saint Wigbert, whom he knew before to be a Christian and companion of the Holy Missioners, to be putt to death with horrible torments. Which manner of death was most acceptable to him, for in his dayly prayers his custom had been to begg of almighty God the favour of suffering Martyrdom for him. And as for the rest of the Holy Preachers, he drove them violently out of the said Island.

5. These devout Priests perceiving that King Radbode could by no means be withdrawn from the profane worship of Idols, and that by reason of his Tyranny they could by preaching make small progresse in gaining of soules, they retired out of that country to the foresaid illustrious Prince

Pipin, by whom they were gratefully entertained. And whereas a little before he had by conquest obtained the possession of the Southern Friseland, from whence he had expelled the said King Radbode, he sent them back to preach the Gospel there, with a command from the King directed to his Pagan Subjects that not any of them should dare to disturb or in the least sort molest them in their preaching. Hence it came to passe by Gods Grace assisting them, that by their sedulous teaching they dayly converted many soules from Idolatry to the Faith of Christ.

6 The place where these Holy Priests upon any occasion mett together, was the Castle of Vrecht, anciently called Wilranburg, which at this time was under the power of the Eastern Franks: and where a little before in the reign of the Emperour Heraclius the illustrious and Holy King of France Dagobert had caused a Church to be built to the honour of the Apostle S. Thomas: which Church presently after, the perverse and obstinate Frisians had utterly ruind to the ground. In the same place these Holy Priests this year built another Church to the honour of the Holy Crosse, adioyning to the ruines of the former, where they consecrated likewise a Sacred Font to which the new-converted Christians might have a secure access to receive the holy Sacrament of Baptism, by reason of the strength and defence of the said Castle and garrison. Thus writes S. Marcellinus, cited by Baronius.

VIII. CHAP.

1. &c. The Gifts of S. Swibert.

9. He and S. Willebrord ordained Bishops.

TO the foregoing Narration the same Author subioyns another more particularly of the Gifts of S. Swibert, according to the tenour following: [After this the foresaid Priests perceiving that the harvest was indeed great, but the laborious few, they therefore divided themselves, and after the manner of the Apostles and Disciples of our Lord went two and two, or three and three through diverse Provinces of Germany, taking with them certain new converts, and so preached the Gospel to the Nations.

1. Among these, that glorious Priest of our Lord S. Swibert inflamed with the fire of Divine Love, at the same time attended by Werenfrid and my self went to a great Village filled with a world of Pagan Rites, and adorned with diverse Idol-Temples: And it was distant from Vrecht about two miles Eastward. There whilst he preached that Christ was the true God, who would give eternall life to all who beleived in him, and admo-

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nished them to reliquish the vain worship of Idols, which were full of Devils, which could not afford any help to such as served them, presently he was seized upon by the Pagans and Idoll Priests, and greivously scourged by them, crying out and saying, *Thū blasphemest propheanes our Law, affirms that our Omnipotent Gods are Devils, and would seduce the people, boldly telling them, that the man who was crucified is the true God: So that unlesse he be killed or driven out of our countrey, the Worship of our Gods will cease, and the Rites taught us by our Fathers shall be exterminated.*

3 Having said thus they took him and cast him into prison, intending the day following to putt him secretly to death: for being under the dominion of the French who were Christians, they durst not kill him openly.

4 As for Werensfrid and my self (Marcellin) we followed him to the prison weeping: Which the Holy Priest Swibert observing, with a cheariull countenance he comforted us, and exhorted us to stand constantly for the Faith of Christ, and not to fear death for his cause.

5 Now the following night towards morning as Saint Swibert was praying and we weeping, an Angell of our Lord appeared to him in the prison with great splendour, and said to him, *Servant of the true God, fear not, for our Lord is with thee.* Having said this in the presence of the Keepers, who stood amazed, he sett him at liberty, commanding him to preach Christ constantly every where to the Pagans. After this the Angell ascended to heaven, and the Holy man came, and kneeling down devoutly related to us what had hapned, whereupon we with great fervour gave thanks to God for this Angelicall Visitation and consolation.

6 The Pagans, and specially the Idoll-Priests the next day hearing that he had been thus delivered, began to perceive the impotency of their Idols, and extolled the power of Christ. As for the Holy man he with great courage preached the Gospel to them to their great astonishment, and converted many of them to Christ: and no man had the boldnes to lay hands on him.

7. Alsoon as he had performed his Ministry there, he returned with us to Vrecht, where he declared to our Brethren all things which had hapned to him at Duerstat, at the hearing whereof they wept for ioy, and unanimously blessed God for his goodnes. After which he departed into severall villages and towns in Friseland, Holland and Teisterband, publicly and constantly preaching the Gospel of Christ to all: and though thereby he suffered in many places great persecutions from the Pagans, which he endured with patience and ioy, yet being always sustained by Divine assistance he brought great mul-

titudes to the knowledge and obedience of Christ.

8. Toward the end of the same year, being attended by Werensfrid and my selfe he went into the Eastern coast of the Principality of Holland, where there was a town a mile distant from Vrecht toward the South called Haganstein. At which time there hapned a famous solemnity of the Pagans, whereto were assembled great multitudes of them to perform detestable sacrifices, incense and Rites to their false Gods. The Holy man then went boldly into the midst among them, crying aloud, *O yee men, if you have any reason left in you, draw near and hearken to mee: I am a Messenger sent to you from the most high God, &c.* (And with a long Oration, recorded by Marcellinus an ear-witness, he declared to them the Truth of Christs Doctrine, and vanity of their Idoll-worship.) Moreover his preaching was confirmed by a following miracle, for he restored sight to a man well known to them all, whose name was Giselbert, and who had been born blind. After which succeeded a notable conversion of many Pagans of the blind mans acquaintance, who were witnesses of the Miracle.

9 Now the Brethren seeing so manifest an assistance of God, thought fitt to chuse amongst them all two persons, to be ordained Bishops, to witt, Swibert and Willebrord. The former they sent into England to S. Wilfrid Bishop of the Mercians by whom he was consecrated Bishop this same year. As for Saint Willebrord he was sent to Rome, where he was by Pope Sergius ordained Archbishop of Vrecht and the whole Province of Friseland, as shall be declared. What speciall Diocese was allotted to Saint Swibert, does not appear: yet in a particular manner he is named the Apostle of Teisterband, Westphalia and the Borusliuarians, as the companion of his labours Marcellin hath informed us. And the reason why he was directed into Brittany to Saint Wilfrid for his ordination, and not to the Arch-bishop Brithwald, seems to be because, as hath been declared, a Legation Power had been conferred by the Pope on the Arch-bishop of the Northumbers, which Power was not taken from him by his unjust exile: Or else because these Holy Missioners being come out of that Kingdom acknowledged a particular relation to and dependance on S. Wilfrid.





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IX. CH.

## IX. CHAP.

1. 2. *The Gifts of Saint Swibert being a Bishop.*

3. 4. *Ec. His miraculous raising to Life a person who had been drowned : and the Successe of that Miracle.*

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IN the year of Grace six hundred ninety six S. Willebrord was consecrated Archbishop of Frisland by Pope Sergius, but returned not to his Province and companions till the year following: In the mean time Saint Swibert having dispatched a shorter voyage into Britanny came back this year, and gloriously discharged his Episcopall function, God assisting his labours with the Gift of most stupendious Miracles, faithfully related by the companion of his Travells S. Marcellinus, as followeth:

[ 1. The most holy Prelat Swibert having been exalted to the Pontificall Dignity and consecrated by S. Wilfrid, after he had saluted his kindred & freinds, he together with his attendants and companions returned to the Work of the Gospell, and arrived at Wiltenburg or Vtrecht some what more then a year before S. Willebrord was come back from Rome. He was received by the Brethren and New Converts with great honour and ioy. He adorned his Episcopall Degree with all the vertues becoming it, living afterward in yet greater perfection of Humility, Meeknes, Simplicity and piety. The Work of preaching the Gospell he constantly fullfilled, travelling through the Villages and towns not on horseback, but as the Apostles were wont to doe, on foot. Thus he passed through all the quarters of Frisland, Holland and especially the County of Teisterband, converting great multitudes to the Faith of Christ, and diligently extirpating Idolatry. Thus by his assiduous preaching and exhortations he reduced in a manner the whole County of Teisterband to the beleif of the Gospell: and there in many places he built new Churches, and elsewhere consecrated Idoll-Temples to Christian Churches. Thus in Zanduse near Tiel a Church was erected to the honour of the Holy Martyr S. Vincent, another in Arkel to the honour of the Blessed Virgin Mary Mother of God and a third in Hornaer to the honour of S. Denys Areopagite, with many others.

3. Now how in the Dedication of one of those Churches he raised to life a young man who had been drowned, is at large described by the same devout and most faithfull writer, whose relation though diffused, will very well deserve a place in this our History.

[ 4. The Divine Providence did so order (saith he) that whilst on the eighth day be-

fore the Calends of October this same year Saint Swibert was dedicating a Church in Malsen a Village seated neer the River Lighen in the County of Teisterband, a certain young man, named Splinter of Adingyn, son of a person cheit in authority at Duerstar, being out of curiosity desirous to see the manner of Christian Worship, and particularly the Actions of S. Swibert, of whom he had heard wonderfull things, though as yet he remained in his ignorance and infidelity, he attended by three servants took boat about seven a clock in the morning, willing to see the Ceremonies of the Dedication of the Church at Malsen, which was but a small mile distant from Duerstar. Now as the boat was sayling in the midst of the River Rhene or Leck, the young man late on the side of it leaning on his sword, and sportfully passing the time: but on a sudden by reason of the moistnes and slipperines of the boat, his feet sliding he fell backwards into the River, and notwithstanding all the endeavours of his servants to save him, was swallowed by the deep gulfe and drowned. Whereupon the servants filled the shores on both sides of the river with their clamours: and not daring to return to his parents, they ran away. This misfortune caused an incredible sorrow not only to his parents and kindred, but all the inhabitants neer adioyning.

5. At last about noon the same day his body was taken up in a Nett by fishermen, and with great lamentation caried to the house of his parents, and though his ioynts were become stiff and inflexible, yet by the advice of the Pagan Priests he was putt into a warm bed, and so caried into their Idoll Temple of Mars. For they had heard that the Christians having caried severall persons who had been drowned into their Churches, they were by the sacrifices and prayers of the Bishops restored to life. The Father, therefore of this young man, called Gunther, a Noble Soldier and Lord of Adingyn, made hast with his family and freinds to the Temple of Mars, where he offered an abominable sacrifice, Killing many beasts of severall sorts to their great God Mars, hoping thereby to have his onely Son restored to life. But after they had with mournfull hearts continued in their sacrifices and Prayers two howers, and found no help, the afflicted Father despaired of his Sons recovery, neither indeed had they ever heard that their false God had had the power to doe such things.

6. Now the same day there were present severall Christians, who being desirous to see the successe of these sacrifices and Prayers, followed the Funerall to the Porch of the Temple. These seeing the inexpressible greif of Gunther and his freinds, and reioycing at such a proof of the impotency of Heathen Gods, they called Gunther aside, and to the end that Christ might be magnified, they advised him with all speed to send for S. Swibert the

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Christian Buhop from Malsen, to whom his sons intention had been to goe, assuring him that upon condition himself would renounce his Idols and beleive in Christ, the Buhop by our Lords Power would raise his son to life.

7. Gunther having heard this, and calling to mind how the same *Saint Swibert* in that very City had been freed by an Angell out of Prison, and how in *Hagenstein* he had in the Name of *Iesus* restored sight to one born blind, was encouraged by these Christians speeches, and without delay, taking with him some freinds of the better sort, he went presently to *Malsen*. Where being come to the presence of *Saint Swibert*, he immediatly leaped from his horse, and casting himself at the Holy Buhops feet, and kissing his hands, he with many tears and sighs declared to him the manner of his sons unfortunate death, beseeching him that he would vouchsafe to goe with him to *Duerstat*, and by the power of the glorious Name of *Iesus* the Omnipotent God, restore his son to life, promising that himself with his whole family and kindred would beleive and be baptised.

8. *Saint Swibert* with great courtesy and respect raised him up, speaking comfortable words to him: but notwithstanding he had great compassion of his greiv and lamentations, yet he piously excused himself, fearing to tempt God in a matter of so great importance. *Gunther* therefore again embracing his feet, with great importunity beseeched him for the love of *Iesus Christ* the living God to goe along with him. Thus at last being overcome with his pittifull cries, and principall with the prayers of *Werenfrid*, and my self, together with other New-Converts, he attended by us entred a Chariot prepared for him, and with great speed came to *Duerstat* after *Complin*, about six of the Clock. Now there was a great multitude of people assembled on the banks of the *Rhene* or *Leck* expecting the arrivall of *Saint Swibert*, at which *Profane Idol-Priests* were much greived.

9. Alloon then as we had passed over the *River Leck*, as he was in the way toward the place where the dead body lay, being attended by his Disciples and also a great troop of Pagans, the Lady *Mechtildis* the Mother of *splinter* who had been drownd, mett him almost distracted with grief, and casting her selfe at his feet in the open street, she with a loud voyce cryed, O servant of the living God help mee, and restore my son in the Name of thy God, and I will beleive in him with my whole family, for our Gods are unable to raise him up. *S. Swibert* took up the Lady, and comforting her, sighed within himself a little.

10. Now the Body of *splinter* who had been drownd, was again caried from the Temple of *Mars* into his fathers house. When

the Holy Buhop then was come before it, he desired that the Pagan Priests would please to be present with him, that they might see the power of our Lord *Iesus Christ* the Omnipotent God. In the mean time he commanded us to attend devoutly to our prayers, and to implore the Divine Mercy for restoring life to the dead man, and himself likewise prayed. Whilst the whole multitude therefore wept, and when some of the Idol-Priests at the request of the Lord *Gunther* stood by trembling, *S. Swibert* kneeling down, and weeping abundantly, with a loud voyce cryed unto our Lord, laying, O Lord *Iesus Christ* who art our Refuge, incline thine eare unto our prayers, that thy glory may be revealed to these men, and thy holy Name be glorified by these Unbelievers That they may know that our Faith is not vain, and that besides thee there is no other God, whose Mercy is endlesse, and whose gifts are immeasurable. For the glory of thy Name restore life to this thy servant, who has been deluded by the fraud of the Devill; that they may know that all Idolls which they worship for Gods, are images filled with Devils, and that seeing the Power of thy Mercy, they may beleive in thee, and beleiving may be saved.

11. Having thus said, he rose from Prayer, having a great confidence in Christ, and laid, O Lord *Iesus Christ*, the comforter of the sorrowfull, who hast sayd, Whosoever beleives in mee, the works that I doe he also shall doe, and greater then these he shall doe. O most mercifull Lord God, who at the tears of the two holy Sisters, *Mary Magdalen* and *Martha*, didst restore to life *Lazarus* having been four days dead, vouchsafe for shewing the power of thy Divinity, to raise to life this dead person.

12. Then taking the hand of him who had been drownd, he laid, In the Name of our Lord *Iesus Christ* who was crucified, God omnipotent, I command thee to rise, live and confesse thy Creator. Immediatly after this he who was dead opened his eyes, and sighing arose as from a deep sleep, and embracing the feet of the holy Buhop, he cryed out with many groanings, There is no God in heaven and earth but the Lord *Iesus Christ* who was crucified, and whom this his holy servant *Swibert* preaches, who by his mercifull goodnes at his prayers has raised mee from death and Hell. O how glorious is this mans life, who by his Prayers has driven away death from anothers body, and by the trust he has in Christ, has robbed hell of its prey. Surely death can have no power where the holy man *Swibert* interposes his prayer.

13. Immediatly upon this all that were present, and had heard these words and seen the wonderfull and strange Miracle, exalted with condigne praises the goodnes of God through *Iesus Christ* our Lord, who had vouchsafed to make his holy servant *Swibert* illustrious by so glorious a Miracle: Whereupon casting themselves at the feet of the H. Buhop, they protested their readines to beleive in Christ, and desire to be baptized in his name: And among these, some were Pagan Priests, who despised and

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renounced



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renounced the vain worship of their Idols.

14. Lastly the parents & kindred of the Young man with infinite joy gave thanks to God and his Saint, embracing him with great devotion, and affectionately kissing him and his Disciples. Saint Swibert also himself, with the other Christians, prostrated themselves on the ground, blessing God who had done great things among his people. There was moreover in the street so great a clamour of Pagans who had a desire to see the young man who had been restored to life, that S. Swibert was compelled, after he was clothed, to lead him forth by the hand with great devotion to the glory of God, that he might be seen by all: Whom alsoon as they saw alive and walking, they cried out, *O, a truth the God of the Christians is a great God, who by his servant has wrought such admirable things.* There was therefore an universall joy among them all who saw these wonders, and the name of our Lord Jesus Christ was glorified.

15. At the same time Splinter who had been restored to life was baptized together with his parents, kindred and others, to the number of one hundred twenty six, besides many children of both sexes.

16. The day following, when an infinite multitude of Pagans were assembled together, Saint Swibert, after he had premised a Prayer to the Holy Ghost, that he would open their hearts to despise Idols and embrace the Faith (in which Prayer his Disciples joynd with him) he preached to them at large, declaring to them the Transgression of our First Parent Adam, the Incarnation of the Son of God, and how all those shall be eternally damned who contemning the true God worship Idols, and boast in graven Images. And the efficacy of his Preaching was such, that a great part of the City was converted to the Faith of Christ.

17. Now that City, though by Profession Pagan, was subject to the Dominion of the Christian Princes the King of France and his Generall Duke Pipin and the Regions confining, Brabant, Flanders and Part of Holland had already embraced the Faith: So that the Pagans of Duerstet freely conversing with Christians, had frequently heard mention made of Christ.

18. S. Swibert remained many dayes in the same City, with great vigilance and assuance preaching Christ to the Pagans, and confirming the Neophytes: Infomuch as not only the ordinary Sort of Pagans, but likewise many Idoll-Priests seeing the wonderfull Miracle, and heavenly Grace shining in the Holy Bishop, cast off their Infidelity and Idolatrous Profession, and with great devotion received Baptism of him. Thus does Marcellin relate the Gest of his Master S. Swibert, till the return of Saint Willibrord. Of which Gest himself had been an eye-witnes.

## X. CHAP.

X. CHAP.

## 1. 2. &amp;c. The wonderfull story in S. Beda of a man revived, and recounting his Visions.

1. IT will be pertinent, and, I conceive, not unpleasing to the devout Catholick Reader that here should be adioyned another Story related at large by S. Beda, in which we shall read how about the same time in Britanny another dead person, for the instruction of the living, was restored to life. Which Story though by some Protestant Writers it be derided, because the Churches Doctrine touching Purgatory is confirmed by it: Yet since no arguments can be produced by them to disprove it besides their voluntary ungrounded asseveration that they will not beleive it, I will not be sparing of the labour to sett it down, as it is found in S. Beda's History.

[ 2. In these times, saith he, a Miracle very memorable which might be compared to the Wonders of old, hapned in Britanny: For to the end that negligent Christians then alive might be raised up from the death of their soules, a certain man who had been a good while dead, was restored to the life of his Body, and related many Notable things which he had seen. This man was an honest House-keeper, who with his family lived a religious life in a Region of the Northumbers, called Inconsciam. Who having been struck with a disease, the same growing more and more violent upon him, it brought him to extremity, so that on a certain day towards evening he dyed. But the day following early he came to life again, and suddenly raising himself up in his bed, all those who mournfully watched the Body, were terribly affrighted, and ran away: Only his Wife, whose love to him was excessive, though she trembled at the sight, staid still by him.

3. The man seeing his Wife, bid her be of comfort: Fear not, said he, for I am truly restored to life from death which had seized on mee, and permission is give mee to live awhile longer among men. But my conversation hereafter must be quite otherwaie then formerly it has been. Having said this, he presently rose, and went to an Oratory of that Village, where he remained a good while in Prayer. Afterward having divided his whole substance into three portions, one portion he gave to his Wife, a second to his children, and the third he distributed to the poor.

4. Not long after, having thus freed himself from all worldly cares, he went to the Monastery of Mailles, which for the greatest part is encompassed with the River Tweed.

Beda's History.



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There having received *Tonsure*, he entred into a secret mansion assigned him by the *Abbot*, where he continued to the day of his death in such contrition and mortification both of mind and body, that though his tongue were silent, the manner of his life did sufficiently tell the world that he had seen many things, some extremely horrible, and others wonderfully pleasant and ravishing, which are concealed from the rest of mankind.

5. Now the account which he gave of his *Visions*, was on this manner: A certain person brightly shining in his face and vestments conducted mee: and wee walked together silent, as it seemed to mee towards the place where the Sun rises in high Summer. Thus walking together, wee came to a place where there was on our left hand a valley of a vast depth and breadth, and the length of it seemed infinite. One side of this valley was terrible with its burning flames: and the other no lesse intolerable for the bitterness of the cold blasts, hayle and snow driving through it. And both these places were full of mens soules, which seemed to be forcibly tossed from one side to the other: For those which were in the fire, not being able to endure its scorching, leaped into the horrible cold: and not finding ease there, they leaped back into the unquenchable flames. Having observed an infinite number of deformed soules thus tormented with an interchangeable variety of tortures without any respite or ease, I began to think that this place surely was *Hell*, of whose intolerable torments I had oft heard *Preachers* speak. But my *Conduitor* who went before mee, answered these my thoughts, saying, *Do not entertain such an imagination: for this is not Hell, as thou thinkest.*

6 But when he saw mee affrighted with so horrible a spectacle, he conducted mee leasurably somewhat further, where I saw all places round about mee become obscure, and at length filled with utter darknes. Into which when wee were entred, the darknes was so thick, that I could see nothing but the shape and vestment of my *Conduitor*. And as wee went on further in this shady darknes, on a sudden there appeared before us frequent globes of hideous flames ascending out of a deep pitt, and again falling down into it.

7. When I was come thither, presently my *Guide* vanished out of sight, leaving mee alone in the midst of this darknes and horrid spectacle. But when the said globes of fire without any intermission mounted up and again fell down, I perceived that they were full of human soules, which like sparks of fire carried up by the smoke, were sometimes cast upward, and then drawn back by the vapours of fire. Moreover an unexpressibly noysom stink belched out

by those vapours filled all the dark spaces round about. As I was thus standing still in a terrible fright, being uncertain what to doe, whither to goe, and what would be the end of all this, I heard behind my back a most horrible noyse, as of persons wailing in unutterable misery, and also at the same time I heard others loudly and scornfully laughing, as the rude vulgar people are wont to doe when they insult over their captive enemies. When this Noise came nearer to mee, I perceived a troop of wicked Spirits haling into the midst of that darknes the soules of men which wofully cryed out, whilst the others burst forth into laughers. And among these soules I could distinctly see that one was shaved like an *Ecclesiasticall* person, another was a lay-man, and a third was a woman. These unhappy soules thus haled along by those spitefully malicious Spirits, at length were plunged into the midst of that burning pitt. Into which after they were descended a good way, I could no longer distinctly hear the wayling of men and laughing of *Devils*, but only had in mine eares remaining a confused promiscuous sound.

8. In the mean time certain obscure Spirits ascended out of that fire-vomiting pitt, which approached mee on all sides, and with flaming eyes and blinking fire issuing out of their mouths and nostrills vexed mee greivously. Moreover with fierie pincers which they held in their hands they threatened to catch mee: but for all that, though they frightened mee, they had not the boldnes to touch mee. Being thus on all sides encompassed with darknes and enemies, I turned mine eyes every way to see if there were any one to deliver mee. At last there appeared by the way which I had passed some thing that shone like a star, which encreasing and approaching nearer and nearer, as soon as it came to mee, all those hateful Spirits which had endeavoured with their fiery pincers to lay hold on mee, were dispersed and fled.

9. Now he whose coming drove away these Spirits was the same who at first had been my *Conduitor*. Who presently after turning his steps more southerly toward the East led me out of that darknes into a clear and lightsome aire: In which after we had walked awhile, I saw before us a mighty wall of the length and height whereof every way I could see no end, I began then to marvel to what purpose we should goe to that wall, in which I could discover neither dore, window nor any other passage. But being come to it, presently, I know not by what means, we found our selves on the top of it. And there appeared to mee a most large pleasant feild, so replenished with all sorts of odoriferous flowers, that the sweet fragraney of them immediately took away all the former stench of the dark

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fiery furnace. And so great was the light there on all sides, that it far exceeded the brightness of midday. Moreover there were in that feild innumerable assemblies of men in pure white garments, all reioycing and singing. Now as he led me among these happy *Quires*, I began to think, that this might be the *Kingdom of Heaven*, which I had oft heard preached of. But he again answered to my thought, *No this is not Heaven, as thou supposest.*

10. And as wee passed on in our progresse: I saw before mine eyes a far greater and more pleasant *Light*, then wee had seen before: and in that *Light* I heard a most sweet Melody of persons ioyfully singing: and so wonderfull a fragrancy of a most sweet odour issued from thence, that the former sweetness, which before seemed excessive to mee, now I very meanly esteemed. As likewise the former light compared with this, appeared almost obscure. Now when I was in a hopefull expectation that wee should enter into this *Blessed place*, my *Guide* made a stopp: and presently turning his steps, he lead mee back again the way that wee had come.

11. And when in our return wee were come to the ioyfull mansions of those inhabitants cloathed in white garments, he said to mee, *Dost thou know what all these things are which thou hast seen?* I answered, No. He replied, That valley which thou sawest so terrible by the scorching flames and horrible frosts, is the place, in which those soules are to be tryed and afflicted, which having delayed to confesse and amend their sins, at the very point of death retire for safety to *Repentance*, and so depart out of the body. These because even in the last moment of their lives they contended and were contrite for their sins, they shall all at least in the day of *Judgment* come to the *Kingdom of Heaven*. And many of them before that day are eased and delivered by the *Prayers, Fasting and Alms* of the living, and especially by the celebrating the most *Holy Sacrifice*. Moreover that flame-vomiting and stinking pit which thou sawest, is the very *Mouth of Hell*, into which whosoever once falls, he shall never come out of it for all eternity.

12. As for this pleasant flowry feild here before thine eyes, in which thou seest such multitudes of youth making mercy and cloathed with white raiment, this is the place which is the *Receptacle* of such soules which have continued to their death in the exercise of vertue, but yet their *Works* have not been of such *Perfection* as to deserve their present admission in the *Kingdom of Heaven*. Yet all these in the day of *Judgment* shall arrive unto the *Vision* of our Lord, and the *Joys* of his heavenly *Kingdom*. But as for those who in their *Words, Works and Thoughts* have attained to *Perfection*, such alioon as

they have left the *Body*, shall enter into that *Blessed Kingdom*. To the confines of which *Kingdom* that *Place* pertains where thou sawest so glorious a *Light*, and heardst so sweet *Harmony*, and wast refreshed with so admirably sweet-smelling *Odours*.

13. Thou therefore having teen all these things, must presently return to thy *Body*, and again as formerly live among men. If then hereafter thou wilt be diligent to examine all thine actions, and to observe uprightness and simplicity in thy conversation and speeches, thou also after death shalt receive a mansion among these ioyfull troops of happy *Spirits*. For I, having departed for a time from thee, did it to this end that I might see what would in the end become of thee. When he had spoken thus to mee, I had a horrible aversion from returning to my *Body*, being extremely delighted with the sweetness and beauty of that place which I saw, and the happy society of the persons living in it. Notwithstanding I had not the boldnes to make any such request to my *Guide*. And whilst I was busy in these thoughts, I know not how, I presently perceived that I was again alive among men.

14. These and other particulars did the *Man of God* usually recount concerning his *Vision*: and these he related not to negligent slothfull *Christians*, but such only as being either affrighted with the meditation on future *Torments*, or delighted with the *Hope* of eternall *Joys*, were in a disposition to receive profit by his words.

15. At a small distance from his *Cell* there lived a certain *Monk*, whose Name was *Gentigils*, who was also exalted to the *Degree* of *Priest-hood*, which he adorned with many vertues: He is alive at this day, leading a solitary life in *Ireland*, and sustaining his decrepit age with bread and cold water onely. This *Monk* often visited that devout man, and asking him many particulars touching his *Vision*, received perfect information from him.

16. The same *Holy* man related likewise his *Visions* to King *Alfred*, a Prince adorned with all sorts of learning, who with great willingness and attention hearkned to his *Narration* and at this Princes entreaty he was entertained in the foresaid *Monastery*, there receiving the *Monasticall Tonfure*. And when the King had occasion to make his progresse into those parts, he very oft visited him out of a desire to heare the same things again. At that time the *Abbot* of the *Monastery* was *Edilwald* then a *Priest* of a conversation very *Religious* and modest, who now worthily possesses the *Cathedral Church* of *Lindesfarn*. Now the *Holy* man had assigned unto him in the said *Monastery* a very retired place, where he might with all freedom attend to the service of his *Creator* and *Prayer*.

17. And his privat *Mansion* being seated on the bank of the *River*, his custome was fre-

quently



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quently for mortifying his Body to plunge himself into the same, sometimes to the loynes, and sometimes to the neck, where he continued singing *Psalm* and praying, as long as he could possibly endure. And when he came out he never putt off his wet and cold garments for change, but suffred them to drye and receive warmth from his Body. And when in the Winter time crusts of ice, which himself oft broke to have place wherein to plunge himself, came about him, and some who saw it said to him, *It is a wonder, Brother Drithelm* (for that was his name) *how you are able to endure such bitter cold*, He would answer simply, for he was of a simple mild nature, *I have seen far colder places then this*. And when they said, *How is it possible you can sustain such strange austerities*: His answer was: *I have seen much greater austerities then these*. Thus to the day of his death he lived, and out of a fervent desire of celestially Happiness tamed his weak aged body with *Fastings* and other *Mortifications*, and by his exhortations and pious conversation became an instrument of the salvation of many.

18. This is *Saint Beda's Narration*, which, as appeareth, he received from witnesses of unquestioned credit. Notwithstanding weighing the circumstances of the *Vision*, wee may probably conclude that the *Holy man* was mistaken in thinking that he had been really dead. For this seems to have been a *Vision* imparted by *God's* direction to his soule while he was in a deep and death-like *Trance*, both for his own good and the good of others. So that wee are not to conceive that there are extant any where such *Valleys*, *pits* and *Walls*, as are mentioned in this story, but that *God* thought fitt by representing to his imagination such objects, to signify thereby the great variety of *States*, in which soules, according to their severall dispositions shall after death be placed. Some *Happy* which *Happiness* notwithstanding is greater or lesser, according to the degrees of perfection to which they had ascended in their life-time: And some *painfull*, but with far greater variety, the *Torments* of impenitent soules being inexpressible and endless: whereas such soules as have lived sinfull lives, but yet have had the *Grace of Repentance* before their deaths, shall suffer most bitter anguish, yet such as by the devotion of their friends and mercy of *God* may be allwaged, and shall certainly have an end: The intolerableness of which *Anguish*, piercing the inmost Spirits of men, is represented here by *torching flames* and *bitter Frosts*, the greatest tortures our bodies are capable of, yet far short of the internall *Agonies* of imperfect separated soules, which are altogether pure *Sensation*.

## XI. CHAP.

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XI. CHAP.

1. 2. &c. *Queen Kyneburga, becomes a Nunne.*
4. *The Monastery of Dormund.*
6. 7. *S. Kineswisha Sister to Q. Kyneburga.*
8. *Of S. Tibba a Virgin.*
9. 10. *Of another S. Kyneburga: and her Son S. Rumnold.*

1. **A**Bout this time *Kyneburga* wife to *Alfrid King* of the *Northumbers*, by permission of her Husband forsook the world, and entred into a *Monastery*. That which hastned the execution of this good design might probably be the famed report of this *Vision* of *Drithelm*. Certain it is that some *Writers* doe from *Saint Beda's* Narration collect that *King Alfrid* himself felt such compunction there from, that he took the *Monastical* habit in the same *Monastery* of *Mastros* in the one and twentieth year of his *Reign*, as the *Author* of our *Martyrologe* affirms: Whereas indeed his *Reign* lasted not so long. Whether therefore the said *Vision* or any other *Motive* wrought that effect in *King Alfrid's* mind, is uncertain. But by agreement of all our *Ancient Records* his pious *Queen Kyneburga* about this time consecrated her self for the remainder of her life to *God*.

2. She was the pious daughter of *Penda* the most impious, cruell and idolatrous King of the *Mercians*. And though she had been bred by him in *Pagan Superstition*, yet she was even then, saith *William of Malmesbury*, eminent for her continence and chastity. Which naturall good disposition rendred her more capable and inclined to embrace the holy *Doctrines* of *Christian Faith*, when after her *Fathers* death, it was preached among the *Mercians*. For her vertue she was by *Osry King* of the *Northumbers*, who had conquered her *Father* and possessed his *Kingdom*, chosen to be wife to this *Son Alfrid*: And in exchange the same *Osry* gave to her *Brother Penda* his daughter *Alesleda*, restoring him his *kingdom* to be held at his pleasure and courtely.

3. Thus *Kyneburga* now a *Christian* was obliged to quit her countrey, and follow her Husband into the *Kingdom* of the *Northumbers* to whom she bore a *Son* named *Ofred*, who succeeded him in the *Kingdom*, as shall be declared. But the seeds of *Christian Perfection* sown in her mind produced so ardent an affection to *God*, that, as writeth the *Author* of her life in *Capgrave*, she had an impatient desire to renounce a *Temporall Kingdom*, that she might freely submit her neck to the *Yoke* of

Malmesbury  
f. 27. 30. &c.As Capgrave  
n. Kyneburga.

Christ.



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Christ. Her Husband King Alfrid was much delighted with the devout chaste mind of his Queen, and now at last suffered himself to be persuaded to comply with her desires. Yea moreover his Wives zealous affection to Chastity wrought so far upon him, that he undertook a perpetuall Vow if not of a Religion, yet a continent life, so that in the expression of Harpsfeld, in a short time the Kings Court was converted, as it were, into a Monastery and Schoole of Christian Perfection and Discipline.

Harpsfeld 7  
(. 2).

4. The place chosen by the devout Queen Kineburga for her future voluntary imprisonment was Dormund, anciently by Antoninus called Durobriva, seated in the Region of the Gyrus, or Eastern Mercians, now in the confines of Huntingdon and Northampton shires: a place moist and fenny, and though not propitious to bodily health, yet pleasing to her for its retirednes. There she built her self a Monastery, to which she gathered a chaste congregation of devout Virgins: Though some Writers affirm that the said Monastery had been formerly built by her Brethren Wulfere and Ethelred. The place is thus described by Camden: Our ancient History affirms, saith he, that near the River Avon there was a place called Dormund-caster, in which after that Kineburga had built for her self a small Monastery, it first began to be called Kineburge-caster, and afterward contractedly Caster. The said Kineburga was the most Christian daughter of the Pagan King Penda, and Wife of Alfrid King of the Northumbrians, who changed Royall authority into the humble service of Christ, and governed this Monastery in the quality of a Mother of Holy Virgins.

Camd. in  
Huntingdon.

5. Thither flowed together (saith the Authour of her Life,) to receive instruction in a Religious life from her, Virgins of all sorts: Daughters of Dukes and Princes revered her as a Mistressse, the Poor embraced her as a companion, and all her Daughters venerated her as a Mother, who neglecting to multiply a carnall offspring, became far more happily fruitfull in Spirituall children, &c. And as for the Queen her self, she was a Mirrour of all Sanctity, and no expression of words can declare the bowells of Charity with which she cherished the soules committed to her care, and which she had brought forth to Christ, how watchfull she was over their conversation, how diligent to instruct them in the Divine Law and Religious Discipline, and with what teares she implored the heavenly protection over them. She was a compassionate provider for the Poor, a pious Mother of the afflicted, and a zealous exhorter of the Kings and Princes her Brethren to Alms-giving and works of Mercy.

Id. 2.

6. The odour of her sanctity invited a few years after a younger Sister of hers to embrace a retired Religious life in the same Monastery. Her name was Kineswitha a Virgin: who though by her Brethren she had been promised a Wife to Offa King of the East-Saxons, yet out of a desire to consecrate her

Virginity to God, she not being able to resist their earnest persecutions, had recourse to Prayer, imploring withall the assistance of the Queen of Virgins, who in a Vision by night comforted her with an assurance that she should obtain her desire. Whereupon she sent Messengers to King Offa employing her most earnest Prayers and adjurations that he would not by violence bereave our Lord of a Spouse in heart consecrated to him. Upon which the pious King not only disengaged her from a Promise and consent which her Brethren had extorted from her, but within a few years after followed her example, and forsaking all worldly pomps and vanities, he changed his Regall authority into an humble Service of God in Poverty and Devotion, as in due place shall be shewed.

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7. How long those two Holy Sisters lived does not appear: But their Festivitiy was celebrated together on the day before the Nones of March in the Monastery of Peterborough, not above two miles distant from Dormund-caster, the place of their Religious abode, to which place their Sacred Bodies were translated. There they remained till the year one thousand and ten, in which the Danes cruelly wasting the whole Island, and especially Monasteries, they were from thence translated to Thorney.

Martyrol. g.  
angl. 6  
Mart.

8. Together with them on the same day was celebrated the memory of Saint Tabba a Virgin and kinswoman of theirs: Ingulphus calls her Tilba, and Harpsfeld, Cibba. She having spent many years in a devout solitary life, in the end rendered her Spirit to God. And after her death appearing to a certain Holy man, among other things told him, I am come down from the celestiaall Festivitiy to declare to thee the day of my happy transmigration. This is the day of the blessed Virgin Lucia, in the Night of whose Vigile I gave up my soule to our Lord Jesus Christ. She was anciently in great veneration among the Coritans, in the County of Rutland. For, saith Camden, near the River Wash there is a Town called Ribal, where a Saint named Tabba was honoured and particularly was by Falconers, as a Diana and Patronesse of their profession, had in veneration. Thus perversely he confounds the Honour due to Gods Saints with the Idolatrous Worship of Heathen Gods.

Id. ib.

Camd. in  
Rutland.

9. Harpsfeld writing of S. Kineburga, affirms from Marianus and Mathew of Westminster, that she founded another Monastery at Winburn. But he seems to be mistaken. For there were at this time two Holy women called Kineburga: This, who was Wife to King Alfrid, and Mother to his Successour Offa, and another Kineburga Sister to Ina King of the West-Saxons, a Virgin of whom we shall treat in the next Century.

10. The present S. Kineburga is said to have been Mother to another child called Rumwold, who immediately after he was born is reported to have made confession of his Faith,

and



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Capgrave. in  
Quintoid.  
Carmen in  
Northampton.

Martyr.  
Angl.  
1 Novemb.

XII. CHA.

and demanded Baptism: after which he presently dyed. Thus writes Capgrave, whose credit though it may be questionable, yet certain it is that anciently in the Church of Brackley in Northamptonshire a child named Rumold was had in great veneration: to which Church his Body was translated three years after his death, where his Monument remained an illustrious Mark of the peoples Love and Reverence to his Memory. His name is in our Martyrologe commemorated among the saints on the second of November.

## XII. CHAP.

1. 2. *St. C. Saint Willebrord ordained at Rome Arch-bishop of Vrecht. His Name changed into Clement, &c.*

1. **B**UT relinquishing a while Brittany, the Britains happily succeeding with our English Apostolick Missioners in Germany require our care and attendance to them, and that wee should contemplate the wonderful goodness of God to that Nation. Wee have before related how, considering the multitude of Chivers there, it was thought expedient by our holy and zealous Priests to compose and settle the Church there in good Order by ordaining Bishops to govern it: And how for this purpose Saint Swibert and Saint Willebrord were chosen by them as most meet to sustain so sublime and weighty an Office. For this purpose Saint Swibert was sent into Brittany to receive consecration from Saint Wilfrid the rightfull Arch-bishop of the Northumbrians, though at this time living in exile among the Mercians. After which Consecration performed, he returned the same year into Germany, where how executed his Episcopall charge, and how wonderfully God assisted him hath been declared.

2. As for Saint Willebrord, who six years before this had been at Rome, from whence he received authority of preaching Christ to the Pagans, how this same year by the countell and recommendation of the Pious Prince Pipin he undertook a second voyage thither to receive Episcopall Ordination, Saint Beda in his History declares. He might have received Ordination either in Brittany or France, but New Episcopall Sees were to be erected, which by the ordinary Jurisdiction of Bishops could not be done, and therefore authority to effect that was to be obtained from the Supreme Bishop. Now how this was performed Beda thus relateth

Beda. l. 5. c. 12.

3. After that the foresaid English-Priests had for the space of severall years preached the Gospell in the countrey of the Frisians, by the generall consent of them all Pipin sent the Venerable man Willebrord to Rome, the Pontifical whereof was still administered by Pope Sergius, to the end he might be ordained Arch-bishop of

that Nation. Which according to his request was fulfilled in the year six hundred ninety six after our Lords Incarnation. Now he was ordained in the Church of the Holy Martyr Saint Cecily, and on the day of her Feast: and the Pope who ordained him imposed on him the Name of Clement, and presently after, to witt, fourteen dayes after his arrivall at Rome, he dismissed him that he might return to his Episcopall See.

4. The which See by the munificence of Pipin was established in his illustrious Castle, which in the old German language was called Wiltburg, that is the Town of the Wilts, but in the Gallick language was called Vrecht. In this place a Church was built, and the most Reverend Bishop preaching the Word of Faith far and wide, and recovering much people from their Pagan Errors, erected in those Regions many Churches and some Monasteries. For not long after the said Venerable Arch-bishop ordained severall other Bishops out of the number of his Brethren the prime Missioners who attended him at his first coming, of which some are fallen asleep in our Lord: but Willebrord himself, surnamed Clement, is yet alive (that is, in the heaven hundred and one and thirtieth year of Grace, in which Saint Beda ended his History: ) A Prelat he is Venerable for his old age, for this is the thirty sixth year since he was Bishop: and after manifold labours and dangers sustained in this Christian Warfare, he with his whole mind and a longing desire expects a heavenly retribution.

5. To this Narration of Saint Beda touching the Ordination of Saint Willebrord, Albinus Flaccus, who has compiled the Gests of this Holy Prelat, addes one particular very memorable, to witt, that it was not performed without a Prophecy & Revelation from heaven preceding it: for thus he writes: On the fourth day before Saint Willebrords arrivall at Rome the Holy Pope Sergius was in sleep admonished by an Angell to receive him with great honour, as being a man appointed by God to enlighten many soules, who came thither to receive the supreme honour of Priest-hood, and therefore that he should deny him in none of his requests. The Pope thus admonished entertained him with wonderfull honour and joy, and by conversation with him observing in him great Fervour, devotion of Religion, and plenitude of wisdom, having appointed a convenient day, and assembled great numbers of Prelats to sayn with him in the Ordination, to which there was a wonderfull concourse of people, he publickly ordained him Arch-bishop with great solemnity, after an Apostolick manner, in the Church of S. Peter Prince of the Apostles, and when he was ordained, he imposed on him the name of Clement. Moreover he vested him with his own Pontifical Robes adding likewise the Pall, an ensign of the plenitude of Archiepiscopall dignity. Whatsoever he desired, whether Sacred Relicks of Saints, or Ecclesiasticall ornaments, he with all cheerfulness bestowed upon him, and having conferred on him his Apostolick Benediction, with wholesome precepts and admonitions, he sent him back to the Work of the Gospell.

A.D. 696

Albin. Flacc.  
in Act. 1. c. 12.  
Willebrord.



A.D. 697.

XIII. CH.

## XIII. CHAP.

1.2. &c. *Saint Willebrord arrives at Vtrecht: Their preaching: A Synod assembled there, &c.*

A.D. 697.

Marcellin.  
in Act. S.  
Willebrord.

*S*aint Willebrord, or Clement, having thus prosperously performed his journey to Rome, arrived not at his Archiepiscopall See till the year following. When the News of his approach thither was divulged, *Saint Swibert* (saith his companion *Marcellin*) attended by his Disciples and many other Christians made hast as far as *Embrica* to meet him, where with much honour and ioy in our Lord they received him. And *Saint Willebrord* having been informed that *Saint Swibert* had been consecrated Bishop, and that by his preaching the County of *Teisterband*, with almost all *Basua* and a great part of *Lower Friseland* had been converted to our Lord, he with great devotion gave infinite thanks to God. Being thus mett they returned together to *Vtrecht*, and presently after upon the ruined foundation of the ancient Church of *Saint Thomas* near the Castle, they erected a Church in which they placed Canonick Priests who lived in Community, Which Church they dedicated to the honour of *S. Martin Bishop of Tours*. There *S. Willebrord* Arch-bishop of the *Frisons* established his Cathedrall See, and together with *S. Swibert* and the rest of the Brethren, with their own hands consecrated it with its primitive benediction, having translated into it the sacred Body of *S. Cunera Virgin and Martyr*, being one of the companions of *S. Vrsula*.

1. In proesse of time when *Radbode King* of the *Frisons* was dead, free permission was given to Christians to preach the Gospel every where through *Friseland*. Wherefore the foresaid Holy Prelats with the Priests and other Ecclesiastics passing through the coasts of *Holland* and *Friseland* instructed the rude people in the Documents of the Gospel, teaching them to renounce their profane Idolatry: they baptized the Catechumens, they confirmed the Neophytes, they dispensed sacred Orders, and with great constancy and devotion published the Gospel of Peace through all villages, ordaining Priests and Deacons every where to assist them in the Ministry of Baptism, especially in the great Town of *Duerstat*: where after two years preaching they brought the whole people to embrace the Faith of Christ, and by the assistance of the forementioned Noble man *Gunther* and his freinds, they changed the Temples of Idols into fifty two Christian Churches.

3. Neither did they content themselves with preaching the Word of life in *Friseland* and *Thuringia*, or *Hervringia*, but as far as *Denmark* they brought to the Orthodox Faith great multitudes, having purified them from their barbarous and Idolatrous customs. Thus

these Holy Prelats and Preachers having with great fervour published for the space of severall years the Doctrine of Christ in severall Provinces, they returned with great ioy to *Vtrecht* to their Brethren and fellow-labourers, declaring to them how great things God had done by them. And though the Holy Bishop *S. Swibert* was first advanced to Episcopall Dignity, yet *S. Willebrord* in place and honour went before him, and is esteemed the first Arch-bishop of *Vtrecht*, inasmuch as he was by Pope *Sergius* ordained specially the Arch-bishop of the *Frisons*, and by the Apostolick See sent in Mission to the same people.

4. Conformably hereto writes *Albinus Flaccus*, who likewise touching *S. Willebrord's* preaching to the *Danes* adds this relation: When the Holy Arch-bishop, says he, perceiv'd that he could not with any fruit or successe endeavour the Conversion of *Radbode King* of the *Frisons*, he turned his steps and course of preaching to the Savage *Danes*. At that time, as the report is, there reigned a Prince called *Ongend*, a man of a disposition more cruell then any wild beast, and whose heart was more impenetrable then a rock. Yet this man by Gods operation treated with great honour this Preacher of Truth. Who finding the said barbarous Prince obdurate in his perverse manners, and wholly given up to Idolatry, so that he had no hopes at all to work any good change in him: He took with him thirty young children of that countrey, & returned with them to the provinces subiect to the French. But being desirous to prevent the cunning malice of the Devil, he in the journey having catechized the said children, washed them in the Font of life, for fear lest by some accident in so long a voyage by sea, or the incursions of the barbarous people through which he passed, he might endanger their eternall state.

5. Now this Devout Apostle pursuing his voyage came to a certain Island in the confines of the *Frisons* and *Danes*, called by the inhabitants *Fosireland*, from a certain profane Deity of theirs named *Fosire*, to whom many Temples were there erected. This place was held by them in such wonderfull veneration, that no man durst presume to touch any beast feeding there, or any other thing consecrated to the said Idoll, nor so much as draw any water from a spring flowing there, except in sign of veneration he observed an exact silence. Into this Island the man of God being cast by tempest, was forced to stay there some dayes, expecting a reasonable time to putt to sea. But the Holy Bishop making small account of the foolish superstition of that place, or of the fierce disposition of *King Radbode*, who was wont to putt to a cruell death all those that violated such ceremonies, he himself with the solemne invocation of the Blessed Trinity baptized three men newly converted: and moreover gave order to his companions to kill certain beasts fee-

A D. 697

Albin.  
Flacc. in  
Act. S. Willebrord.



A.D. 696.  
Capgrav. in  
Rumvold.  
Carnac in  
Northamp.

Martyr.  
Angl.  
2. Nemb.

XII. CHA

and demanded supply, who which he  
lately dyed. That writer says, which  
credit though it may be questionable, yet  
certain it is that in the church of  
Bretagne in Northampton a child named  
Rumvold was led in great reverence: to  
which church his body was translated three  
years after his death, where his remains  
remained on the same day of the people  
love and reverence to his memory. His name  
is in our Martyrdom commemorated among  
the saints on the third of November.

## XII. CHAP.

2. *St. Vitorius ordained at Rome  
Arch-bishop of France the same day  
and into Clement, &c.*

**B**UT notwithstanding a while before the  
British supply decreasing with our  
English Apostles, in Germany re-  
quire our care and assistance to them, and  
not were should commend the wonder-  
ful goodness of God to the Nation. We  
have before related how, considering the  
multitude of Christians there, it was thought  
expedient by our holy and catholic Church to  
conquer and divide the church there in good  
order by ordaining Bishops to govern in that  
part for this purpose some order was first  
taken to receive consideration from Rome  
which was chosen by them to such men  
to assist in this matter and to give an order.  
For this purpose some order was first  
taken to receive consideration from Rome  
which was chosen by them to such men  
to assist in this matter and to give an order.

2. As for Saint Vitorius, who six years  
before this had been in Rome, from whence  
he received authority of preaching Christ to  
the Pagans, how this same year by the coun-  
sell and recommendation of the Pope Prince  
Pipin he underwent a second voyage thither  
to receive Episcopal ordination, Saint Bede in  
his History declares. He might have received  
Ordination either in Germany or France, but  
New Episcopal law was to be created, which  
by the ordinary jurisdiction of Bishops could  
not be done, and therefore authority to  
effect that was to be obtained from the Ro-  
man Bishop. Now how this was performed  
Bede thus relates.

Bede. l. 5. c. 12.

3. After that the famous English-Prophet  
had for the space of several years preached the  
Gospel in the country of the Franks, by the ge-  
neral consent of them all Pipin sent the re-  
verend man Vitorius to Rome, the Pontifex  
whereof was then adorned by Pope Sergius, to  
the end he might be ordained Arch-bishop of

that Nation. Which according to his request was  
fulfilled in the year five hundred ninety six after  
our Lords Incarnation. Now he was ordained in  
the Church of the Holy Martyr Saint Cecily, and  
on the day of his Death: and the Pope who ordai-  
ned him imposed on him the Name of Clement,  
and presently after, as writ, fourteen dayes after  
his arrival at Rome, he dismissed him that he  
might return to his Episcopal See.

4. The which See by the munificence of Pipin  
was established in his Imperial Castle, which in  
the old German language was called Wilsaburg,  
that is the Fort of the Viles, but in the Gallick  
language was called Paroch. In this place a  
Church was built, and the most Reverend Bishop  
preaching the Word of Faith far and wide, and re-  
covering much people from their Pagan Errors,  
erected in that Region many Churches and some  
Monasteries. For not long after the said Venerable  
Arch-bishop ordained several other Bishops out of  
the number of his Brethren the prime Missioners  
who attended him at his first coming, of which  
five are still asleep in our Lord: but Vitorius  
himself, named Clement, is yet alive (that is,  
in the heaven hundred and one and thir-  
ty year of Order, in which Saint Bede en-  
deth his History: ) A Prelate he is Venerable for  
his old age, for this is the thirty sixth year since  
he was Bishop: and after manifold labours and  
dangers followed in this Christian Warfare, he  
with his whole mind and a longing desire expects  
a heavenly resurrection.

5. To this Narration of Saint Bede tou-  
ching the Ordination of Saint Vitorius, Al-  
thine Placc, who has compiled the Gesta of  
this Holy Prelate, adds one particular very  
memorable, to wit, that it was not per-  
formed without a Prophecy & Revelation from  
heaven concerning it: for thus he writes:  
On the fourth day before Saint Vitorius arri-  
ved at Rome the Holy Pope Sergius was in sleep ad-  
monished by an Angel to receive him with great  
honour, as being a man appointed by God to en-  
lighten many souls, who came thither to receive  
the supreme honour of Priest-hood, and therefore  
that he should deny him in none of his requests.  
The Pope then admitteth entertained him with  
wonderful honour and joy, and by conversation  
with him observing in him great Fervour, devo-  
tion of Religion, and plenitude of wisdom having  
approved a convenient day, and assembled great  
numbers of Prelates to sign with him in the Ordi-  
nation, to which there was a wonderfull concourse  
of people, he publicly ordained him Arch-bishop  
with great solemnity after an Apostolick manner,  
in the Church of S. Peter Prince of the Apostles,  
and when he was ordained, he imposed on him the  
name of Clement. Moreover he vested him with  
his own Pontifical Rites, adding likewise the Pall,  
as a sign of the plenitude of Archiepiscopal di-  
gnity. Wherefore he desired, whether Sacred Re-  
ligion, or Ecclesiastical ornaments, he  
with all cheerfulness bestowed upon him, and ha-  
ving conferred on him his Apostolical Benedic-  
tion, with wholesome precepts and admonitions,  
he sent him back to the Work of the Gospel.

Althine Placc.  
in Hist. and  
Vitorius.

XIII. CHAP.



## XIII. CHAP.

1. 2. *Saint Willebrord arrives at Friesland: Their preaching: A Synod assembled there, &c.*

1. *Saint Willebrord*, or *Clement*, having thus prosperously performed his journey to Rome, arrived not at his *Archiepiscopal See* till the year following. When the News of his approach thither was divulged, *Saint Swibert* (saith his companion *Marcellin*) attended by his *Disciples* and many other *Christians* made halt as far as *Embrica* to meet him, where with much honour and joy in our Lord they received him. And *Saint Willebrord* having been informed that *Saint Swibert* had been consecrated *Bishop*, and that by his preaching the Country of *Frisland*, with almost all *Saxa* and a great part of *Lower Frisland* had been converted to our Lord, he with great devotion gave infinite thanks to God. Being thus met they returned together to *Frisland*, and presently after upon the ruined foundation of the ancient Church of *Saint Thomas* near the Castle, they erected a Church in which they placed Canonical *Preists* who lived in Community, Which Church they dedicated to the honour of *S. Martin Bishop of Tours*. There *S. Willebrord Arch-bishop* of the *Frisons* established his Cathedral See, and together with *S. Swibert* and the rest of the *Brethren*, with their own hands consecrated it with its primitive benediction, having translated into it the Sacred Body of *S. Cuthbert Virgin and Martyr*, being one of the companions of *S. Oswald*.

2. In process of time when *Radbode King* of the *Frisons* was dead, free permission was given to *Christians* to preach the Gospel every where through *Frisland*. Wherefore the foresaid *Holy Prelate* with the *Preists* and other *Religious* passing through the coasts of *England* and *Frisland* instructed the rude people in the *Documents* of the Gospel, teaching them to renounce their profane Idolatry: they baptized the *Cathemmens*, they confirmed the *Neophytes*, they dispensed *Sacred Orders*, and with great constancy and devotion published the Gospel of Peace through all villages, ordaining *Preists* and *Deacons* every where to assist them in the Ministry of Baptism, especially in the great Town of *Dunelm*: where after two years preaching they brought the whole people to embrace the Faith of Christ, and by the assistance of the forementioned Noble man *Gunter* and his friends, they changed the Temples of *Idols* into fifty two *Christian Churches*.

3. Neither did they content themselves with preaching the Word of life in *Frisland* and *Thuringia*, or *Hervringia*, but as far as *Denmark* they brought to the Orthodox Faith great multitudes, having purified them from their barbarous and Idolatrous customs. Thus

these *Holy Prelate* and *Preachers* having with great fervour published for the space of several years the Doctrine of Christ in several Provinces, they returned with great joy to *Frisland* to their Brethren and fellow-labourers, declaring to them how great things God had done by them. And though the *Holy Bishop S. Swibert* was first advanced to *Episcopal Dignity*, yet *S. Willebrord* in place and honour went before him, and is esteemed the first *Arch-bishop* of *Frisland*, inasmuch as he was by *Pope Sergius* ordained specially the *Arch-bishop* of the *Frisons*, and by the *Apostolick See* sent in Mission to the same people.

4. Conformably hereto writes *Albinus Flaccus*, who likewise touching *S. Willebrord* preaching to the *Danes* adds this relation: When the *Holy Arch-bishop*, says he, perceiv'd that he could not with any fruit or success endeavour the Conversion of *Radbode King* of the *Frisons*, he turned his steps and course of preaching to the *Savage Danes*. At that time, as the report is, there reigned a Prince called *Ongend*, a man of a disposition more cruel than any wild beast, and whose heart was more impenetrable than a rock. Yet this man by Gods operation treated with great honour this Preacher of Truth. Who finding the said barbarous Prince obdurate in his perverse manners, and wholly given up to Idolatry, so that he had no hopes at all to work any good change in him: He took with him thirty young children of that country, & returned with them to the Provinces subject to the French. But being desirous to prevent the cunning malice of the Devil, he in the journey having catechized the said children, walled them in the Font of life, for fear lest by some accident in so long a voyage by Sea, or the incursions of the barbarous people through which he palled, he might endanger their eternal state.

5. Now this Devout Apostle pursuing his voyage came to a certain Island in the confines of the *Frisons* and *Danes*, called by the inhabitants *Frisland*, from a certain profane Deity of theirs named *Fris*, to whom many Temples were there erected. This place was held by them in such wonderfull veneration, that no man durst presume to touch any beast feeding there, or any other thing consecrated to the said *Idol*, nor so much as draw any water from a spring flowing there, except in sign of veneration he observed an exact silence. Into this Island the man of God, being cast by tempest, was forced to stay there some dayes, expecting a seasonable time to putt to Sea. But the *Holy Bishop* making small account of the foolish superstition of that place, or of the fierce disposition of *King Radbode*, who was wont to putt to a cruel death all those that violated such ceremonies, he himself with the solemn invocation of the Blessed Trinity baptized three men newly converted, and moreover gave order to his companions to kill certain beasts fee-

A. D. 697.

Albin. Flacc. in. Aet. S. Willebrord.



A. D. 696

ding there, for their nourishment. This the Pagans beholding, verily beleived that such a sacrilege would be punished either with madness or some sudden death. But perceiving no harm to come to them, in a great rage they went and told the King what had been done by the Christians. Who being enflamed with excessive fury against the Holy Bishop, seized upon him, and intending to revenge the injury done to his false Gods, he according to the ancient custom of that Nation, every day cast lots three times upon him and his companions, and yet never did that lot which condemned to death, fall upon the Bishop or his Disciples: onely one Christian of the company was denegued to death by the lot, and so ended his life by Martyrdom. Now this custom of calling lots in such cases is verified to have been very ancient among the Germans by the testimony of Caesar in his commentaries.

Id. 3.

6. The same *Ambrose* moreover testifies, how after the return of *Clement*, or *Willibrord*, a Synod was assembled at *Frisland*, by appointment whereof other Missioners and Preachers were sent into the circumiacent Provinces. And by occasion of the mentioning this ordinance of the synod, he makes a collection of the names and most memorable Gifts of those devout Missioners which either formerly, or in this present synod, or afterward were sent to labour in our Lords vineyard, saying, Then the foresaid Holy Prelate, together with the excellent Priests and Preachers which came out of Britanny with them to *Kieche*, observing that through Gods blessing much people was converted from Infidelity to the Faith of Christ, they in the synod assembled in this lately sprung Church of *Frisland*, decreed that other zealous Preachers should after the manner of the Apostles and Disciples of our Lord be sent through the confining barbarous Nations to preach unto them the Faith of Christ. Now there were in the said Primitive Church of *Frisland* at that time the foresaid Apostolical Prelate, Canonial Priests and worthy Preachers, which together with the two Holy Brethren whose names were *Ewald*, following *S. Willibrord*, constantly preached Christ to the Gentiles. Afterward likewise were ioyned to them *S. Vinfrid* a Priest, who after he had lived thirteen years a Canon in the Church of *Frisland*, was consecrated Arch-bishop of *Mentz*, and called by a new name, *Boniface*: from whence returning after the death of *S. Willibrord*, he was ordained the second Arch-bishop of *Frisland*. And having spent sixteen years in preaching the Gospel through *Frisland*, he, together with his associates, was crowned with Martyrdom. In like manner *S. Willibrod* Bishop of the *Deiri* (or rather of *Iren*, that is, *Ireland*) and *S. Plechelm* Bishop of the Church by *S. Bede* called *Candida celsa*: *Saint Orger* a Deacon, with other glorious Priests and

Preachers. But of these later Missioners we shall speak more largely in due place: for they are mentioned in this place by *Marcellinus* onely occasionally.

7. Heceto he adds a Summary Narration of the various successes and ends of the Prime Missioners, thus proceeding: *S. Acca* returning in England with *S. Willibrord*, was by *S. Willfrid* consecrated Bishop of *Hagulfred*, and after many years spent in great purity and Holiness, there rested in our Lord. *S. Willibrord*, as hath been declared, was crowned with Martyrdom in *Frisland*. *Saint Willibald* going into the Eastern part of France was made Bishop of *Eyslat*: *S. Willibald* his Brother was ordained Abbot of *Heyndelam*: the sister of these two Holy men was the devout Virgin *Wellburga*. *Levin* after he was consecrated Bishop, was crowned with Martyrdom near *Gannet*. The two Brethren of the Name *Ewald* having preached Christ in *Nabia*, and thence going up into *Saxony*, ended their lives with a glorious Martyrdom. *Saint Werensfrid* a Priest and worthy Preacher was sent towards *Barna*, and piously governed the new-converted flock of Christ in *Elst* and *Westermars*, & being both in his life & death illustrious through many Miracles, at *Westermars* happily rendered his spirit to God on the Ides of September, and was miraculously buried at *Elst*. *S. Adelbert* a Deacon, son of *Adilbald* King of the *Deiri*, who was son of *S. Oswald* King and Martyr, having built a Church at *Egmond* in *Holland*, after the Conversion of many Pagans, and glorious consummation of a most holy life, happily rested in Christ on the seventh day before the Calends of July, and was buried in *Egmond*, where by his intercession many Miracles are wrought to this day. He was an illustrious Confessor, and first Arch-deacon of the Church of *Frisland*. Thus writes *Marcellinus* touching his Brethren and devout companions: and concerning himself adds these words:

8. And I *Marcellinus* an unprofitable Priest, was sent by the foresaid Holy Bishops to the Region beyond the River *Isel*, and at the present have the care over *Aldenfeel*, *Trent*, *Tuwent*, *Convent* and *Darenty*: in which places through Gods Providence and blessing I have by preaching gained to our Lord in a manner all the people, having purged them from their superstitious Idolatry. As for *Saint Willibrord* he remained in his Diocese of *Frisland*, and with great fervour preached the Gospel of Christ to all the people there about. But the rest were dispersed here and there to preach the Word of God, and after the Conversion of a world of Pagans happily rested in our Lord.



A. D. 697



## under the Saxon Heptarchy. XX. Book. 509

## XIV. CHAP.

1. 2. 3. *Loves of King Wistred.*4. *Offrida Queen of the Mercians murdered.*

1. **T**HE same year in Britanny there was assembled a Synod also by Wistred King of Kent and Bristwald Arch-bishop of Canterbury at Berghamsted, where many wholesome Laws and Constitutions, called *The Judgments of King Wistred*, were enacted for the regulating both the Church and Civill State of that Kingdom.

2. Of which Laws the first was, That publick Prayers should be made for the King. And the following regard severall Heads, as the preserving the Peace of the State and Church: The punishment of Adultery in severall conditions of men: Against irregular Tonsure: Forbidding working or travelling on our Lords day and the even before it: Against offering any thing to the Devil: and giving flesh to ones servants on a Fast-day: Concerning the severall ways by which severall conditions of men were to purge themselves, the King and Bishops by a simple affirmation without Oathes: Presbys and Abbots in this Form, *I speak the truth in Christ, I lye not; so likewise Deacons; Inferiour Clerks with four compurgators, laying one hand on the Altar, and the other extended to the Oath; a stranger without compurgators, laying his hand on the Altar; so likewise a Thane (or Noble man) of the King; a simple country-man with four compurgators, and bowing down his head towards the Altar: That if any one depending on the Bishop be accused, the hearing of the cause belongs to Ecclesiasticall Jurisdiction; &c. That no compensation shall be made by one who kills a Thiefe, &c. And that if a stranger shall privily wander through the country, and neither cry aloud, nor sound with his horn, he is to be taken for a theif, and either to be killed or banished.*

3. These Judgments of King Wistred are extant among the Collection of Britanny Councils, compiled by Sir Henry Spelman; and translated by him into Latin out of *Anthon Saxon Manuscript*, called *The Text of Lechefer (Pentun Ruffens)*: to whom the Reader is referred.

4. About this time a barbarous Act was committed by the Mercians against their Queen Offrida (or Offrida.) Sixteen years before this she had been given by her Brother Egfrid King of the Northumberts a wife to Ethelred King of the Mercians, as it were in compensation for the death of his Brother Alwin, and to establish a peace between the two Kingdoms. And this year saith Huntingdon, the Mercians, called South-humbers, committed a base Villany: for they inhumanly mur-

dred Offrida their Queen, Wife to King Ethelred and Sister to King Egfrid. S. Bede particularly charges the Nobility of those Mercians with that foul crime, namely the inhabitants of Lincoln, or of Nottinghamshire. What was the Motive or provocation to this inhuman act, does not appear in History.

## XV. CHAP.

1. 2. *Edfrid succeeds to Eadbert in the See of Lindesfarn.*3. 4. *Ec. Death of Adamannus the Holy Abbot of Hy: he could not persuade his Monks to the Catholick Observance of Easter.*5. *The Northumbers defeated by the Picts.*

1. **T**HE year of Grace six hundred ninety eight was the eleventh after the death of S. Cuthbert: in which the Monks, in whose Church his sacred Body reposed, having hitherto privately performed veneration to his memory, seeing the frequent Miracles wrought at his Sepulcher; thought fit to translate his Relick: to some more honourable place, and expecting to have found nothing but dry bones, they saw his Body as entire, yea and his garments as fresh, as when they were first layd in the ground. Which being certified to his Successour Saint Eadbert, he caused New Vestments to be putt upon him, and the Body to be raised above the pavement: pronouncing withall happines to any to whom God would grant the priviledge to be layd by him. Which Priviledge himself obtained this same year: for rendering his devout soule to our Lord on the day before the Nones of May, his Body was entered under the Body of S. Cuthbert, saith Bishop Godwin: And his memory is celebrated not only in the English; but Roman Martyrologe also on the lameday, with this Elogy, *In England the Commemoration of S. Eadbert Bishop of Lindesfarn, eminent for his learning and piety.*

2. His Successour in the same See of Lindesfarn was Edfrid, a man, saith the same Bishop Godwin, who from his childhood had been brought up in good letters, and in that age was highly esteemed for his eminent learning. This is that Edfrid at whose request S. Bede extolled the vertues and miracles of his Predecessour S. Cuthbert both in prose and verse, as appears by his Epistle prefixed to his Book.

3. About the same time dyed S. Adamannus the devout Abbot of Hy, commemorated in our Martyrologe on the second of September. To him is attributed the conversion of most of the Irish and many Britains to the true observation of the solemnity of Easter according to the Catholick manner, though



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he could not reduce the obstinate minds of his own Monks. His zealous endeavours herein are thus expressed by S. Bede:

4. At that time the greatest part of the Scots in Ireland, and not a few Britains in Brittain by our Lords blessing confirmed themselves to the right Ecclesiastical rime of celebrating the Paschal Solemnity. For Adamannus a Priest and Abbot over the Monks lived in the Isle of Hy, having been sent in Embassy from his Nation to Alfrid King of the Northumbrians, and staying a good space of time in his Province, carefully observed the Canonical Rites of the English Church, and moreover was seriously admonished by certain learned men that he with a few Monks hid in the remotest corner of the world should not presume to live in a practice directly contrary to the custom of the whole Church in the Paschal Observance and other Ecclesiastical Decrees: By which admonitions his judgment became quite changed, insomuch as he willingly preferred the Observances which he had seen and heard in the Churches of the English, before the customs of his own country. For he was a good man and wise, and moreover eminently skillful in the Scriptures.

5. When he was returned home, he employed his utmost care to induce his Monks in Hy and all the rest depending on them, to return into the path of Truth, which he had lately found and with his whole heart approved. But all his endeavours through their obstinacy proved vain. Whereupon leaving them, he sailed into Ireland: where by preaching and modest exhortations he persuaded in a manner all the Monks who were not subject to the Dominion of the Monastery of Hy to quit their Error, and return to Catholick Unity in observing the legitimate time of Easter, which he taught them. Thus having celebrated in Ireland the Canonical Solemnity of Easter, he returned to his Island: And again earnestly preached the true Observance to his own Monks, yet could by no means persuade them to conformity. Now it hapned that before the year's Circle was finished, he was taken out of this world: Divine Providence so mercifully disposing that this Holy man, who was an earnest lover of Unity and Peace should be taken from hence to eternall Happiness before the next Paschal time was come, lest he should be compelled to enter into a more sharp debate and discord with those who would not be persuaded to follow him in the way of Truth.

6. The same year the Northumbrians received a great defeat from the Picts: for as Matthew of Westminster relates, Brithric a Count of the Northumbrians being desirous to avenge the death of his Master King Egfrid, invaded in a hostile manner the land of the Picts: but as his Lord before had done, he likewise felt the curst of the Irish, for he also was slain by the Pictish people. Norwithstanding as shall be shewd, ten years after this the Northumbrians had a sufficient revenge upon them.

Mat. West.  
Bede in Epist.  
tome.

## XVI. CHAP.

1. 2. *Ec. The Picts reduced to the Catholick observance of Easter, upon occasion of an Epistle written to their King Naitan by the Holy Abbot Ceolfrid.*

1. **W**HAT S. Adamannus could not effect among his Scottish obstinate Monks and Islanders of Hy, to take away their Error about the Paschal Solemnity, was the next year brought to passe among the Picts by their King Naitan, exhorting thereto and instructed by the holy English-Saxon Abbot Ceolfrid. The order and manner of this memorable change S. Bede thus describes:

1. At that time, saith he, Naitan King of the Picts inhabiting the Northern coasts of Brittain by frequent meditation on Ecclesiastical Writings became reformed in his judgment, and renounced the error which formerly himself and his whole nation had embraced and persisted in, reducing all his Subjects to the Catholick observance of the solemnity of our Lords Resurrection. Now to effect this more easily and with greater authority, he sought for help and advice from the English Nation, whose Religion he knew was instituted according to the pattern of the Holy Roman and Apostolick Church.

2. He sent therefore Messengers to the Venerable man Ceolfrid Abbot of the Monastery of the blessed Apostles S. Peter and S. Paul seated in a place called Gyrnum at the mouth of the River Forc and near the River Tyne, in the Government of which Monastery he succeeded the Holy Abbot S. Benedict Bishop: And by those Messengers the said King Naitan requested him to send in Writing instructions to him by which he might be enabled more efficaciously to confute such as presumed to observe the Paschal Solemnity in an undue time: He desired likewise to be informed of the true and canonical manner of Ecclesiastical Tenure. Moreover he entreated him to send him Masters and Architects to build a Church in his country of Stone, after the Roman manner: promising that he would dedicate it to the honour of S. Peter Prince of the Apostles, and likewise that both himself and all his Subjects should in all things imitate the manners and Discipline of the Holy Roman and Apostolick See, as far as they, who lived at so great a distance from thence, and whose language was so different, could be informed.

3. The most Reverend Abbot Ceolfrid very willingly complying with desires and requests so full of Religion and Piety, sent him such Architects as he demanded, and withall wrote an Epistle, containing an exact information in all the points proposed to him by the King. Which Epistle by reason of the prolixity of it, it will not be expedient to transcribe: the curious Reader

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may have recourse to *Saint Bede's History* for it, who no doubt, as may appear by the stile, was either the inditer of it, or at least had a great influence in the framing it: For at this time he was a *Monk* living under the government of *Cuthbert*, and the fame of his learning was so far spread, that the year next following *Pope Sergius* by letters to the said *Abbot* invited *Saint Bede* to *Rome*, whither he had gone, but that news of the said *Pope's* death prevented his voyage.

14. 111.

5. The sense of the said *Epistle* is summarily this: In the first place as touching the *Paschal solemnity*, common both to *Jews* and *Christians*, we are to observe how the *Jewish Synagogue* celebrated it in shadow and figure, and next how the *Christian Church*, in truth and reality.

6. God commanded the *Jews* to begin their *Ecclesiastical year* in the *Spring*, and that the third week of the first *Month* beginning with the *Second Passover* of the fourteenth day to the one and twentieth day at evening, should be entirely consecrated to him as a most solemn feast to be spent only in his Service, in commemoration of a twofold deliverance, one from the destroying *Angel* which killed all the first born in every family of the *Egyptians*, and the other from their slavery under the *Egyptians*. The former deliverance they celebrated by the Sacrifice of a *Lamb*, whose blood having been sprinkled on the upper posts of their doors was a mark for the destroying *Angel* to pass over them. And the second deliverance, by putting away out of their houses all leaven, and for the space of seven days together using unleavened bread only: Of which seven dayes the first and the seventh were to be esteemed most holy and solemn. This deliverance was effected on the fifteenth day of the *Moon*, and was thus celebrated because they were urged to goe out of *Egypt* in such haste, that they were forced to take their dough before it was leavened. Thus did the *Jews* observe their *Paschal solemnity*.

7. But when *Christ*, our true *Passover* was immolated, and by his *Resurrection* had consecrated for ever the first day of the week, therefore called our *Lords day*, *Apollinarius* ordained that our *Paschal solemnity* should always begin on our *Lords day*, yet so that the said day should be inserted within the space of the *Jewish solemnity*, that is, on some day in the third week beginning at the fifteenth and ending on the one and twentieth day. The first *Month* therefore being come, and the even of the fourteenth day likewise being come, then must moreover be expected the *Lords day*, which of necessity must fall within the third week, that is, on one of the seven solemn days celebrated by the *Jews*, beginning at the fifteenth and ending at the one and twentieth. This is the order of the *Catholic observance*, prescribed anciently by the *Church of Alexandria*.

8. From which order severall sorts of *Christians* have swerved after severall manners. For: 1. Some had no regard at all to *Sunday* or the *Lords day*, but celebrated the *Paschal solemnity* exactly on the very day that the *Jews* did, whether it were *Sunday* or not: These were the *Quarto-decimani*. 2. Again others anticipated the due time, for in case that *Sunday* fell on the fourteenth day, they then celebrated our *Lords Resurrection*, beginning the feast on the even of the thirteenth day, which is no part of the third week, nor at all prescribed by the *Jewish Law*. This was the *Error* of the *Scots* and ancient *Brittains*, who thought that the seven days of the *Moon* were to be reckoned from the fourteenth to the twentieth. 3. Lastly some there were who did transcend the due time, accounting from the sixteenth to the two and twentieth, and in case the *Lords day* fell on the two and twentieth, they then kept, the *Christian Paschal Feast*, not in the third week of the *Moon*, but in the beginning of the fourth, contrary to the prescriptions of the *Law*: This was anciently a mistake of the *Latins*, who afterward corrected themselves, and conformed to the *Alexandrian*.

9. Now it was by the *Vernal Equinox* that *Catholics* found out what *Month* according to the *Computation* of the *Moon* was to be esteemed the first *Month* of the year: Which *Vernal Equinox* according to the calculation of the holy *Bishops* in the *Council of Nicæa* was to be fixed on the twelfth day before the *Calends of April*, that is, the one & twentieth of *March*. So that whatsoever *Moon* was full before the *Equinox*, it belonged to the last *Month* of the precedent year, and pertained not to the *Paschal solemnity*. But if it was full, that is, if the fourteenth or fifteenth day of it fell either in the *Vernal Equinox* or after it; the first *Month* was to be reckoned from the first day of its *New-Moon*, and on the first *Sunday* then following, the *Feast* of our *Lords Resurrection* is to be celebrated.

10. The *Christian Paschal solemnity* depending on the right placing of the first full *Moon* there were severall *Cycles* instituted, as the most ancient *Cycle* of *Nineteen years*, which was enlarged by *Saint Cyril* into a *Cycle* of *ninety-five years*, containing five of the former *Cycles*, and in these days in *Brittany* many had extended it to *five hundred thirty two years*: The use of which *Cycles* were to shew, that when they were expired, the *Full Moons* returned again to the same order, as formerly. This is the substance of what the *Holy Abbot Cuthbert* wrote concerning the *Paschal solemnity*.

11. In the next place touching *Ecclesiastical Tonsure*, of which there were severall manners and fashions, though he acknowledged that a difference in *Tonsure* could not harm such as have true Faith in God and cha-

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rity to their Neighbour: yet that among all the sorts, that was most to be approved which *Saint Peter* used, and which represented the *Crown of Thorns* which our *Lord* bore at his *Passion*. As on the other side that was most to be detested, which, they say, *Simon Magus* wore, which was so made that if a man looked him that wore it in the face, it would have some appearance of a *Crown*, but behind was so curtaild, that it had no such shew at all. How ever he did not deny, but that those who out of custom used even this kind of *Crown* and *Tonsure* might be good men, such was the *Holy Abbot and Priest* of the *Columbin Monks* of *Hy-Adamannus*, who was lately sent on a message to *King Alfrid*, and for this reproved by *Ceolfrid* himself and whose only excuse was, That though he wore the *Tonsure* of *Simon Magus*, yet he detested his *Simoniackal* perfidiousness, and desired to follow the example of *S. Peter* whom in the secret of his heart he sincerely venerated. To which *Ceolfrid* replied: That it was very fitting, as he in his heart revered *S. Peter* and abhorred *Simon Magus*, so outwardly to imitate the habit of *S. Peter*, and reject that of *Simon Magus*. Which *Discourse* so wrought upon the good *Abbot Adamannus*, that no doubt he would have endeavoured to correct this custom, as well as he did the *Scotish Error* about the *Observance* of *Easter*, if it had been in his power.

12. To this effect was the said *Epistle*, which concluded with a serious exhortation to *King Nauran* to cause his whole Kingdom to observe such things as were accordant to *Catholic Faith* and practised by the *Apostolick Church* of *Christ*, that so *S. Peter Prince* of the *Apostles* after the end of his *Temporall Kingdom*, might open him an entrance into a *Heavenly*.

14. ib.

13. This *Epistle* being sent, and publicly read in the *Kings* presence attended by an *Assembly* of prudent and learned men, and also translated into the *Pish* language for the instruction of the ignorant, it is reported that the *King* rising from the midst of his Nobles, kneeled down, and gave humble thanks to *Almighty God* for the present received from the *English Nation*, adding these words: Truly I was a good while ago satisfied that this was the right way of *Paschall* observance, but this *Epistle* has so fully cleared the matter, that what I formerly understood in these matters, is not considerable. Therefore I openly here profess, and I desire you to be witnesses hereof, that hence forward my resolution is that this time of the *Paschall Solemnity* shall perpetually be observed in my kingdom: And moreover I command all *Ecclesiastick* persons my subjects to receive this manner of *Tonsure*, which, as you have heard, is so rationally grounded.

14. This the *King* professed and decreed: and without delay by his *Kingly* authority put it in execution. For publick order was given that the *Paschall Cycles* of nineteen

years should be transcribed, learnt and observed through all the *Provinces* of the *Pishi*, and that the formerly used erroneous *Cycles* of eighty four years should be obliterated: and the whole *Nation* greatly reioyced, seeing themselves by this *New Reformation* reduced under the *Discipline* and protection of *S. Peter Prince* of the *Apostles*.

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## XVII. CHAP.

XVII. Ch.

1. 2. &c. Of *S. Edilwald* successor to *Saint Cutbert* in his *Hermitage* of *Farne-Island*.

3. 6. &c. The *Gests* of *Saint Sexburga Queen*, and *Abesse*: and of her holy Daughters *Saint Eartongaba* and *Saint Ermenilda*.

1. THE same year dyed *S. Edilwald*, and is commemorated in our *Martyrolog* on the three and twentieth of *March*. He was brought up a *Monk* in the *Monastery* of *Rippon*, and afterward saith *S. Beda*, he succeeded the *Holy man* of *God S. Cutbert* in the exercise of a *solitary life* in the *Isle* of *Farne*, having many years before by worthy and pious actions adorned the degree of *Priest-hood* which he received in the *Monastery* called *Iuripum* (*Rippon*.) For a proof of his *Merits* and *Holiness* I will content myself with relating one *Miracle*, which was told me by a *Religious Monk*, who was one of the persons for whose sake it was wrought. His name was *Godfrid*, a venerable servant of *Christ* and a *Priest*, and was afterward *Abbot* of the *Monastery* and *Church* of *Lindesfarn*, in which he had had his education.

Martyrolog.  
Aug. 13. Mart.

Boll. 12. 1.

2. On a certain time, said he, I came with two of my Brethren to the *Isle* of *Farne*, out of a desire to enjoy the conversation of the Reverend Father *Edilwald*. Afterward having been much refreshed with his pious discourse, and having asked his *Benediction*, as we were sayling home wards, on a sudden in the mid way our former calm was interrupted, and so furious a storm came upon us, that neither sails nor sayles could help us at all, but we expected every moment to be swallowed up by the waves. Having a good while thus in vain stroven against the wind and sea, we at last looked back upon the *Isle* from whence we were come, to see if by any means we might return thither. But we found that the tempest equally threatened us on all sides, so that we were in utter despair of escaping.

3. As we were earnestly looking toward the *Isle* of *Farne*, we perceived the most pious Father *Edilwald*, who was come out of his solitary retirement to see what became of us. For having heard the noise of the winds and roaring of the sea he was for that purpose come abroad: And having perceived the great paines we were in, and the

extremity



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extremity of our danger he fell on his knees, earnestly praying to God the Father of our Lord Jesus Christ for our safety and escape. He had no sooner ended his Prayer, but immediately the swelling waves grew smooth, the raging tempest ceased, and the winds favouring our voyage carried us prosperously and evenly to land. Where being arrived we had no sooner drawn up the boat to dry ground, but presently the same Tempest, which for awhile had for our sakes been interrupted, returned with its former violence, and the whole day after never ceased to rage: by which we evidently saw that the short pause intervening had been procured by the Holy man of Gods prayer made for our escape.

4. The same Holy man remained in the Isle of Ierne the space of twelve years, and there ended his Life: but he was buried in the Isle of Lindesfarne, near the Bodies of the glorious Bishops Saints Cuthbert and Saint Eadbert, in the Church of the Apostle Saint Peter. These things hapned in the days of King Alfrid, who after his Brother Egfrid governed the Nation of the Northumbors eighteen years.

5. In our Martyrologe likewise wee read a commemoration of the Deposition of Saint Sexburga assigned to this year. She was daughter of Anna the pious King of the East-Saxons. From her infancy she, after the example of her other Sisters, was disposed to vertue and piety. And being come to a more ripe age, though her earnest desire was to consecrate her Virginity to God, yet by the importunate request of Ercmbert King of Kent, she was by her Parents given him to wife. And Almighty God, who shewed himself admirable in the purity of her Virgin Sister Saint Edilreda, was no lesse glorified another way in the piety of Saint Sexburga. The Province of Kent, of which she became Queen, stood in need of one who might be a shining light and pattern to that Sex. For King Ercmbert, though he of his Predecessors Faith and piety, yet wanted the zeale and courage to extirpate Idolatry out of his Kingdom, in which as yet no Law had interdicted the publick worship of Idols. This defect was supplied by his vertuous Queen, whose assiduous exhortations had that power upon him, that in a short time the whole nation by their united industry conspired in the worship of the One true God.

6. The Kingdom being purged from this deadly pollution, became disposed for the reception of greater degrees of Piety. Hence a Law was promulgated for the due observatio of Lent, which though from the beginning commanded by Ecclesiasticall Constitutions, yet for a due observatio of it stood in need of the civil authority, and temporall penalties. This Act of zeale our Annals ascribe principally to this vertuous Queen Sexburga. By whose suggestion likewise ornaments were provided for Altars and Churches, and severall Monasteries erected

by the Kings munificence.

7. One special place the Queen her self made choice of, which she endowed, enriched and dedicated to be a habitation of Religious Virgins. It was seated in that part of Kent where the River Medway disburdening it self into the Sea, makes an Island fruitfull in pastures, and which therefore from the abundance of sheep feeding there is called the Isle of Shepey. To this place her desire was to confine herself: but God thought fit to delay the execution of her desires, that she might with no lesse merit, and far more labour in her high condition afford examples of vertue and piety to all her Subjects. Which she performed in a most admirable manner, being as the Anchor of her Life describes her, a most reverenced Mistressse to the Great ones, and a kind Patronesse to the poor: The former observed her as a Princessse, and she latter as a Mother: Those venerated her Majesty, those admired her humility: To the Nobles she was amfull, and to meaner persons she seemed equal: To all she was amiable, and to all venerable, rarely seen in throngs, but frequene in Churches.

8. Four and twenty years she reigned with her husband King Ercmbert: but he dying in the year of Grace six hundred sixty four, and thereby she being left free to her self, would be a Queen no longer: but after she had seen the Commonweale settled, saith Harpsfield, like a bird which had been a long time enclosed in a Cage, she gladly escaped out of it, and devesting her self of all her Royall ornaments and marks of worldly pomp and pride, she betook her self to the Society of Sacred Virgins in the City of Ely, governed then by her Sister the most glorious Virgin Edilreda, or Ethelreda. Fifteen years she lived under her disciplin, being therefore more assiduous in devotion, and more rigorous in mortifications, because she came later then the rest to that School of Piety.

9. In the end she buried her Blessed Sister, and by the Vnanimous votes of her companions the Religious Virgins, was chosen Abbess in her place, as hath been already declared in the Gests of the year of Grace six hundred seaventy nine. In which charge, being to afford documents and examples of all vertues to others, she was more vigilant over herself, more circumspect in her actions and more fervent in her prayers to God, as being to give an account to him for so many soules besides her own.

10. Having spent sixteen years more with all Perfection in this Office, at last being mindfull of her dear Sister, she constant opinion of whose sanctity had taken deep root in all minds, she thought fit to take up her ashes, and translate them to a more honourable place. But how instead of empty ashes she found her Sisters body as entire, as fresh and sweet as if she had rested in sleep, wee have already declared. To conclude after she had

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with admirable constancy and fervour performed the course appointed her by God, she was this year called to receive a heavenly crown: so that the day before the Nones of July she followed her sister to heaven leaving a command that her body should be entred together with her sisters.

11. From so holy a roote there sprung two most fragrant and beautifull flowers, her daughters, *S. Barucgaba*, and *S. Erminilda*. Of the former we have treated already. As for *S. Erminilda* she was, as hath been said, married to *Wulfere* King of the *Mercians*, whose mind she inclined to all piety. After her *Husbands* death, she with her daughter *S. Werburga*, as her Mother formerly had done, consecrated her self to our Lord in the same Monastery of *Ely*, where entering into the Royal path of Humility, she behaved her self more submissly then the rest, as her desire was more earnest to approach nearer to our Lord. This was so gracefull to all, that her Mother *Saxburga* being dead, she by the unanimous suffrages of her Religious Sisters was elected to succeed in her office of Abbess of that famous Monastery.

Martyr. Aug. 13. Feb.

12. The year of *S. Erminilda's* death is not recorded. But her Deposition is commemorated in our Martyrologe on the Ides of February.

Martyr. de Pen. l. 4.

13. The summe of what concerns these three Holy Princesses and Religious Abbesses is thus briefly sett down by *William of Malmesbury*. The most happy Lady *Edildrude*, says he, first founded the Monastery of Religious Virgins at *Ely*. After her her sister *Saxburga*, who had been wife of *Ercombert* King of Kent, and Mother of the most Holy Virgin *Ercongetta*, lived to her old age in the same place under the Religious profession and Title of Abbess. And there succeeded her in the government of the same Abbey her other Daughter *Erminilda*, who had been wife of *Wulfere* King of the *Mercians*, and Mother of the holy Virgin *Werburga*. These three continued successions were Abbesses there.

14. This only is to be added in this place, That this holy Queen and Abbess *Saxburga* is different from another Queen of the same name, wife to *Kenwalch* King of the *West-Saxons*, who after his death in the year of Grace six hundred seventy four governed the same Kingdom. But either willingly, or forced thereto by a faction of the Nobility which refused to be ruled by a woman, retired to a quiet Religious life, as hath before been declared.



## XVIII. CHAP.

XVIII. C.

1. The death of Saint Trumwin Bishop of the Pells.

2. Also of S. Baruc a Hermite.

3. Of And of S. Hildelida Abbess.

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IN the year of Grace seven hundred is recorded the death of *S. Trumwin* B. of the *Pells*, who in the revolt of that Nation from the *Northumbers* was driven from thence & retired to the Monastery of Religious Virgins at *Streneshalck*, where he lived fifteen years with some few companions in Monastical rigour, both to the good of his own soule, and the benefit of many other, and was with due honour buried there in the Church of *S. Peter*. Many centuries of years after, his sacred body was found and translated to a more honourable place, together with the bodies of severall other saints reposing there. Concerning which *William of Malmesbury* thus writes, At *Streneshalck*, now called *Whithy*, in the Quire of the Church belonging to Religious Virgins, which is famous for the Monuments of Holy Bishops and glorious Kings, the industry of certain devout men hath, as it were, restored to life the slumbering ashes of severall persons: but not long since there were found and translated to a more eminent place the bodies of many saints, particularly of *S. Trumwin* Bishop of the *Pells*, &c. His name is commemorated among saints in our Martyrologe on the tenth of February.

Malm. de Pen. l. 3.

Martyr. Aug. 10. Feb.

2. The same year likewise is assigned to the death of *S. Baruc* a Hermite, whose memory is celebrated in the Province of the *Salures* and region of *Glammorgan*. He lyes buried in the Isle of *Barry*, which took its name from him: Concerning which we read this testimony in *Camden*, The most outward Isle there is called *Barry*, from *Baruck* a Holy man there buried: Who as he gave his Name to the Island, so did the Island give a Surname to the Lords of it: For the Noble family of the *Viscouners* of *Barry* in *Ireland* received their originall from thence. In our Martyrologe this Holy Hermit *Baruck* is said to have sprung from the Noble Blood of the *Druides*, and that entering into a solitary strict course of life, he at this time attained to a life immortall.

Camd. in Ides.

3. We will conclude this year, which concludes the seventh Century of our History, with celebrating the Memory of *S. Hildelida*, who in the Monastery of *Berking* built by *S. Erconwald* for his Sister *Edilburga*, as Saint *Beda* testifies, succeeded her in the Office of Abbess, and for the space of twenty four years governed the same in a constant observance of Regular Discipline, withall carefully providing all things necessary for the subsistence of the Religious Vir-

Bed. l. 4. c. 10.

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gives the by reason of the sterility of the place in which the Monastery was built, thought fit to take up the Bodies of severall Holy persons of both Sexes there buried, and to translate them all to one place in the Church dedicated to our blessed Lady: At which time Almighty God gave testimony to their Sanctity by a glorious light from heaven shining on them; by a wonderfully delightful odour, and many other miraculous signs, as may be read in the Book relating the same, one of which we have inserted these particulars:

Ap. Cappon in Hildesheim.

4. The Author of her Life in Cappon's asserts that this Holy Abbess S. Hildelude was replenished with Divine Charity, inasmuch as both by instructions and actions she became a pattern and Teacher of all virtues, in watchings, abstinence, benignity, clemency, and every other virtue becoming her profession: she was careful that her Religious Subjects should want nothing necessary for their souls or bodies, so desiring herself unblameable both before God and men.

H. Aug. 12. Decem.

5. And as in her life she was a singular Example of Piety to others; so after her Death, which is assigned to the two and twentieth of December in this year; she deserved veneration and praise from all posterity: For thus testifies the same Author, The blessed Virgin Hildelude is glorified by many glorious saints: For her Memory is celebrated not only by S. Dunstan, S. Ethelred and S. Elphgus, but her Sanctity is also renowned by many Ancient saints before them. To her did Saint Aldelm as yet an Abbot dedicate his Book inscribed of Virginity, in the preface of which he highly exalts her virtues and piety.

H. Aug.

XIX. CHA.

## XIX. CHAP.

## 1. 2. Of Offa the pious King of the East-Saxons.

A. D. 701.

IN the year following offa the pious King of the East-Saxons began his Reign, eight years before this King Sebbe had relinquished the Crown for a solitary retirement, and exchanged his Royal Purple into an humble coarse Religious Habit. To whom succeeded in that Kingdom his Son Sigward and Eilfrid jointly reigning; and as they were associated in receiving the Crown; so were they likewise in quitting it in the beginning of this Century: Whether it was by death, or by a voluntary Secession after their Father's example, is uncertain. But certain it is that in this year Offa by full right succeeded in the Kingdom: and within a few years by an hereditary piety grew weary of worldly pomps, as shall be shewd. He was the Son of Eilger, who a good while before this administered the Kingdom together with King Sebbe.

H. Aug. 12. Decem.

3. King Offa at his coming to the Crown was a youth of a beautiful aspect, and cheerful disposition; he was of a florid age, and tenderly beloved by his Subjects, saith William of Malms-

bury. Yet in this scarce ripe age he had a soule mature for piety: inasmuch as he entered into an inward debate whether he should expose himself to the anxiety of worldly cares and tempests wherewith being exalted so high, he was in danger to be disquieted; if not overthrown, and to the enluring snates of sensuall pleasures from which a Kingly state without almost a miraculous Grace can seldom be secure; or after his Predecessors example, at once break through all temporall impediments, and give himself wholly to God in expectation of a far more glorious and eternall Kingdom.

4. Such a debate and irresolution argued in so tender an age a solide piety: and though his inward strength was not sufficient then to conquer the world so far as to forsake it, yet it was not the love of sensuall contentments, ambition or secular Pride which induced him not to reject a Crown, but a Hope that virtue and piety even with a Crown would be acceptable to God and rewarded by him. He might likewise esteem it an argument of a more courageous mind in the midst of pleasures to preserve himself from the infection of them, then entirely to exclude them.

5. Being thus resolved, his next care was to find an associate in his Throne: for which purpose he demanded for his Wife Kinefrida the daughter of Eudo formerly King of the Mercians, and sister to the present King Ethelred and the Holy Abbess Kineburga. King Ethelred without demanding his Sisters consent readily promised her: But how she, having in resolution consecrated her Virginity to God, resisted, and by the power of her Prayers obtained the execution of her pious and chaste resolution, hath been already declared. And how her Example induced King Offa courageously to imitate her shall in due place be shewd.

## XX. CHAP.

XX. CHA.

## 1. 2. Of S. wilfrid called before an English Synod and injuriously treated.

A. D. 702.

IN the year of Grace seven hundred and two Pope Sergius dying, there succeeded him in the Apostolick Chair John the sixth of that name, elected the year before. He was by Nation a Grecian; which was a proof of the consent of the Eastern and Western Churches in the same Faith, since without any distinction of Nations or partiality the supreme Bishop of Gods Church was thus chosen.

3. Under this Pope John the cause of Saint Wilfrid was again ventilated, and at last determined. He had lived a banished man from his See of York now eleven years; and though Pope Sergius had decreed his restitution, yet Alfrid King of the Northumbers & Brithwald



A.D. 702.

Arch-bishop of Canterbury by delays and excuses suspended the execution of the Popes commands. But now pretending a shew of piety, they assembled a synod, to which they summoned *S. Wilfrid*, and endeavoured with a fraudulent shew of kindness to entangle him, whom they had expelled by violence. *S. Wilfrid* being secure in his own innocence, and not suspecting any deceit, presented himself to the Council. The proceedings of which Council, and constant behaviour of *S. Wilfrid* therein are thus described by *William of Malmesbury*:

Malmesb. de Pont. l. 3.

[3. When *Sexulf* Bishop of Lichfield in the Kingdom of the Mercians was dead, saith he, *S. Wilfrid* governed that Bishoprick, being both tenderly loved and cordially revered by all the inhabitants of that Province. In the mean time *Alfred* King of the Northumbers and *Brihtwald* Successor to *S. Theodore* Arch-bishop of Canterbury conspired many designs to his prejudice. At last it was resolved by them both that a Synod should be assembled, and that under a pretended desire of Peace *S. Wilfrid* should be called to it, and there either by fair words induced to a compliance with their wills, or in case of his resistance, oppressed by violence. The Holy Bishop unskillfull in guiles, and who measured other mens minds by the sincerity and uprightness of his own, went to the Synod. But there he found far other usage then he expected. For at first they sett upon him with reproachfull speeches, and false accusations and when they had wearied him with those, at last they proposed to him this Question, Whether he would obey the Decrees of the late Arch-bishop *Theodore*? He perceiving their malignity, defeated their design with a subtle answer, saying, That he would willingly obey all such Definitions of *Theodore*, as were agreeable to the Holy Canons. Having answered thus, he in a long discourse confidently and truly inveighed against them, for that they who for the space of two and twenty years had despised the precepts of three Popes, *Agathin*, *Benedict* and *Sergius*, did now make choice of such Decrees of the Arch-bishop *Theodore* as had been made in a time of trouble and dissension: and when he had said this, he was silent.

Id. ib.

Id. ib.

4. When the King had heard *S. Wilfrid* thus justifying the equity of his cause, he was not able to endure it longer, but broke forth into a speech misbecoming his Majesty: in so much as he said to the Arch-bishop, If such be your Will, most Reverend Father, I will oppress him by violence. But the Bishops there present would not consent to such injustice. Yea even his enemies did not approve, that a Bishop of so high esteem and renown, and one who out of a confidence in their justice was come to the Synod, should suffer a manifest oppression. Besides, though they could have been content that he should have been obliged to quit his Bishoprick, yet they

would not suffer the Authority of the Apostolick See to be directly violated by the King.

A.D. 702.

Id. ib.

5. Hereupon, saith the same Author, the Bishops thought fit to proceed another way. Therefore they began to sett upon him with persuasions, that since for his cause such frequent dissensions had hapned in Gods Church, he would willingly and of his own accord give up his Bishoprick and possessions, and confirm such a renunciation by Writing. They added, that this would highly recommended his fame, and be a great accumulation to his glory, if he would rather chuse to end his days in peace as a privat man, then for a Bishoprick to move storms of sedition either by himself or others in his behalf.

6. The Holy Bishop easily perceived how their design was to entangle him, and therefore answered them, That nothing could be more dishonourable and infamous, then that a man should condemne himself with his own tongue. He then putt them in mind, That he was the first man who having cast out the *Saxons* had taught the Churches of the Northumbers the true Canonical way of observing Easter: That he had brought among them the Ecclesiastical Song by way of *Antiphons*; That he had commanded the Rule of the most Holy Patriarch *S. Benedict* to be observed by all the Monks of that Province: and for all these merits and benefitts his only reward must be, that he an old man, and a Bishop of seaventy years of age should be compelled to condemne himself by his own Writing. But he would have them know, he would never be induced to do that which would bring to himself shame, to those who were under him a calamity, and to all dammage. Therefore he once more appeald to the Apostolick, to which he challenged any of his accusers to repair.

7. When *S. Wilfrid* had thus appeald, the Synod was presently dissolved: for the matter being referred to the Supreme Tribunal of the Church, the Bishops could make no decrees about it. Neither would King *Alfred* any longer interpose his Regall and Civill authority in a cause depending between Ecclesiastical persons. Every one therefore went to his own place. And *Saint Wilfrid* returned to the Mercians, to prepare for his voyage once more in his old age to Rome.





XXI. CHAP.

1. 2. *Ec. The death of S. Benedicte Bishop: and summe of his Gifts.*

ONE whole year was passed before S. Wilfrid arrived at Rome, at least before he debated his cause with his adversaries sent thither by Arch-bishop Brithwald: In which year S. Benedicte Bishop Abbot and founder of two famous Monasteries of Wearmouth and Jarrow dedicated to the honour of the two Chief Apostles S. Peter and S. Paul, dyed. Whose Gifts have been already from S. Bede related, containing his wonderfull zeale for the regulating Monasticall Discipline according to the Institut of our Holy Patriark S. Benedicte, his frequent and unwearied travells to Rome for procuring Books, Vestments, Sacred Pictures and other Ornaments of his Monasteries, his prudence in uniting and governing the said Monasteries, and in chusing other Superiours to assist him being present, and to govern in his absence, with all other vertues becoming one who professed Perfection; and through his whole life made good that Profession.

2. Neither ought it to be accounted among the least benefits conferred by him upon his Order, that he obtained from the Apostolick See a Brief of Priviledges by which, saith Saint Bede, the liberty of the said Monasteries and Religious men living there was secured from all incursions and invasions of externs, their Temporall possessions defended, and all disturbance of peace prevented.

3. In consideration of these great obligations received from him, the Congregation of English Benedictines lately restored, or rather continued by the See Apostolick in their ancient Liberties and Rights, have deservedly intitled him their Patron: and particularly inasmuch as he so strictly united the two forementioned Monasteries, that they not only professed the substance of the same Benediction Rule, but all the same circumstantiall observances, giving thereby such a form of Union as was imitated through all other Provinces in Europe, to the notable advancement of Unity and Uniformity in their holy Discipline.

4. It is wonderfull to consider how great and universall a benefit accrewed to all the Churches of Britanny by the zeale of this Holy Abbot: for as long as those Regular Observances instituted, or renewed by him, continued, Heresy could have no access into our Island: But those being dissolved, this our Land formerly watered with showers of Divine Grace from heaven and made a Paradise of God (as Barrennes was formerly turned (in fallugionem) into a brackish salt barrenness, by the malice of its inhabitants.

5. Not our English Martyrology only, but the Roman also celebrates his Memory on the day before the Ides of January, as an alumnus of

that Church, where he first embraced a Monasticall Profession, and had his former name of Byscop changed into Benedicte.

XXII. CHAP.

1. 2. *Ec. S. Wilfrids cause againe judged in Rome to his advantage.*

3. *Ec. His miraculouse recovery from a sickness in France.*

SINCE Wilfrid arriving at Rome the year following, expected awhile his accusers who being also come, they presented their state of the present Controversy in Epistles sent by arch-bishop Brithwald & other Bishops of Britanny to Pope John: and S. Wilfrid declared his cause in a Petition or Memoriall which he humbly offered to the same Pope.

2. The summe of which Petition, extant in William of Malmesbury, is this: He first shewd how he had been obliged to appeal to the See Apostolick for iustice against the Perversities of his Bishoprick, Monasteries and other possessions contrary to the Decrees of the late Holy Popes Agathin and Sergius: Which Decrees he humbly desired the present Pope to confirm: yet withall professing that he was ready to suffer the severity of Ecclesiasticall Canons, in case he could not disprove any accusations layd against him. Moreover he humbly requested that letters in his behalf might be written from the See Apostolick to Ethelred King of the Mercians desiring him to protect in peace all the Monasteries in his Kingdom: and moreover to Alfrid King of the Northumbrians, requiring a restitution of all that belonged to him: Or in case that he might not be suffered to enjoy his Bishoprick of York, he besought the Pope to take care that a fitting person might be ordained there. But as for the two Monasteries founded by him at Rippon (Ripis Hagullstaniz) in that Province, he would by no means quit his right to them. These things being granted, he concluding protested all due obedience to such Decrees of Arch-bishop Brithwald, as were not contrary to those of the Popes Predecessours.

3. This Petition being read, his Accusers were commanded to shew what they could alledge against it. The principall thing that they insisted on was this, That he was guilty of a capitall crime, having publickly and contumaciouly said in a synod assembled in Britanny, that he would not obey the Decrees of Arch-bishop Brithwald. As touching this accusation, the Holy Bishop standing in the midst of the assembled cleared himself saying, That it was true that he had answered so indefinitely, but only that he would not obey such Decrees as were contrary to the Ecclesiasticall Canons: Now nothing is more contrary to them, then that a Bishop should be compelled to depose himself, no crime being layd to his charge.

4. This Answer so simple, easy and al-



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lowable was by the *Romans* received with joyfull applause: and his *Accusers* being unable to disprove it were commanded to return home, the *Roman Bishops* telling them, That though by the *Canons* it was ordred, that an accuser failing in the proof of the first point of his charge, should not be admitted to make good therest, yet for the reverence they bore to the *Arch bishop Bithwald*, they would not forbear to discusse all their allegations in order. And so in effect they did, inso much as for the space of four months seaventy assemblies of *Bishops* were made cheisly about this *Controversy*: the end of which was glorious to *S. Wilfrid*, and ignominious to his accusers: for the *Romans* exceedingly admired their impudence, and his eloquence: who without any study, only by the help of *God* and his own innocence, with the first moving of his lips dissipated and broke asunder like cobwebs, all their objections and accusations. But especially the *Roman Bishops* condemned the bold rashnes of those *English* pleaders, in that being *Laymen* all of them, except one, who was a *Deacon*, they presumed to accuse a *Venerable Prelat* seaventy years old, whose *Eloquence* flowed like a torrent. Therefore discour-ling a long time among themselves in the *Greek* tongue, at last turning themselves to the *Plaintives & Defendants*, they in *Latin* pronounced, That the *English Messengers* de- served prison, and that he who sent them was unwile: on the other side they declared *S. Wilfrid* innocent of any crime whatsoever.

I would here add (saies the same *Author*) how great an advantage came to his cause by the reading of the *Acts* of the *Synod* assem- bled formerly by *Pope Agathin*: And after by a miracle hapning to him in his return from *Rome* homeward at *Meaux* a *City* of *France*, Eastward from *Paris*, where falling greivously sick, he was restored to health in an *Angeli- call Vision*: but that the *Venerable Historian Bede*, who for the sobriety of his stile deserves cre- dit, has already recorded it. For my design is breisly to relate such particulars as have been omitted by him.

6. These two passages pretermitted by *William* of *Malmesbury* we will here adioyn out of *S. Bede*: Who as touching the former thus writes: One thing there was which brought great advantage to the clearing of *S. Wilfrid*, which was the reading of the *Synod* of *Pope Agathin* of blessed memory: For when by command of *Pope John* the *Acts* of that *Synod* came to be read before a great multitude of *Nobles* and other inferiour people, and that the *Reader* was come to that passage before related, to witt, *Wilfrid* the pious *Bishop* of *York* appea- ling to the *See Apostolick*, was by full autho- rity of *rich Synod* declared innocent and ab- solved from all matters layd to his charge, certain or uncertain, &c. an astonishment seized on all the hearers, and they began to ask one another, Who that *Bishop Wilfrid*

was: Then *Bisiface* one of the *Popes* counsel- lers and severall others who had seen him at *Rome* in the days of *Pope Agathin*, said, That this was the same *Wilfrid* now again come to *Rome* with his accusers to be iudged by the *See Apostolick*. At his former coming, said they, his cause was fully heard, and the alle- gations on both sides examined, and in the end he was by *Pope Agathin* of blessed me- mory pronounced to have been unjustly ex- pelled from his *Bishoprick*: Moreover he was entertained by the said *Holy Pope* with so much honour, that he assigned him a place in a *Synod* of *Bishops*, as being a man of incorrupt *Faith* and probity. When these things were heard, the whole *Synod* together with the *Pope* pronounced, That a man of such authority, who for the space of forty years had worthi- ly administred the *Bishopall Charge*, could not with any iustice be condemned, but ought to be dismissed with honour, as innocent and free from all crimes falsly imputed to him.

7. Now before wee add the other passage for which we are referred to *S. Bede*, touching the *Miracle* hapning to *S. Wilfrid* in his voyage back towards *Britany*, wee will insert out of *William* of *Malmesbury* what befells *Wilfrid* be- fore he quitted *Rome*. *Althoug*, saith he, the *Holy Bishop* had clearly obtained his cause, yet he made it his earnest suit that he might be permitted to remain the short time he had to live, at *Rome*, that so he might breath forth his decaying *Spirit* at the feet of his *Salves*. But *Pope John* would not yeild to his pious request giving this reason, That such a man as he was necessary to the *English Church* and *Kingdom*: and therefore he enioynd him to employ the remainder of his age in procu- ring the commodity of his own country & not spend it unprofitably in a forrain aire.

8. *S. Wilfrid* having been thus honourably dis- missed from *Rome*, in his way through *France* the *Miracle* befell him thus related by *S. Bede*: Whilst he was travelling through *France* an infirmity suddenly seized on him, which day- ly encreasing brought him to that extremity that he could not so much as ride on horse- back, but by his servants was caried in a hand- litter. In this manner he was brought to *Meaux* (*Meldum*) a *City* of *France*, where four days and nights together he lay as one dead, and a faint breathing, scarce perceptible, shewd only that he was yet alive. Thus long conti- nuing without meat or drink, without spea- king or hearing any thing spoken, at last a- bout day-break on the fifth day, he awaked as from a deep sleep, and sate up in his bed. Then opening his eyes he saw about him his *Brethren* singing *Psalms* and weeping: And sighing a little he demanded where *Acas* the *Priest* was. Presently therefore he was called for, and seeing the *Holy Bishop* pretty well recovered and able to speak, he kneeled down, and the other *Brethren* with him, and gave thanks to *God* for so great a blessing.

9. After this they sate down together, and

entured

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Bede's story



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entred into discourse concerning the terrour of *Divine* iudgments: which discourse having continued awhile, the *Holy Bishop* commanded all the rest to leave the room except *Seca*, to whom directing his countenance and speech; he said, *A terrible Vision lately hapned to mee which I intend to discover to thee, but which thou must conceale till I see how it shall please God to dispose of mee.* There stood before mee a certain person in a glorious shining vestment, who said he was the *Archangel Michail*, and that he was sent to recall mee from death. For, sayd he, our Lord moved by thy Prayers and tears of thy Brethren and Disciples, and by the intercession of his most blessed Virgin Mother, has given thee life. Therefore I assure thee that thou shalt for the present recover of this sickness: but be prepared, for four years hence I will visit thee. Thou shalt arrive safe in thy native countrey, and there receive the greatest part of thy possessions, and conclude thy life in great tranquillity.

10. The event shewed this *Vision* to have been no illusion: for presently the *Holy Bishop* perfectly recovered his health to the great joy of all, who gave humble thanks to God for it. And not long after renewing his journey, he came safe into *Brittany*. But because he arrived not there till the year following, wee will here interpose a Narration of the great changes happening in this Island in the meantime, which gave a new course to the *Holy Bishops* affaires.

*danam*, which was much affected and humoured by *Offrida Queen of the Mercians*, as likewise by her husband *Ethelred*.

3. The same King before he forsook the world had founded severall other Monasteries: one wheteof he bestowed upon *Erwin* afterward Bishop of *Worcester*, of which himself makes mention thus, Being in the prime of my age in the days of *Ethelred King of the Mercians*, I made my humble request to him, that he would vouchsafe to bestow on mee an ancient Monastery called *Fledanburgh*: which he with great kindnesse granted mee. It was seated in the Province of *Worcester*, neer to the River *Avon*, & is at this day called *Flasbury*, a place which, saith *Camden*, in the Primitive Church of the English was inhabited by Religious men. The same Author likewise ascribes to this King *Ethelred* the founding of the famous Monastery of *Evesham*, concerning which wee shall treat more largely ere long.

4. The Successor to King *Ethelred* in the Kingdom of the *Mercians* was *Cornred* or *Kenred* son to his Brother *Wulfere*, who diligently imitated all his Vertues for as his Predecessor had done, he passed his life in great sincerity of manners, being eminent for his piety to God, and justice in administering his Kingdom. Thus writes *Polydore Virgil*, and *William of Malmshury*. And as he lived, so likewise ended he his life according to his example: for he built many Monasteries, and after a few years embraced also a Monasticall Life.

5. Piety and munificence to Gods Church was the ordinary employment & busines of the Kings of this age: For *Ina* also King of the *West-Saxons* by the Counsell of his *Aldelm* re-instated the ancient Monastery of *Glasenbury* in all possessions and priviledges which by reason of former troubles had been taken from it, and settled the Monks in good order under the government of their Abbot *Hemgesil*. And the said Abbot dying this year, he gave to his Successor *Berwald* severall Lordships mentioned in his Grant preserved by the said Author: and the *Tabernacles*, and other Vessels of gold and silver given by the said King to that Monastery are of a value almost incredible. Also at the same time *Bugga* the daughter of *Kentwin* formerly King of the *West-Saxons* seemed to contend with King *Ina* in adorning this famous Church and Monastery: for as *Aluin* in his Poem recounts, She built there a Chappell in which were twelve sumptuous Altars shining with gold and silver, and consecrated to the twelve Apostles. This she did for the refreshment of her Fathers soule, who was there buried.

6. The same King *Ina* moreover built a Church in *Somersetshire* at a Town anciently called *Theorodunum*, and vulgarly *Fiddington*, but afterwards for the abundance of springs named *Weller*: To which he added a Colledge for Ecclesiasticall persons to live sequestred from the world in devotion. The Church he dedicated to God & the Apostle *S. Andrew*: which

A. D. 704.

Camden in Worcester-shire.

Pol. Virgil. Malmsh. de Reg. 1. c. 4

idem ibid.

G. duvin in Catalog.

And. in Somerset.

shortly

XXIII. C.

## XXIII. CHAP.

1. *Ethelred King of the Mercians becomes a Monk.*

2. *He founds certain Monasteries.*

3. *Cornred succeeds in the Kingdom.*

4. *Munificence of King Ina: And of Bugga a Princessse, to Glasenbury, &c.*

*Saint Wilfrid* among other requests to *Ospre John*, had desired him to write Letters in his favour to *Ethelred King of the Mercians*, which he also did accordingly. But in the *Holy Bishops* absence King *Ethelred* having been visited with the Grace and mercy of the Omnipotent, was become a Monk, saith *Henry of Huntingdon*. And this change all our other ancient Historians attribute to his piety and contempt of worldly glory. Whereas certain Modern Protestant Writers, not trained up in the school of Gods Spirit, doe without any ground from Antiquity affirm, That King *Ethelred* being touched with remorse of his crimes, and a terrour in conscience for having usurped the Kingdom, was moved to build a Monastery, and to enter himself into it, after he had held the Kingdom full thirty years.

As touching the place where this devout King undertook a Monasticall Profession, *S. Beda* thus writes, There is in the Province of *Lindisfi* (or *Lincolnshire*) a Noble Monastery named *Bea-*



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thority after, sixth Camden, was by Princes and Noble men enriched with large revenues. It grew in succeeding times into an Episcopall See: and *Arhelus* is by Bishop *Godwin* reckoned the first Bishop of *Welles* in the year of Grace nine hundred and five. So that *Polydore Virgil* was mistaken in saying, that *King Ina* erected it into a Bishoprick.

XXVI. C.

## XXIV. CHAP.

1. 2. *St. Wilfrid returns with the Popes Letters: which are neglected by King Alfrid.*  
3. 9. *Who shortly after dyes.*

A. D. 705

1. IN the year of Grace seven hundred and five *Saint Wilfrid* arrived in *Brittainy*, bringing with him *Letters* and *Messengers* likewise from the *Pope* to the two *Kings Ethelred* and *Alfrid*, giving them account of what had lately passed at *Rome* in debating the Controversy. What the successe was *William of Malmshury* thus relates:

Malmsh. de Pont. l. 3.

[2. *Saint Wilfrid*, says he, presently after his return presented the *Letters* from the *See Apostolick* to *Ethelred* late *King* of the *Mercians*, now a *Munk*: Which he received in an humble posture, kneeling. And having read them, he with little difficulty obtained from *Kened* son of *Wulfere* whom he had made his *Successor* in the *Kingdom*, an order that they should be obeyed. For *Kened* was a *Prince* replenished with the fear of *God*, a good proof whereof he gave to the world by a voluntary renouncing his *Kingly* authority four years after, and embracing a *Monastick* Profession. In like manner *Brithwald* *Arch-bishop* of *Canterbury* shewed himself as earnest to enter into brotherly concord with *Saint Wilfrid*. Some say he was affrighted thereto by the *Popes* *Messengers* who denounced to him his condemnation from the *See Apostolick*, although *S. Wilfrid* interposing hindered the pronouncing Sentence.

3. Only *Alfrid* *King* of the *Northumbers* still persisted in his obstinacy and resistance. For when *Messengers* directed from *Saint Wilfrid* came to him, at first he gave them a mild answer: But afterward being, as is beleived, depraved by the suggestions of certain malignant persons about him, favoured by him much to his dishonour, when the *Messengers* again presented themselves to him on the day appointed, he sent them away with sad hearts by pronouncing this his determinate Sentence, That for the persons of the *Messengers*, for the gravity of their lives and venerableness for their age, he honoured them as parents: But as touching the subject of their message, he utterly refused compliance with it, since it was against all reason that upon any *Letters*, perhaps surreptitiously obtained, from the

*See Apostolick*, a man who had been twice condemned by a *Nationall Synod* of the *English*, should be restored to his dignity and *Communion*.

4. Having made frequent mention of these *Letters* of *Pope John*, inasmuch as they afford great light to *Saint Wilfrids* cause, wee will here set down the tenour of them from *William of Malmshury*, by whom they are recorded. They are inscribed, To the most eminent Lords, *Ethelred* *King* of the *Mercians*, and *Alfrid* *King* of the *Deirs* and *Bernicians*.

5. Wee doe much reioyce hearing the report of the encrease of your Religion devotion through *Gods* Grace cooperating, and seeing the fervour of your Faith, which, *God* illuminating your minds, yee at first received by the preaching of the *Primer* of *Apostle*, and doe still constantly retain. And I would to *God* that this our ioy might be enlarged by the good behaviour of many among you. But the incurable dissension of some *Spirits* there does much disquiet our minds: Which dissension wee are obliged to censure and correct, least instead of being observers, we be found transgressors of *Apostolick* Precepts.

6. For it is now a good while since that *Bishop Wilfrid* in the time of *Pope Agathon* of blessed Memory appealed in a certain cause of his to this *See*: His accusers also sent from *Theodore* *Arch-bishop* of *Canterbury* and from *Hilda* an *Abbesse* of Religion memory, came hither. Whereupon *Bishops* from severall places were assembled in this *City*, who examined the matter diligently and canonically, and after Examination pronounced Sentence: Which Sentence the *Pope* his *Successors* and my *Predecessors* have confirmed. And the *Arch-bishop Theodore* never contradicted the said Sentence, nor sent afterward any more accusations against him. Moreover now of late more accusations having been sent against the same *Wilfrid*, wee took order that they should be examined in a Synod of Reverend *Bishops*, together with his respective Answer and defence, which Examination continued many dayes together, both from *Epistles* ancient and modern touching that cause, and verball allegations made by such persons as were present. So that all hath been done in the cause that can be performed in the absence of the principall accusers: who in case they approve not the Sentence here given, must repair in presence hither.

7. Wherefore wee doe hereby admonish our Brother *Arch-bishop Brithwald*, that together with *Wilfrid* he convoke a Synod commanding *Agos* and *John* to repair to the same: There let him hear and consider what the parties can say, and what proofs can be made on either side: Which being done, if he can determine the cause, he will doe a thing very acceptable to us. But in case he cannot, let him then admonish both parties to have

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recourse



## XXV. CHAP.

1. 2. &c. S. Wilfrid in a Synod in Britanny restored to his Rights: The testimony of the Holy Royal Virgin Elfreda, &c. in his behalf.

1. **W**EE are now approaching towards an end of the long continued troubles of this illustrious Bishop Saint Wilfrid. Whose restitution though it found some delay and opposition after the death of King Alfrid, yet by a Synod shortly after assembled in the Province of the Northumbers, it was fully effected. The manner and progresse whereof is thus declared by the same Author:

2. When King Alfrid was dead, a certain Noble man named Edulf, who had a design to usurp the Kingdom, vomited likewise forth his malicious fury against Saint Wilfrid, as if he had been by oath engaged in the friendship of King Alfrid. For when the Holy Bishop, calling to mind that the same Edulf had professed friendship formerly to him, thought it expedient to goe to him, the fenceles man fell into such a passion, that he commanded him presently to depart his Kingdom, and gave order that all his goods should be confiscated, and himself cast out thence. But two months after, the Tyrant lost both his Kingdom and life: and the Nobility restored to the Throne Osted the Son of Alfrid.

3. Now among the Nobles of that Kingdom the highest both in authority and fidelity was one named Berthfrid. Him did Brithwald Arch-bishop of Canterbury admonish to cause a Synod to be assembled in that Kingdom for determining the cause of Saint Wilfrid: whereto he consented. And in the said Synod, to the end that controversy might have a peaceable end, it was ordered, according to the precepts contained in the Popes Letters, that a choice should be offered to the Bishops who were parties against Saint Wilfrid, that either they should resign to him his Episcopall See, or repair presently to Rome, there to justify the cause of their refusal: And whosoever would not accept of this choice, should be excommunicated.

4. S. Beda notes the particular place where this Synod met, saying it was near the River Nid, which gives a name to the Province of Nidds-dale, now belonging to the Kingdom of Scotland, but anciently within the Dominion of the Northumbers. At this Synod were present Arch-bishop Brithwald with S. Wilfrid, likewise Bosa Bishop of York, and John of Hagulfad. There came thither also the Royal Virgin and Abbess of Sreneshalck Elfreda Sister to King Alfrid, whose testimony was of great moment for ending the controversy. For thus writes William of Malmesbury:

5. Whilst the cause of S. Wilfrid was agitating in the Synod, and the Bishops according to their former manner contradicted his pretensions, the

Malmesb. de Reg. 1.3.

B. d. l. 5 c. 20.

Malmesb. ib.

Holy

recourse in person hither, where the cause hitherto depending may be finally decided by a greater Council. And let those who shall neglect to come hither, know that they shall be ipso facto suspended, and neither here nor there esteemed legall Bishops. As for your Royal Highness, be pleased to afford your assistance that the Orders which with Christs help wee have herein given, may come to effect. And whosoever, of what condition soever, shall presumptuously contemne our authority, he shall not remain without Gods punishment, nor escape without his harm and danger from the spirituall bonds in which he is tyed.]

8. This was the tenour of the Popes Letters: which were contemned by King Alfrid alone: who notwithstanding presently after found that the denunciation of Divine judgment in the end of them was not in vain: For he lived but a little while after as the same Author relates, saying, As soon as the Messengers were departed he was assaulted by a very sharp dis ease which shortly brought him to his end. But when the bitterness of his torments awaked reason, which had slumbered a long time in the Kings mind, and according to the Prophets saying, Excusation gave him understanding. For perceiving that this punishment had deservedly come upon him for his disobedience, he promised to make a reparation of his faults to Wilfrid, if he could be brought to his presence before his death. And the same he continued to promise as long as he had use of his tongue: wishall advising his Successour to perform the same, in case himself could not doe it. Thus he repented too late his contempt of the Letters sent from the See Apostolick: the communications of which he could not avoyd.

9. Thus dyed this worthy King Alfrid, who for the space of nineteen years had governed his Kingdom in great iustice and peace, and against whom wee read not any accusation or charge of any other crime, but this his pertinacious persecution of this Holy Bishop. Whosoever he was that inserted him in our Martyrologe on the twelfth of March by the Title of a Monk in the Monastery of Mailros, was surely mistaken, since neither S. Beda, who lived at the same time near the place, nor any of our Ancient Historians mention any such thing. And Florilegus expressly says that he dyed at Driffield seated on the River Hull in Yorkshire which Camden calls the village of Alfrid the most learned King of the Northumbers, wherein his Monument is extant.





A. D. 705.

Holy Virgin Hilda sister to the late King Alfrid, and Abbess of Eboracburgh after S. Hilda put an end to the business, saying, Let these tedious discourses cease to the purpose cease: Here doe I produce the last Will of my Brother, as the making whereof my self was present, by which he declares that if God restored him his health he would neither delay defence and execute the commands of the See Apostolick, or if death hindered him, he would oblige his heyr and successor thereto.

After the Holy Virgin had spoke thus, Werthfrid immediately added these words, My sentence is that we ought to obey the Popes commands, especially considering that our obligation thereto is strengthened by our late Kings will, and the solemn promise also which we our selves made in our necessity: for when after his death we were besieged in the City of Eboracburgh, and that the enemies inclosing us asked them selves endeavour to break into the Town, in this extremity and danger we made a Vow to God, that if we might escape, we would fulfill the commands of the See Apostolick: We had scarce ended this Vow, but presently the whole Province submitted itself to us, and every one swore who should prevent the other in running to our assistance. The Royall youth Osfrid was acknowledged King, the Enemy was defeated and the usurping Tyrant slain. To conclude it is in our young Kings will also that the Venerable Bishop Werthfrid be restored. Now Werthfrid had no sooner spoke thus, but immediately all clouds of dissension were dissipated, and a lightsome

calmness of peace succeeded. All the Bishops hastened to embrace one another, and passed the remainder of their lives in unity and concord.

7 The result of the Synod was, That Saint Werthfrid should be re-instated in all the dignities and possessions formerly belonging to him. Notwithstanding Dosa, who had been Bishop of York, dying presently after this Synod, S. Werthfrid permitted John to remove to York, and himself being now very old, contented himself with the See of Hexham (or Eborac) and his own Monasteries.

8. Thus at last ended all the troubles of this Holy Bishop Werthfrid: Which were the more heavy to him, in that all his persecutors were persons of vertuous holy lives. The consideration whereof gave occasion to the Historian to make this complaint: It is better manifest how great the misery is wherein human Nature is involved, inasmuch as those men and women whose sanctity is much celebrated by Antiquity, such were Theodora, Brithwald, John, Dosa and likewise the Holy Abbess Hilda, they all with utmost violence persecuted S. Werthfrid, a Bishop most highly favoured by Almighty God. Particularly as touching Dosa he is styled by S. Beda, a most holy Prelate and beloved by God: and his Name is commemorated among Gods Saints in our Martyrology on the ninth of March: though his death, hapning this year, is assigned to the year of Grace seven hundred.

A. D. 705.

Id. d.

Bed. l. 5. c. 11.  
Marty. Ang.  
9. Mart.





THE  
ONE AND TWENTIETH  
BOOK.  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAPTER.

1. 2. *St. S. Hedda Bishop of the West-Saxons dying, his See is divided into two: Winchester, of which Saint Daniel is made Bishop: and Shireburn: of which S. Aldelm.*

**T**HE same year in which debates were so happily ended in the Northern part of Brittain, Hedda Bishop of Winchester dyed: concerning whom thus writes S. Beda, In the beginning of the Reign of Ofred King of the Northumbers, Hedda Bishop of the West-Saxons departed this world to eternall felicity. For he was a good and iust man, and was enabled to discharge his Episcopall function in governing and teaching rather by the light proceeding from Charity and the love of vertue deeply imprinted in his heart, then by reading of Books. In a word, the most Reverend Prelat Pechhelm, who then was a Deacon and Monk in the Monastery of S. Aldelm his successor, was wont to relate how in the place where the holy Bishop Hedda was buried, many miracles were wrought by his merites and intercession: and that the inhabitants of that Province were accustomed to take dust from thence, which they putt into water,

and either therewith sprinkled or gave it to drink to such as were sick, either men or beasts, and thereby conferred health on them. By means of which frequent taking away the dust, a trench of no small depth and largenes was made in the place. His name therefore is deservedly commemorated in our Martyrolage and the Roman likewise among the Saints on the Nones of Iuly.

2. S. Hedda being dead, the Bishoprick of that Province, saith the same Author, was divided into two Dioceses: one whereof was given to Daniel, who governs the same to this day (that is, to the year of Grace seaven hundred thirty one, in which S. Beda concluded his History:) and the other to S. Aldelm, who worthily administered the same the space of four years. Both these men were eminently skilfull in Ecclesiasticall affairs and in the doctrine of Holy Scriptures.

3. S. Beda does not mention the name of the Episcopall See assigned to Daniel: but other Authors doe generally agree that it was Winchester, which he governed forty years. As for S. Aldelm, the seat of his Bishoprick was Shireburn in the Province of the Dnorwriges, or Dorsetshire: in which a few of his successors continued: till the Episcopall See was afterward translated to Saru or Salisbury.

Mat. Angl.  
7. Iul.

Id. ib.



A. D. 705

Gedw. in  
Cat. p. Wint.

4. These were two *Prelats* of eminent learning, and illustrious *flats* of the *West-Saxon Kingdom*. As touching *Daniel*, we shall shew hereafter how *S. Boniface* the glorious *Apostle* of the *Germans* frequently consulted him in difficulties occurring about the discharge of that sublime office. Hence it is that *Bishop Gedw* gives this Character of him, *Daniel was a man excellently learned, and wrote many volumes, amongst others these following: Of the affairs of the Province of the South-Saxons. Of the Life of the Holy Bishop Cedd. Of the affairs of the Isle of Wight.* All which are now lost.

5. As for *S. Aldelm*, he was frō his youth bred up in learning and piety by *S. Maidsulf* a *Scottish Hermit*, from whom the famous Monastery of *Malmisbury* received its name, for many devout persons moved with the fame of his sanctity had recourse to him in that solitude, by whom they were canonically governed: and a Monastery was there erected by *Kennwalch* King of the *West-Saxons*. In the year six hundred and seaventy *S. Maidsulf* dying, *Saint Aldelm* succeeded *Abbot* in his place. And five years after, the said Monastery was endowed by the liberality of *Leuthbert* Bishop of the *West-Saxons* upon the suggestion of *S. Aldelm*: For before that time the Monks lived there only upon courtesy. Thirteen years after he attended *King Cedwalla* to *Rome*, where he obtained from *Pope Sergius* a *Brief* of *Priviledges* and immunities to his Abbey. How in the year of *Grace* six hundred ninety two he was appointed by a *Synod* to write to a certain Prince of *Cornwall* called *Geruntus* a Book in confutation of the *Britains* erroneous observation of *Easter* and other miscariages, hath heretofore been declared. At last this year he was upon the death of *S. Hedda* ordained a Bishop of the *West-Saxons*, and, as hath been said, kept his *Episcopall* residence at *Shireburn*.

6. Being thus made a Bishop, he gave a full and free authority to his Monks of *Malmisbury* to chuse their *Abbot*. But their duty and affection to him was such that during his life they would acknowledge no other *Spiritual Father*: Only they humbly petitioned him to grant them the *Priviledge* after his death to elect their own *Abbot*: And that such *Election* should not pertain to the Bishop, as the custom was in *Kent* by the Ordinance of *King Witred*, but descend to the Monks. This *Priviledge* *S. Aldelm* granted not only to them, but to all other Monasteries which he had founded. And moreover caused his *Indult* to be confirmed by the Subscription of *K. Ina* and of *Daniel* Bishop of *Winchester*. *Authentic Copies* are still extant of this *Indult* and *Priviledge* granted both by *S. Aldelm* and *King Ina*, in the Register of the said Abbey of *Malmisbury*. Concerning this holy Bishop *S. Aldelm*, more remains to be said when we come to speak of his death. In the mean time the affairs of *Germany* happily managed by *S. Swibert* and his blessed

companions recall us thither.

## II. CHAP.

1. 2. *S. Swibert* Preaching: and miraculous freeing a man possessed by the Devil.

1. *Saint Swibert* after he had successfully preached the Gospel to the Inhabitants of *Bruswick* and other neighbouring Nations, directed his steps to a people called *Bornuarians* (or *Prussians*) lying more Northerly, and yet more savage then the former. Concerning his progresse in their conversion we have this account from his companion *S. Marcellinus*. [As soon as he was entered that Province, saith he, he instilled the saving Mysteries and precepts of the Gospel into their foolish and blind hearts, and enlightened their savage minds with the luster of divine Truth, being glorious among them in his preaching, and holy in his actions: So that turning them from their profane superstitions to the Faith of Christ, he confirmed them in the same Faith by many wonderfull miracles. But the multitude of Converts encreasing, the Devils envy likewise encreased, who enraged to see so many escape his snares, earnestly endeavoured by his malicious instruments either to kill him or expell him from that Province.

2. On a certain day therefore as he was preaching to a great multitude of Pagans, their sacrilegious Priests drunk with the Idolatrous cupp of *Babylon*, set violently upon him, and after they had beaten him with their fists, rods and stones, they endeavoured to drive him out of their coasts. But by the industry of certain courageous Christians he was taken out of their bands, and for a few days was concealed by them, for they durst not kill him, out of fear lest their Governor should be offended. But presently after the Holy Bishop renewed his preaching among them, and dayly baptized great numbers, which despising their Idols, publicly confessed the Name of Christ.

3. Consequently the same Holy Writer declares, how by occasion of the Devils malice the Faith of Christ became more illustrious among that people: For, saith he, on a certain time in a village of the *Bornuarians* a Rich and potent man, named *Ethelhere*, was possessed by the Devil, in so much as they were forced to bind him with chains, because he endeavoured to bite all that came near him, and tore his own cloaths. Now the same *Ethelhere* was one of those who had persecuted, and incited others to persecute the Holy Bishop, and was the first that had the boldnes to smite him with a staff. This man being thus dayly in a horrible

A. D. 705.

II. CHAP.

Marcel. in  
vita. S. Swibert.

rible



A. D. 705.

terrible manner tormented by the devill, it hapned on a certain day in the presence of severall *Pagan Priests* and others who came to visit and condole with him, that the *Devill* cryed out, *Except Swibert servant of the living God and Bishop of the Christians come hither, I will not depart out of this man.* And when he oft more and more loudly repeated the same words, the *Idolatrous Priests* and other freinds of the *Demoniack* went away in great confusion and perplexity what they should doe. At last they all agreed that *Saint Swibert* should be sought out, and humbly entreated to visit the said unhappy person.

4. This being accordingly done, *Saint Swibert* moved with great compassion and Charity went to the house, attended by his *Priests* and other *Disciples*: and being yet in the way thither, the *Devill* presently caused the possessed person to some and gnash his teeth, and to cry out in a far more horrible manner then before: at which all that were present were much greived and astonished. But as soon as *Saint Swibert* approached the house the clamours ceased, & the *Demoniack* lay still in his bed, as if he had been asleep.

5. As soon as the *Holy Bishop* saw him lying in this posture, he commanded all us who attended him, to betake our selves devoutly to our *Prayers*. And he himself likewise with fervent zeale besought almighty God that he would vouchsafe to free the *Demoniack* from the *Devills* power, to the end that his *Holy Name* might be glorified, and those *Infidels* converted to the *Faith*. Having thus prayed, we all rose up, and he signed the *Demoniack* with the sign of the Saving *Crosse*, saying, *In the Name of our Lord Jesus Christ I command thee, O unclean Spirit, that thou depart from this Creature of God, that he may acknowledge his true Creator and Saviour.* Immediately hereupon the *Wicked Spirit* departing with a noyism stink, began to crye out aloud, *O thou servant of the Great God, thou shalt not abide long in this Province: for as thou hast driven mee from this my habitation, so will I make thee to be driven out of this country.*

6. As for *Ethelhere* who was thus freed from the *Devills* power, he presently arose in the sight of all, and casting himself at the *Holy Bishops* feet, he begged pardon for the injuries he had done him, and earnestly besought him that he might be baptized in the Name of *Jesus Christ*, in whose Name he had been delivered. In like manner many *Pagans*, and two *Idoll-Priests* there present cast themselves at *S. Swibert's* feet, desiring to be instructed in the *Mystery* of the *Christian Faith*: Whom the *Saint* raised up and taught them how the *Eternall Wisdom* descended from Heaven to Earth that by his blessed Death and blood shed on the *Altar* of the *Crosse* he might restore life to mankind dead in sin. Thus he continued three whole weeks instructing and confirming them in the *Faith*, and yet baptized only two and

forty of them, besides women and children of both sexes.]

7. Two years he spent among them constantly preaching the faith whereby he converted great numbers, which with their own hands broke their *Idols*, and built Churches, in which the *Holy Bishop* constituted *Priests* and *Deacons* to assist him. Many likewise having been informed of the *Miracles* done by him came to see and hear him, of whom he converted and baptized not a few. He gained the affection and veneration of all chiefly by the tendernes of his love which he shewed to the poor and afflicted, whom he meekly visited in their necessities and infirmities, and these not only *Christians*, whom he confirmed in their *Faith*, but *Pagans* also, who by his charitable assistance were withdrawn from their *Superstitions* and *Idolatry*. Notwithstanding how alter two years the *Devill*, by Gods permission made good his threatening that he would shortly expell him out of that Province, shall hereafter be declared.

A. D. 706.

## III. CHAP.

## III. CHA.

1. 2. &c. The death of *S. Adelbert*, and of *S. Werenfrid*, Apostolick Missioners in Germany.

4. 5. *S. Decumanus* a Holy Hermite, murdered. A miracle after his death.

1. TO this year is assigned in our Martyrologe the death of *S. Adelbert*, who, as hath been declared, was one of the twelve English Apostolick Missioners into Germany: Concerning whom in the Gallican Martyrologe on the five and twentieth of June we read this Testimony:

2. At *Egmond* in *Holland* is the same day celebrated the Memory of *S. Adelbert* Confessor and Deacon: Who being descended from the Royall stock of the Kings of the *Deiri* in *Brittany* (for he was the Son of *Eadibald*, son of *S. Oswald* King and Martyr,) and by *S. Willibrord* constituted Arch-deacon in the Provinces of the *Batavi* and *Frisens*, did notably promote the *Christian Faith*. For he was made choice of among the most excellent Disciples of that Holy Prelat, and sent into the utmost confines of that Diocese to preach the word of life to that pagan people in *Knemaria* where he gathered a plentiful harvest to our Lord. And after he had confirmed his new plantation in the Faith, he was called by Almighty God to receive his eternall reward. After his death he received Divine Testimonies of his celestiall Happiness: For at *Egmond*, where he was buried in his own Oratory, he became illustrious by such Miracles as afforded great security and protection to the inhabitants, and invited a wonderful concourse of strangers to perform veneration

Martyrolog.  
Gal. 19 Jun.



A.D. 706.

hid. 12. Aug.

A. D. 706.  
M. 17. Angl.  
Capgrave in  
vit. s. Decu-  
manus.

can. in So-  
merset.

Ap. Capgrave.  
26.

to him and to begg his intercession.

3. This same year likewise another associate in the same Mission *S. Werensid* a Priest received an eternall reward for his labours. His memory is also celebrated in the same Martyrologe on the fourteenth of August with this Elogy. *At Elst in Gelderland in this day commemorated the Deposition of S. Werensid an illustrious fellow-worker with Divine Grace. He was associated with S. Willibrord in the business of Piety, and heaped up the gain of many soules to our Lord. Thus laden with such precious spoiles, he was received into Glory. His body reposes honourably in a Collegiat Church consecrated to his honour and name in the foresaid town seated on the Rhene between Nimegen and the Sand. He is by others said to have dyed at a Town called Wessert, and afterwards to have been buried at Elst: And that he sowed the precious seed of the Gospel at Medemblich, Dusseld, Elst and other towns in Batavian.*

4. The year following wee find commemorated in our Martyrologe the Martyrdom of *S. Decumanus*, born of Noble parents in the south-western parts of Wales, who forsaking his countrey the more freely to give himself to Mortification and devotion, passed the river Severn upon a hurdle of rods, and retired himself into a mountainous vast solitude covered with shrubbs & briars where he spent his life in the repote of Contemplation, till in the end he was slain by a murderer.

5. The place so described by the Author of his life in Capgrave is seated in the County of Somerset, where a Castle in after times called *Dorsistorum* (now *Dunstow*) was built by the family of the Mohuns. To this Castle, saith Camden, are adjacent two Villages, consecrated to two Saints, The one is called *Caranten* from a Brittain Saint *Carantac*: and the other *Decumbes* from *S. Decumanus*, who one of South-wales arrived here, renouncing all worldly vanity, and by a murderer was peirced through with a sword: For which, saith he, he obtained in the esteem of the ignorant common people divine honour. Thus writes this Author, skillfull indeed in places, but ignorant in the Faith of his Ancestours, who never attributed Divine honour, but a Veneration infinitely inferiour thereto, to Gods Saints.

6. This veneration he probably obtained from a Miracle related by the Author of his life in this manner: *Wee must not, saith he, leave buried in silence this prodigious wonder, how when his head was cutt from his body, the trunk raising it self up took the head, which it carried from the place where he was slain to a spring not far off, which flowed with a most Christall water, in which with the hands it washed the blood away. Which spring in a reverent memory of the Saint is to this day called S. Decumanus his Spring. Near to which place the body together with the head was honourably buried by the neighbouring inhabitants.*

## IV. CHAP.

1, 2. &c. A fearfull indgment on a Soldier who delayed Confession and Penance to the last.

1. Among the Gifts of the year of Grace seven hundred and seven Mathew of Westminster relates the sad accident of a Soldier of the family of *Kenred* King of the Mercians, which deserves a place in this History to forewarn the Reader of the danger of delaying Confession and Penance for sins. The Narration he receives from *S. Beda*, in whose words wee will deliver it, though he names not the precise year as the other does.

2. In the days of *Cenred* (or *Kenred*) who succeeded *Edilred* in the kingdom of the Mercians, there was a certain military Officer, who as he was for his industry and courage acceptable to the King, so on the contrary for the neglecting his soule he no lesse displeased him. And therefore he oft admonished him to confesse and amend his wicked life, for fear a sudden death might prevent his repentance. But the unhappy man though thus frequently admonished by the King, little regarded his wholesom advice, only he promised that he would take a time afterwards to doe penance for his crimes. Not long after it hapned that a sickness surprizing him, he was forced to keep his bed, where he lay in great torméts. The King then, who loved him much, came to visit him, and earnestly renewed his exhortations that at least then before he dyed, he would goe to confession and demand Penance: but the man answered him, That he would not confesse his sins till he were recovered of his present disease, for fear his companions should upbraid him that the fear of death made him doe that, which in the time of health he had refused to doe. Now he thought this Answer argued a great courage in him, but as afterward appeared, he found that he had been miserably seduced by the Devil.

3. His sickness then growing mote violent and dangerous, the King once more came to visit and advise him: but as soon as he was entred the chamber, the sick man cryed out with a lamentable voyce, *What would you have, Sir? Why come you hither? It is not now in your power to give mee any comfort or assistance.* The King replied, *Do not say so: I fear your sickness distracts you.* No Sir, (answered he) I am not mad: but I have before mine eyes a soul and miserable conscience. What means this, said the King? His reply was, *A while since there entred into this chamber two beaustfull young men, the one of which sat down at my head, and the other at my feet. And one of them brought forth a Book curiously garnished, but extreme little, which he*

A. D. 707

IV. CHA.

A. D. 707.  
Westminster  
h.

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gave me to read: and there I found written every good action which I had done in my life but alas, the number was very small, and the worth of them not at all considerable. When I had read it, they took it from mee without saying a word.

Then there presently came toward this house a vast army of wicked spirits, horrible to be looked on, which both surrounded it without, and filled all the rooms within. As soon as they were set down, one of them, who by the more horrid darkness of his face and preference in sitting seemed to be the principall among them, brought forth like-wise a Book of a dreadful shape, an enormous greatness and insupportable weight: This Book he gave to one of his attendants, bidding him to bring it to mee that I might read it. As soon as I had looked into it, I found there all the crimes which ever I had committed in deed, word and even the slightest thoughts, all this plainly described in hideous letters. Then he said to the two young men in white garments who sat there, why doe you stay here, since you manifestly see that this man is ours? They answered, It is true: take him, and make him partaker of your damnation.

As soon as they had said this, they presently disappeared: and two of the most wicked among those spirits of darkness arising, with forks in their hands, smote mee, one on the head, and the other on the feet. And now they are to my most horrible torments creeping through my inward parts, and as soon as they shall meet together I shall dye, and be hurried by them into Hell. Thus spake this unhappy despairing man, and presently after dyed: and now being for all eternity tormented, he practises repentance without any fruit, which he neglected to doe in his life time, when a short Penance might have procured him pardon.

6. Now, as S. Gregory writing of the like case, observes, wee are to iudge that this man had these apparitions, not for himself, to whom they profited nothing, but for our good: that wee, knowing his unhappy end, may fear to delay the time of Penance now allowed us, least being prevented by unlooked for death, wee may dye impenitent. And as touching the Book: of a fashion so different which he saw presented to him by the good and by the evil spirits, this was done by Divine dispensation to put us in mind that our deeds and even our thoughts doe not vanish into aire, but are referred to the examination of the Supreme Judge, and shall be presented to our view in the last day either by our good or evil Angels. And whereas in this Vision the Angels brought forth a white Book, and afterward the Devils, a Black one, the former a very small one, and the latter one of an enormous bignes: that signified that in his youth he had done some few good actions, all which notwithstanding had been obscured by the sins of his riper age. But on the contrary, those who in their ripe age doe endeavour to hide from the eyes of God the sins committed in their childhood, may be associated to those concerning

whom the Psalmist saith, Blessed are they whose iniquities are forgiven, & whose sins are covered. This story, (saith S. Bede) as I received it from the Venerable Prelat Pethhelm, I thought fitt simply to commit to writing for the spirituall benefit of those who shall read or heare it.

## V. CHAP.

1. 2. *Of S. Egrin Bishop of Worcester: who by calamity elected: goes in Penance to Rome: and is miraculously absolved.*

3. 9. *Of At his return upon an apparition of our Blessed Lady he builds the Monastery of Evesham.*

I. IN the occurrents of the year of Grace six hundred ninety three, we have declared how upon the death of Offor Bishop of Worcester, there succeeded him in that See Egwin, a man in high esteem for his sanctity, born in the same Province of a Princely extraction: who in his tender age, being prevented by Divine Grace, conceived an aversion from secular pomps and pleasures, and consecrated himself to the service of God in an Ecclesiastical state: In the which having regularly passed the inferior degrees, he was exalted to Priest-hood: and afterwards, that See being vacant, he was by the earnest petition both of the Laity and Clergy demanded for their Pastor and Bishop: Which charge notwithstanding he very unwillingly, and not without the forcible persuasions of King Coenred at last accepted.

2. But in the execution of this sublime Office he incurred the generall disfavour of that Province, insomuch as he was forced to forsake his countrey: God so disposing it for the tryall of his piety, and to render him more illustrious in his Church. That which made him obnoxious to the displeasure of worldly men was his zeale and constancy in reproving vice, and particularly in opposing himself to many unlawfull customes which that people, lately converted to Christianity, would not be perswaded to forsake, certain heathenish Superstitions, incestuous marriages, and other noxious errors to which they had been accustomed.

3. Persons who are sick of such incurable diseases ordinarily become more enraged by Physick: whereupon these men not only refused all correction and reformation, but combined seditiously to raise a furious persecution against the Holy Bishop, and to drive violently out of the Province. To effect which, they spread abroad many calumnious accusations against him, by which they induced not only the vertuous King Coenred but the Holy Arch-bishop Brithwald also to declare an enmity against him.

A.D. 707.

V. CHAP

Godwin in  
Ep. Worcest.  
Capp. xv. in  
Egwin.  
Malm. b. d.  
Pontif. l. 4.



A.D. 708

4. The holy man assured of his own innocence as to any of the crimes layd to his charge, yet behaved himself as if he had been guilty: for he undertook a laborious and painfull Pilgrimage to Rome, thereby to satisfy for the offences of his people, and withall, as some *Ancient Anchours* have written, to doe a rigorous Penance for some faults formerly committed in his youth. And to render his Pilgrimage more painfull, he in the presence of a great multitude bound about his leggs certain iron-chains, and cast the key which locked them together, into the River of *Rome*, publickly protesting that he would never esteem himself secure of the pardon of his sins, till either the key were restored to him, or the chains unlocked by a power *Supernaturall*. Withall he vowed, that if God would vouchsafe to make his journey prosperous, he would build a Church to his honour.

5. Having performed this voyage with great incommodity and painfullness, he at last arrived at Rome, where whilst he was performing his devotions in the Church of *Saint Peter*, his servants going to the rivers side to buy provision for their Master, they found in a fishes belly the key which had formerly locked the chains about his leggs, which being brought to him, he in the presence of a great multitude unlocked the said chains, perceiving that such was the *Divine Will* and mercy. An event so miraculous was immediately spread through the whole City in so much as he who before was looked upon as a miserable enormous sinner, was afterward honoured as a *Saint* and servant of God highly favoured. Thus writes the *Anchour* of his life in *Copgrave*: Whereas *William of Malmsbury* relates, that it was in his return as he passed the sea between *France* and *Brittainy* that the Key was found in a fishes belly taken by the Mariners.

6. Notwithstanding this variety as to the circumstances of this miracle, certain it is that *S. Egrin* at his return recovered with advantage *King Cwenred's* esteem, and also great veneration among the people for his *Sanctity*, the fame whereof was largely spread in the world.

7. Now to what year precisely we ought to ascribe this his first journey to Rome (for he undertook afterwards a second voyage thither) not any *Ancient Writers* doe afford us sufficient Light to determine. But it seems to have been in the year of *Grace* seven hundred and eight that he built the famous *Manastery* of *Evesham* in the *Province* of *Worcester*: for as himself declares in a *Writing* preserved by the *Anchour* of his life in *Copgrave*, the said *Manastery* was founded a little time before the death of the *Holy Bishop Aldelm*, which hapned the year following.

8. The same *Anchour* from *Brithwald* a Monk of *Gloucestery* relates a wonderfull apparition which occasioned the building

of the said *Manastery*: In those days, says he, there was in the territory of *Worcester* a certain place wholly uncultivated, and almost unpassable by reason of thorns and bryars thick growing there: This place formerly called *Homme*, was in succeeding times named *Evesham* for the reason which I will now declare. *S. Egrin* had appointed four shepherds to feed their flocks about the said wood for the sustenance of his monks. Now on a certain day it hapned that one of the said shepherds, named *Eoves*, entering deeply into the midst of the wood, there appeared before him a certain most glorious Virgin, attended by two others, her splendour darkned that of the sun itself, and her beauty incomparably exceeded all worldly features: She held in her hand a book, out of which she with the other two Virgins, sung hymnes of praise to God. The poore man dazzled with this splendour upon which he durst not fix his eyes, stood awhile silent and trembling, and presently after in great fear retired home, and reparing to the Bishop acquainted him with this vision.

9. The Holy Bishop considering the matter advisedly with himself, on a certain day after he had fasted and prayed, taking three companions with him, went toward the place described by the shepherds, walking all the way bare-foot praying and singing Psalms: And commanding his attendants to stop at a distance, he himself passed further into the wood, and being come to the place, he fell prostrate on the ground, where with many sighs and tears he remained a good space imploring a mercifull regard from our Lord. After which he rose up from prayer, and immediately there appeared to him the three Virgins, with the same majesty and glory as before: among whom the who stood in the midst seemed more tall and resplendent then the other, in pure whiteness infinitely exceeding lillies, and in freshnes roses, and from her proceeded a celestiall and inestimable odour: She held in her hand a Book, together with a golden Crosse casting forth bright beames of light.

10. Now whilst he thought within himself that surely this was the Mother of our Lord, the said glorious Virgin as it were approving such his inward pious cogitation, stretching forth the said Crosse gave him a benediction with it, and presently with that farewell disappeared. The Holy man with great joy rendering thanks to God for this favour, understood thereby that it was Gods will that the same place should be consecrated to his service, and dedicated to the honour of the blessed Virgin Mother of our Lord. For during his former afflictions and persecutions he had made a vow, that if God would vouchsafe to give a prosperous end to his desires, he would build a Church to his service. Hereupon without delay he cleansed the place, began the work, and shortly brought it to perfection. The fidelity of this Narration is verified by a writing or Charter of *S. Egrin* himself which shall shortly be produced.

Ap. *Copgrave*.  
in vii. c.  
*Egrin*.



## V. I. CHAP.

1. 2. *Two Kings, Coenred and Offa, undertake a Pilgrimage to Rome; where they dye.*  
 7. 8. *S. Egrin obtains great Priviledges to his Monastery of Evesham from Pope Constantine.*

**T**O this miraculous vision of S. Egrin we may in part impute the devout pilgrimage of King Coenred, or Kenred King of the Mercians to Rome, to visit the Sacred Monuments of the Apostles: In which Pilgrimage he was also attended by the same Saint Egrin. Other encouragements thereto likewise he might have from the example of his Predecessour King Ethelred, whose Sanctuary was at this time in high esteem. Moreover the sad and horrible death of his impenitent servant, mentioned before, probably incited him not to delay the securing of his future everlasting condition: for that might teach him that sins are with ease committed, but with great difficulty cleansed away. Which of these, or whether all these Motives concurred to induce this devout King to free himself from those encombrances with which a Crown was attended, which made the way to heaven far more dangerous and painful; it is uncertain. But certain it is that at this time, *Thou prius King*, as Saint Beda saith, having for the space of four or five years with great dignity and renown governed the Kingdom of the Mercians, with far greater dignity and Nobleness relinquished that Scepter, to become an humble suppliant at the Sepulchers of the glorious Apostles S. Peter and S. Paul. And by the advice of S. Egrin he constituted his Successour in the Kingdom Coenred the son of Ethelred, from whom himself had received the Crown.

How much more efficacious good Examples are then Words, was at this time also in an eminent manner declared to the world. For the generous Act of King Ethelred, who out of Love to Christ exchanged his Purple into an humble Habit of Religion, was so far not only imitated by his Successour King Coenred, but also by Offa the pious King of the East-Saxons, that he also at this very time resolved in his company to quit his Throne after a reign of eight years, to undertake a tedious journey, that he might dye as it were in the Society of the same Blessed Apostles.

We have already declared how in the beginning of his Reign he demanded for his wife, *Kingfrida* daughter of Penda King of the Merians, a Lady adorned with all the embellishments of Nature and Grace. This pro-

position was readily accepted by her freinds, who without consulting her; confidently promised him a successe to his desires: for they doubted not but she would esteem it a condition to be accepted with willingness and ioy.

4. But the devout *Virgin's* ambition lay a quite different way. She had lately seen her Sister *Kineburga* descend from a Royall Throne into a Monastery: and from thence by the Ministry of Angels called to their Society in Heaven. Such a spectacle raised her thoughts and desires above the earth: and notwithstanding the earnest opposition of her freinds, those desires were effected by the intercession of the *Queen of Virgins* to whom she had recourse, as hath been already related.

6. It is not to be doubted but King Offa, though perhaps afflicted with the refusal, yet by her example learnt to disesteem worldly pompes, which he saw she trod under her feet: And thereupon would not neglect the present opportunity to accompany his neighbour King Kenred in his devout Pilgrimage to Rome.

6. These two devout Kings together with Saint Egrin Bishop of Worcester arrived there the year following, Pope Constantine then sitting in S. Peters chair. Where having performed their publick Devotions, each of them receiving the Monasticall Tonsure, ended their dayes in an humble Religious Profession.

7. As for the Holy Bishop Egrin, the Motive of his journey thither, was not only to attend these pious Princes, but also to obtain from the See Apostolick a Confirmation and Priviledges for his new erected Monastery at Evesham: Which by the intercession of the two Kings he easily and effectually obtained.

8. Moreover to the endowing of the said Monastery King Kenred and Offa, before their quitting the world, munificently contributed severall Mannors and villages containing fixty six Manses, the names of which are contained in a Charter yet extant made by the same Kings, the Title whereof is, *A Charter of Kenred and Offa Kings, concerning the Lands in which the Blessed Virgin Mary is said to have appeared to Bishop Egrin, together with many other possessions conferred on the Monastery of Evesham, all which were confirmed by Pope Constantine in the Church of Lateran.* To the same effect there is likewise still remaining another Charter of Bishop Egrin in which he relates the substance of the forementioned Story concerning the appearing of our Blessed Lady to him: and likewise sets down the names of the severall Lordships and villages given to the said Monastery by the Kings Ethelred and Kenred, as likewise by a young Noble Gentleman called *Atheric*, and a Venerable Priest named *Walterius*: So that in a short time there



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were conferred on his Monastery one hundred and twenty Manses. All which possessions, saith he, were by Apostolick authorities and priviledges, and by Regall Edicts exempted from all exactions by any power whatsoever: to the end that the Monks serving God there according to the Rule of S. BENEDICT may passe their lives in quietnes without any disturbance.

Id. ib.

6. Pope Constantine being a Witnes of these Kings munificence, and having been informed of the wonderfully gracious Visitation by which our blessed Lady had vouchsafed to dignify the Province of the Mercians, admonished the Holy Arch-bishop Bithwald to publish the great wonders of our Lord, and for that purpose to assemble a synod of the whole Kingdom, in which he should in the name of the sayd Pope denunciate to all Princes, Nobles, Bishops and other Ecclesiasticks the Confirmation which he had given to the endowments of the said Monastery made by the said Kings, together with many Priviledges and Exemptions by himself bestowed upon it, to the end, saith he, that there should be restored a Congregation of Monks, who should incessantly serve our Lord according to the Rule of the glorious S. Benedict, which Institue as yet is rarely observed in those parts. Moreover he enioyned him and his Successours with the assent of Egwin Bishop of that Diocese to take into their care and protection the said Monastery, and in case any Tyrants or oppressours should invade the rights or possessions of it, to smite them with the rodd of Excommunication.

10. S. Egwin being returned with these Charters and Letters, the Arch-bishop accordingly assembled a synod at a place named Aln-tesen, so called by reason of its situation on the banks of the River Alne: it being a place commodious for the present purpose, by reason of its vicinity to Evesham, from which it was distant about seven miles: it was also a remarkable place, because there was a Palace of the Kings of the Mercians. And it is observed in the Life of Saint Egwin, that this was the place where he ordinarily preached and exhorted the people.

11. The onely busines in this synod of Alne, was the reading and confirming the sayd Charters and Priviledges: Which being done, the said Arch-bishop sent Saint Wilfrid Arch-bishop of York, who was there present, to Evesham, to consecrate the place.



## VII. CHAP.

A. D. 709.

VII. CHA.

1. S. C. The death of S. wilfrid: with his preparation thereto.

2. S. C. S. Acca succeeds him in the See of Hagulfad.

THIS was the last publick action that we read performed by S. Wilfrid. For now were finished the four years, according to a promise of the Holy Archangel S. Michael, added to his life, after his great sickness in France. The which sickness returning presently after this synod, he prepared himself for his last hower: The manner of which preparation is thus described by William of Malmesbury:

[ 1. S. Wilfrid, saith he, having for the space of four years enioyd an undisturbed tranquillity, according to the promise of the Archangel Michael, was again assaulted with the same infirmity which formerly had seized on him at Meaux (Meldis) in France: and now it was so violent, that it suddenly deprived him both of his senses and speech. Whereupon his Disciples who assisted him made their prayers unto God that he might at least recover his speech, to the end he might dispose his affairs, then not well settled. After which Prayer his speech was immediately restored to him, and a few days after he recovered likewise so much strength that he was enabled to visit all the Monasteries and other places depending on him. Thus being, by his frequent sicknesses, admonished that death approached, he took care to accomplish those good designs in the administration of which he formerly had not been sufficiently diligent.

3. He ordained Abbots and Superiours over all his Monasteries: and as touching his Treasures, he divided them into four parts: Of which one portion, and that was the greatest, he bequeathed to the Roman Church, by whose authority he had been exempted from all injuries, and restored to his honours: And this part he intended himself to present, notwithstanding his great age, if he had not been prevented by death. A second part he gave to the poor. A third he delegated to the Superiours of his Monasteries, to the end that thereby they might be enabled to purchase the freindship and favour of Great men, & consequently secure themselves from the violence of their adversaries. The fourth part he bestowed on those who had been his attendants and companions in his travells, and who as yet had not received possessions for their Sustainance.

4. Having performed these things, he took leave of his Disciples at Rippon, whom

he



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he especially loved, and in other parts of the Northumbria, and took a journey to a conference with *Cædred* King of the Mercians, to which he was invited (namely to the fore-mentioned Synod, and consecration of the Monastery of *Bertham*;) And being there he provided carefully for the security & peace of his Monasteries in that Region, which through the indulgence of Princes, he had founded in great number.

5. After he had made a progresse through them all, and procured great advantages to them, in which case he spent a year and a half, immediately after he was by a renewing of his infirmity again admonished of his approaching death. This hapned to him when he was in the *Isle Iundule* (or as *Saint Beda* calls it, the Province of *Endule*, a region in Northamptonshire at this day called *Oundale*, corruptly (saith *Camden*) for *Avondale*, or the Vale of *Avon*.) Perceiving then that his last hower was come, he made a short exhortation to his Disciples and children, for his weaknes would not permit him to speak much, and having bestowed on them his Benediction, he for ought appeared, without any pain at all finished his life, whilst the Monks there present reciting the *Psalter* were come to those words of the *Psalm*, send forth thy spirit, and they shall be created, &c. He dyed on the fourth day before the *Ides* of *October*, saith *S. Beda*: and in the seaventy sixth year of his age, having been Bishop the space of forty six years.

6. He was a man who for justice sake had been exposed to many dangers, and who in the places to which he was banished did not spend the time unprofitably, but was very diligent in erecting Monasteries, and founding Bishopricks. He was naturally qualified so as easily to ingratiate himself with *Stranger Princes* in whole countreys he lived an exile: and on the other side by reason of his inflexible love to justice he was exposed to the hatred of his *Naturall Princes*. No man ever left so many Monasteries behind him, which he distributed to many Successors. From the Monastery of *Oundale* where he dyed, and over which he had appointed a certain Abbot called *Cudbold*, his Body was caried to *Rippon*, where it was buried with great honour. These wonders attended his death:

7. In the hour of his exiration there was heard a sweet melody of birds, and clapping of their wings as if they were flying up to heaven, but not one bird could be seen. And the same thing hapning severall times during the solemn Procession when his body was transported, certain devout and prudent persons then present interpreted it to be an assembly of Angels, which according as had been promised him, were come to conduct his soule to heaven. For, as hath been already declared out of *Saint Beda*, the Archangel *Michael* appearing to him in France, said to him these words, I doe assure thee that for the present thou shalt recover

from this sickness. But be prepared, for after four years I will visit thee again. His Body was buried in the Church of the Blessed Apostle *Saint Peter* in *Archypum* (*Rippon*;) near the Altar toward the south, and in his Tomb was inscribed an Epitaph recorded by the same *Saint Beda*; and importing, how he had founded the same Church and richly adorned it: how he had erected there a rich Crosse of silver: how he had left there the four Gospels written in Letters of gold, enclosed likewise in a golden case: How he had reduced his countrey to the Catholick observation of Easter: How he had founded great numbers of Monasteries, instructing them in the ancient Rules of the Holy Fathers: And lastly how during the space of forty five years in which he exercised the Episcopall charge, he having been exposed to many dangers both at home and abroad, at last attained to his eternall happy rest in our Lord. His Memory is celebrated among the Saints by the Church on the twelfth of *October*, the day on which he dyed. How his Sacred Relicks were translated from *Rippon* to *Canterbury* two hundred and thirty years after his death, we shall in due place declare.

8. His Successor in the See of *Hagulfstad* (or *Hexham*) saith *Saint Beda*, was *Acca*, formerly one of his Priests: a man of admirable magnificence: for having founded a Church to the honour of *Saint Andrew* the Apostle, he richly adorned it, and having gathered many Relicks of the Apostles and Martyrs, he raised therein severall Altars in which he placed the said Relicks. Moreover he built in the same a most Noble Library, furnished with a vast number of volumes. He provided also for his Church all manner of holy vessels, Lamps and other ornaments. And for a more solemn performance of the Divine Office he sent for out of *Rent* a famous Cantor named *Maban*, who had learnt Ecclesiasticall modulation of the Successors of *Saint Gregory* there: Him he detained the space of twelve years to instruct his Monks both in such Song as they either had never learnt, or by disuse had forgotten.

9. The devout Bishop *Acca* also himself was very skillfull in Church-song, and moreover learned in Holy Scriptures, untainted in his Confession of the Catholick Faith, and perfectly versed in Ecclesiasticall Discipline. For from his infancy he had been brought up among the Clergy of the Holy Bishop *Dosa*, Bishop of *York*: And afterward aspiring to Religious Perfection, he adioyned himself to *Saint Wilfrid*, in whose attendance he continued to his death. Whith him also he went to *Rome*, where he learnt many things pertaining to Ecclesiasticall institution, which he could not have learnt at home.]

10. Wee find in *Saint Beda*, that *Saint Acca*, before his exaltation to the Episcopall

A. D. 709.

B. d. l. 5.

cap. 20.

Martyrolog.

Angl.

2. 6. 11. d.

Bed l. 5. c. 21.



A.D. 709  
id in Prefat.  
ad Hexame-  
ron.

degree, had been an *Abbe*: for under that title there is an *Epistle* directed to him, declaring how by his instinct and order *Saint Bede* had written his *Treatise* called *Hexameron*, touching the Creation of the world. And how after he was made *Bishop*, he wrote oftentimes to the same *Saint Bede*, and exhorted him to write his *Commentaries* on *Saint Luke*, &c. shall be declared hereafter.

VIII. CH.

## VIII. CHAP.

1. 2. *Etc.* Death of *S. Aldelm Bishop of Shireburn*.

3. 6. *Etc.* *Elogies* given to him: even by *Protestants*.

3. 9. *Etc.* *Forther* succeeds him: To whom an *Epistle* from *Arch-bishop Britwald*.

THE same year in which *Saint Wilfrid* dyed, our *Island* lost another *Star* like-wile of the first magnitude, the *Holy* and most learned *Bishop Saint Aldelm*, *Bishop of Shireburn*: concerning whom frequent mention hath been already made.

2. As touching his death, thus writes the *Author* of his life in *Capgrave*: *S. Aldelm* in a good old age, full of virtues and sanctity departed to our Lord on the eighth day before the Calends of June, in the seven hundred and ninth year after our Lord's Incarnation; and the fifth year after he had been promoted to the *Episcopall* charge, and the thirty fourth after his being instituted *Abbot*. He was buried in his *Monastery of Meldun* (or *Malmesbury*) with great honour.

3. His death was by divine revelation fore-known to *Saint Egrin*, who in a certain *Treatise* thus writes, Two years after the foundation of the *Monastery of Evesham* the *Holy Bishop Aldelm* departed to our Lord: which being made known to me by revelation, I called together the *Religious Brethren* to whom I declared the decease of that *Venerable Father*: and presently after with great speed I took my journey to the place where his *Sacred Body* reposed, above fifty miles distant from his *Monastery of Malmesbury*: Whither I conducted the same, and there buried it very honourably. Moreover I gave command, that in every place in which the said *Body* daily rested during the *Procession*, there should be erected *Sacred Crosses*. All which *Crosses* doe remain to this day, neither hath any one of them felt any injury by time. One of the said *Crosses* is yet to be seen in the *Cloister* of that *Monastery*.

4. Two hundred and sixty years after his death, to wit, in the year of *Grace* nine hundred forty nine (saith the forelaide *Author*) his *Sacred Body* was taken up out of his *Tomb* and placed with great honour in a *Shrine*. His *Memory* is yearly celebrated by the Church on the An-

niversary day of his death, which was the twenty fifth of May.

5. This glorious *Bishop* is never mentioned by any of our ancient *Historians* without high praises: Yea even our late *Protestant Writers* are very large in his commendations. *Bale*, though ordinarily rude and uncivil towards *Catholicks*, yet of *S. Aldelm* he testifies that he was diligent studious in all learning, Divine and Humane, that he far exceeded all the Ecclesiastical Writers of his time. And that both in verse and prose he was wonderfully learned, both for Latin and Greek: for his wit, sharp: and for his stile, elegant. He happily departed to our Lord in the year of his Incarnation seven hundred and nine. *Camden* likewise thus writes of him: He is truly worthy that his *Memory* should for ever flourish, not only in regard of his sanctity, but learning also. He was the first of the English Nation who wrote in the purity of the Latin tongue: and the first who taught the English to compose both verse and prose as well in the Greek as Latin stile. This *Aldelm* after he was dead was reclaimed by the Great King *Ethelstan* at his *Tutelar Saint*. The like *Elogies* doe *Bishop Osborn*, *D. James* and the *Centuriators of Magdeburg* make of him.

6. Yet after all this, there is scarce one Point in which they condemn the *Roman Church*, as an *Error* iustificating their Separation from it, but was held by him. And particularly touching the *Supreme Universall authority* of the *Pope*, in the heretofore mentioned *Epistle* of his to *Gerontius King of Cornwall*, he in the name of the whole English Synod writes: That *S. Peter* merited by a happy and peculiar Privilege to receive from our Lord the *Monarchical Power* of having first both in heaven and Earth. Moreover, That the foundation of the Church, and bulwark of Faith was placed principally on *Christ*, & consequently on *Peter*, &c. And that *Christ* who is Truth is self did thus establish on *Peter* the Privilege over the Church, *Thou art Peter, and on this Rock I will build my Church*. Yea *Flacius Illyricus* writes that *S. Aldelm* maintained, That the Confession of the true Faith, wholesome Doctrine and a life otherwise unrepachable would nothing profit him who lived in separation from the Unity of the *Catholic Roman Church*. This is the Faith taught then in the English Church: and the Teachers of this Faith the *Protestants*, now esteem *Saints*: Yet neither their Sanctity nor learning could secure their Lives from the present sanguinary Laws now in force.

7. Some Writers affirm that *S. Aldelm* was a *Saxon*: but his name, meeterly *Saxon*, does disprove them, which signifies an ancient *Helmer*. And generally our *Historians* acknowledge him to have been of the English-Saxon progeny. *Capgrave*, *B. Godwin* and others affirm that he was *Brother's son* to King *Ina*. *Brian Twine* says he was son to King *Ina* himself. And *William of Malmesbury*, that he was from an ancient Progenitors nearly allied in blood to King *Ethelstan*.

A.D. 709.  
Martyrdom.  
(Ann. 15. May)

Bale Cent. i.  
cap. 13.

Id. sup. l. c.

Aldelm Ep.  
ad Geront.  
Regem.

Id. sup. l. c.  
p. 110.

Capgrave in  
S. Aldelm.  
Godwin in  
Epist. laudat.  
Twine in  
H. of Wessex.  
William of  
Malmesbury  
lib. 1. c. 1.

8. There



A.D. 709.

8. There succeeded him in the *Episcopall* See of *Shirborn* a devout *Preist*, named *Farther*, who by the testimony of *Saint Beda*, his contemporary, is described to have been a man well versed in the study of *Divine Scriptures*. Little more is extant concerning him in our *Ecclesiastical Monuments*: Onely *Bishop Godwin* relates of him that almost thirty years after this he attended a *Queen* of the *West-Saxons* in her pilgrimage to *Rome*.

9. Probably this is the same person to whom *Brithwald* at this time *Archbishop* of *Canterbury* wrote an *Epistle* extant among those of *Saint Boniface* the *Apostle* of *Germany*, with this *Inscription*, To the most Reverend and most Holy our *Fellow-Bishop Farther*, *Brithwald* a *Servant* of the *Servants* of our *Lord*, sendeth health in our *Lord*. The *Epistle* it self, because it gives some *Light* to the practice of that age, we will here adioyn as followeth:

10. Since the request which in your presence I made to the *Venerable Abbot Beornwald* took no effect, which was that he would sett at liberty a young captive mayd, whose kindred dwell near to this *City*: being importuned by them I thought fite to direct once more these *Letters* to you by a Brother of the same mayd, whose name is *Eppa*: Hereby therefore I doe earnestly entreat you that you would by all means obtain from the foresaid *Abbot* that he would from this beavers hands accept three hundred shillings (solidos) for the ransom of the sayd young mayd, and consign her into his hands to be brought hither to the end she may spend the rest of her age in joyfull freedome among her friends. This affaire if you will bring to good effect, you will not fayle to receive a good reward from *God*, and many thanks from mee. Besides this, I conceive that our Brother *Beornwald* receiving this money will be no loser. I ought to have made my first request, that you would be mindfull of mee in your daily *Prayers*. Our *Lord Iesus Christ* preserve your Reverence in health many years.

11. The slavery of this young mayd mentioned hete denotes the ancient custome of the *Saxons*, continued a long time after by the *Normans*, of buying slaves and annexing them to certain *Mannors* or *Lands*, which were therefore called *Villains*: which without a ransom could not be restored to freedome.

12. As for *Beornwald*, mentioned in this *Letter*, he was probably *Abbot* of *Glastonbury*, who succeeded *Hemgisle*, in the year of *Grace* seven hundred and five: as the *Antiquities* of that *Monastery* declare. And he it was who wrote the life of the *Holy Bishop Egwin*, and not, as some mistakingly affirm, *Brithwald* *Arch-bishop* of *Canterbury*, who fate above four and twenty years in that see before *S. Egwin* died.

## IX. CHAP.

1. 2. &c. The Martyrdom of *S. Indractus* an Irish Prince: his murder miraculously discovered.

1. A Bout this time hapned the Martyrdom of a son of a certain Irish King, who returning from a Pilgrimage to *Rome* by *Brittany*, in his way from *Glastonbury* towards *Ireland*, was together with seven of his companions barbarously murdered by robbers. His name was *Indractus*, and his Memory is celebrated in our *Martyrologe* on the fifth of *February*.

2. Concerning him thus writes the *Author* of his life in *Capgrave*, [After that *Saint Patrick* had converted the Irish Nation to the Faith of *Christ* by many signs and wonders, he passed over the Sea thence into *Brittany*, and at *Glastonbury* he happily ended his days in a good old age. For this cause many devout persons of *Ireland* have accustomed in devotion to visit the sayd *Monastery*. Now there was in *Ireland* the son of a certain King, his name was *Indractus*, a young man well imbued with learning, adorned with virtues, and favoured both by *God* and man. This young Prince aspiring only to heavenly ioyes, for a more secure obtaining them resolved to despise, yea to fly from all the snares of Princely palaces and delicacies. Taking therefore with him nine companions, together with his Sister named *Dominica* (our *Martyrologe* calls her *Drua*) he in devotion undertook a pilgrimage to *Rome*. Having therefore a prosperous passage by Sea, he arrived at a Haven in *Brittany*, named *Tamerunt*: And there this devout assembly built an *Oratory*, and spent a long space of time in the service of *God* and mortification. At length leaving his Sister there, he with his other Companions pursued their pilgrimage to *Rome*. As for the frequent Miracles wrought by the Holy man, in *Brittany* or in his journey, I omit them: the curious Reader may have recourse for them to the *Author*: who thus prosecutes his Story:

3. Returning after some time from *Rome* into *Brittany*, he had a resolution to goe to *Glastonbury*, and there at the Monument of *Saint Patrick* to pour forth his *Prayers* to *God*. Now at that time *Inas* King of the *West-Saxons* held his Court neer that place in a town called *Pedret*: in the villages round about which many of his *Servants* and attendants were dispersed. Among whom there was a certain son of iniquity named *Hona*. This man curiously observing *Indractus* and his companions in their way from *Glastonbury*,

A.D. 709.

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Martyrolog.  
Angl. 1. Feb.  
Ap. Capgrave.  
in S. Indract.

Item ibid.



A. D. 709

imagined that their bagges and purses were well stuffed with money. Whereupon the Minister of Satan with his complices following them, overtook them at a Village named Shapwick, and violently breaking into the house while they were sleeping, there murdered them all. Which being done, they took their sacred Bodies, and cast them into a deep pit, so the end no man might find them.

4. Now it is fortun'd that King Iua (whose abode was near that place) on a certain night being afflicted with great pain in his bowells, to assuage the same, went abroad into the open aire, and looking towards heaven, he saw a pillar as it were of fire, issuing out of the place in which the sacred bodies were hidden, the splendour of which was always in his eyes which way soever he turned them. The same spectacle offered it self to him three nights consequently, whereupon taking some of his Courtiers with him, he went to the place, and having found the bodies of the holy Martyrs, he took care that they should be buried at Glasstonbury with great honour. The Body of S. Indract was placed on the left side of the Altar, opposite to the Monument of S. Patrick, and his companions under the pavement round about. As for the Murderers, they having the impudence to be present at the buriall, were visibly seised on by Devils, and so horribly tormented, that they tore their own flesh with their teeth, and shortly after with terrible roarings miserably ended their lives.

5. Thus writes the sayd Author: a summary of which relation may be read in William of Malmesbury, collected out of the Antiquities of the Church of Glasstonbury. The village where they were murdered still keeps the same name, Shapwick, and is seated near unto Glasstonbury.

X. CHAP.

X. CHAP.

- 1. 2. Geruntius King of Cornwall overcome by King Iua.
- 5. 6 The Picts overcome by the Northumbers.

A. D. 710.

1. THE year of Grace seven hundred and ten was spent in Brittain in great preparations and turmoyles of warr: For one way the Picts, and another the Brittaines invaded the Saxons and English, endeavouring to recover some part of their former losses.

2. Geruntius King of the Brittaines in Cornwall, was the first who brought his army into the feild, against Iua King of the West-Saxons. This is the same Geruntius, to whom S. Aldelm wrote the Epistle before cited, in which he endeavoured to qualify the inveterate rancour still burning in the hearts, especially of the British Clergy, against the Sa-

xons, though now Christians and their Brethren.

3. What was the particular ground of their quarrell, not any of our Historians doe declare. It is probable that Geruntius, seeing King Iua so employed in works of piety, building of Churches and settling affairs both of State and Religion, imagined that by a sudden invasion finding him unprepared, he might gain some considerable advantage against him. But he found himself deceived, for King Iua shewd himself as courageous in warr, as devout in peace.

4. The combat fought between them, and the time of that combat is thus described briefly by Huntingdon: The next year after the death of S. Wilfrid, saith he, King Iua and his kinsman Nun fought against Gerent King of Wales. In the beginning of which combat Higobald a Saxon Duke was slain. But afterward Gerent with his army and associates was compelled to fly, leaving their arms and other spoiles to their pursuers.

5. At the same time, saith the same Author, Berfrid, who was Consul, or Generall of the Kingdom of the Northumbers, resisted and quelled the Pride of the Picts. That which begot and nourished this pride in them was the good success which twelve years before this they had against Brithric, or Berthred Captain of the Northumbers, who desiring to avenge the death of his Master King Egfrid slain by them, made an hostile invasion upon their country: but as his Lord, upon whom the curses of the Irish, cruelly treated by him, lay heavy, fell by the swords of the Picts: so did Brithric also, saith Matthew of Westminster, who yet places this story two years too late: which mistake in Chronology is usuall with him. Since that time till this present year no mention is made of any debates between those two Nations, which it seems the Picts attributed to the weaknes of the Northumbers, and thereupon now attempted an invasion of their country.

6. But they found not the same success as before, for Berthred Captain of the Northumbers coming to a battell with them between Here and Cere, put them to flight, and slew great multitudes of the Picts, so avenging the death both of King Egfrid and his Consul Brithric.



XI. CHAP.



1. 2. Death of Saint Adrian Abbot of Canterbury.  
3. His Successour Albinus: different from Albinus.

**T**HE same year, saith S. Beda, which was the fifth of the Reign of Ofred King of the Northumbers, the most reverend Father Adrian Abbot (of the Monastery of S. Augustin in Canterbury) dyed, and was buried in his Monastery. He was a faithful assistant in preaching the Word of God with Theodore Arch-bishop of Happy Memory. This was the one and fortieth year since he had been appointed by Pope Vitalian to attend Theodore, and the nine and thirtieth since he arrived in Britanny. Among other proofs of the learning and great endowments of this holy Abbot, as likewise of S. Theodora, this is one, that Albinus his Disciple, who succeeded him in the government of the said Monastery, was by his care perfectly instructed in learning and the study of Holy Scriptures, that he had more then an ordinary skill in the Greek tongue, and for the Latin, he was as perfect in it, as in his Native language.

2. Our island preserves a gratefull memory of this holy Abbot Adrian, for in our Martyrolage his name is recorded among the Saints, and anniverfarily recited on the ninth of January. It was not by his learning that he purchased this honour, for, as the Author of his life in Capgrave testifies, his sanctity was testified by many miracles.

3. As touching his Successour Albinus, there is a great controversy among our Modern Historians whether he was the same with Flaecus, surnamed Albinus or Alcuinus, the Instructour of the Emperour Charlemagne, and founder of the University of Paru. But the proofs demonstrating that they were different persons seem unanswerable. For this Elder Albinus was of Canterbury; the other of York. This was the Disciple of his Predecessour Adrian and the Holy Arch-bishop Theodore; The other had for his Masters Hebbert Arch-bishop of York, a Disciple of S. Beda, and Egbert his Successour: This was an Abbot: the other only a Priour during his abode in Britanny: Lastly This Albinus dyed and was buried at Canterbury in the year of Grace seven hundred thirty two, as Weaver in his Monuments testifies, as likewise our ancient Chronicler William Thurn; but the younger Albinus or Alcuinus dyed and was buried at Cormorac in France in the year of Grace eight hundred and four, or rather eight hundred and nine. So that a whole age intervened between them.

1. 2. 3. An Episcopall See established among the South-Saxons at Selsey.

**I**T hath been declared in the occurrents of the year of Grace six hundred eighty one, how S. Wilfrid being driven from York, and retiring into the Kingdom of the South-Saxons, did in a wonderfull manner convert them to the Faith of Christ. After which he received from their King the Isle of Selsey for a quiet and settled habitation. Which Isle, saith Malmesbury, he filled with Monks, & with all transmitted it to posterity dignified with an Episcopall See. Norwithstanding hitherto not any one since his departure from thence, had succeeded him in that Bishoprick, but the Churches there were governed by the Bishop of Winchester. The first therefore who sat in that peculiar See after S. Wilfrid was Eadbert: concerning whom Marthew of Westminster thus writes:

2. In the year of Grace seven hundred & eleven a Synodal Decree was made in the Province of the South-Saxons, that whereas the said Province had hitherto pertained to the Diocese of Winchester, at this time administered by Daniel Bishop thereof, it should afterward enjoy its own Bishop. Now the first Bishop ordained there was Eadbert, who had been Abbot of a Monastery built by S. Wilfrid of happy memory, and called Selsey: Where the said servant of God after his banishment from York remained the space of five years, and obtained of the King of the same Province a possession of eighty families, in which he might receive and maintain his companions in banishment. Now S. Wilfrid, as soon as he had received that land, he built upon it a Monastery, in which he placed and instructed in Monastick Discipline many Monks, especially such as had accompanied him in his banishment. But when he was restored to his See of York, first of all Cedwalla, and afterward his Successour in the Kingdom of the West-Saxons, invaded the said Province, subdued and killed the Kings of it, and annexed it to their own kingdom. And hence it came to passe that all that time the South-Saxons had no peculiar Bishop of their own, but were subject, as hath been said, to the See of Winchester.

3. As touching the forementioned Synod by the Decree whereof a New Bishoprick was erected in the Province of the South-Saxons: Where it was assembled, what Bishops sat in it, or what other Decrees were made in it, no mention is made in any of our Ecclesiastick Writers. Neither doth Sir H. Spelman take any notice of it. Wee may therefore so interpret the foresaid Historian, as likewise S. Beda who affirms also that the South-Saxons received a Bishop by virtue of the Decree of a



A.D. 711.  
sup. A.D. 673

Synod, that this Decree has relation to the Synod of Harisford assembled thirty years before this time, in the ninth Chapter of which was ordained, That the number of Bishopricks should increase proportionably to the multiplying of New Converts.

XIII. CH.

XIII. CHAP.

1. 2. &c. The Gifts of Saint Cungan, a Hermite.

Ap. Cungan  
in A. Cungan.

TO this time we must refer what our Historians write concerning S. Cungan a holy Hermite, who (as the Author of his Life testifies) was sent to the Emperor of Constantople who when his Parents intended to engage in a Marrimonial state, he despising worldly pomp and glory, and aspiring to an eternall heavenly Crown, withall purposing to preserve his Virginal Chastity inviolate, stole privately in a mean habit from the Imperial Court, without discovering his intentions to any. Neither would the holy and humble young man settle his abode in any place near his parents, for fear, in case he should come to be discovered, they might recall him home. In this regard therefore, as likewise by the encouragement of an Angel he passed the sea into Italy: from whence he travelled over the Alpes into France, and out of France layd into Brittany. For all his thoughts and endeavours were employd in finding out a seat proper for a solitary life: In his journeys therefore he diligently enquired after such a place.

Camden in Somers.

1. Saint Cungan at last being arrived in Brittany, and still earnestly pursuing his good intention inspired by Almighty God, directed his journey towards a Province thereof, named Somerset: where by the admonition of an Angel he came to a place perfectly agreeable to his mind, a place compassed about with waters and reeds, and which from his name, was afterward called Cunganbury: (Concerning which place, which to this day keeps its name, thus writes Camden, Under the hills of Mendipp towards the North, says he, is seated a small village called Cunganbury, so named from a certain person of great sanctity called Cungan, who lived a Hermite there.)

Ap. Cungan

2. S. Cungan much delighted with the pleasant situation of the place among waters and woods, sayd thus to himself, This is the place I have so long sought after, here shall be my abode, here I will spend the rest of my life in serving the blessed Trinity. Thereupon he presently raised up a little habitation for himself: and afterward measured out a Church yard: Which having done, he built

there an Oratory to the honour of the most Holy and undivided Trinity. In this place therefore this devout servant of God continued, being cloathed with sack-cloth, and without any distraction leading a most innocent devout life in fasting & prayer. Early every morning he entered into the cold water, where he remained for his mortification till he had thrice repeated the Pater noster. This being done, he came shivering with cold into his Oratory, where he spent a great part of the day in devout prayers to God. At three of the clock after noon he did eat a small portion of barley bread, never using other sustenance, nor this to satiety. By this means his body became so very lean, that all that beheld him, iudged that he was sick of an age. This Eremitical life was most delicious to him, who aspired to the imitation of the actions of Saint Paul the first Hermite and Saint Anthony.

4. To this relation the same Author annexes an account of severall Miracles wrought by this servant of God, which I willingly omit. After which he proceeds thus: Such miracles, says he, being published abroad, the the magnificent King of the English, liberally bestowed upon the venerable Hermite all the little territory lying about that village, assuring him that the same place should be to him a secure and undisturbed refuge, and that as long as himself reigned, no soldiers or any other should hinder him from his devotion. The same King after he had bestowed this land upon Saint Cungan, abstained ever after from visiting him, because he would not wolef the holy man, nor interrupt his prayers.

5. Thus writes the sayd Author, to which he adds, How Saint Cungan in the same place instituted twelve Canons, who lived a regular life: and how afterward passing over the River Severn into North-wales, he there erected another Oratory where he assembled a Congregation of Monks. Lastly how he undertook a pilgrimage to Rome, and from thence to Jerusalem: where he dyed and his sacred body was brought back to Cunganbury. But as touching the year or day of his death, he affirms nothing.



XIV. CHAP.



## XIV. CHAP.

1. *St. S. Swibert by reason of wars, leaves the Barutharians.*  
 2. *St. Prince Pipin gives him the Isle of Verda: where he builds a Monastery.*

**B**UT the glorious Exploits wrought in Germany by *St. Swibert* and our other *Missioners* from *Britain*, doe require our attention to them. These we will relate in the words of an infragable witness *St. Marcellin* (cited by *Baronius*) who was an eye-witness and fellow worker in the Gospel with *St. Swibert*, beginning with the occurrences hapning three years before this time, which avoyding distraction wee thought fit to joyn together.

[ 1. Two years being passed (saith *Baronius*) since a dore had been opened to the Holy *Apollle* of the *Barutharians*, *St. Swibert*, for preaching the Gospel to that *Nation*, there fell out a bloody war between them and their neighbouring *Saxons*: Which war was contrived and railed by the malice of the Devil, as himself before had threatened to the *Holy man*. The Narration of which matter is thus made by *St. Marcellinus*.

1. Although the Devil be a lyar and the Father of lyes, saith he, notwithstanding he made good his threatening to *St. Swibert* when he was cast out of a person possessed by him, that he would take a course to drive him out of the Province. For two years after that, an ill-humoured man called *Stun*, one of the principall nobility among the *Saxons*, coming into the Province of the *Barutharians* with a great retinue, took up his lodging in a village named *Karion*. Where being entertained by one of principall authority there, there hapned a quarrell between them, after they had been inflamed with drink: and in this contention the *Saxon* through the Devils instigation, killed the other with two of his servants. Which being known through the village, the friends and kindred of those who had been slain betook themselves to arms, and to revenge their death put to the sword the said Noble man of *Saxony*, and almost all his followers.

2. A true report of this being spread through *Saxony*, presently the *Saxons*, in great rage with a powerfull army entered the borders of the *Barutharians*, where they killed great numbers with the sword, besides other horrible mischiefs which they did to the rest. As for the village of *Karion*, they with an implacable fury utterly destroyed it. On the place (saith the *Barutharians*), and principally such as had relation to the men who had been slain there, having like wise assembled

strong forces of armed men, with fire and sword demolished many towns and fortifications of the *Saxons*.

3. Such violences and depopulations on both sides having continued a long time, the *Barutharians* and specially such *Christians* among them as had been converted by *Saint Swibert*, considering that they were not able to resist the power and insolence of the *Saxons*, they took leave of *Saint Swibert*, and having received his benediction, they were forced to remove themselves into remoter Provinces, to the end they might there with more security serve our Lord.

4. In the mean time the glorious *Priest St. Swibert* perceiving his flock to be dispersed up and down, and that no truce could be procured between the two Nations, nor any fruit by his preaching, by reason of the stony hearts of the *Saxons*, he made his prayers earnestly and assiduously to God that he would please to shew him some convenient place, where he might dwell quietly in his old age. At last by the admonition of an Angel he was commanded to goe to *Colen*, where the Noble Duke *Pepin* and his wife *Platrude*, would bestow on him a fit place for his habitation.

5. Now, saith *Baronius*, how when the Holy Bishop came to *Colen*, he was there kindly and respectfully entertained by *Platrude* the Wife of *Pepin*: how likewise after he had done many things becomming his *Apollicall Office*, and by her recommendation obtained from her husband a village called *Verda*, seated in an Island of the *Rhene*, where he built a Noble Monastery, is at large recounted by the same *Marcellinus*. That establishment proved a strong bulwark to expunge the infidelity of the *Saxons*. And thus it hapned: that wheresoever this *Apollicall Bishop* went, his presence proved advantageous and healthfull to soules: and that dispersion of *Christians* became a mean for the further spreading of the Gospel, as it hapned in the Primitive Church, when by occasion of a violent persecution of *Christians* at *Jerusalem*, the dispersion of the Disciples round about became profitable to the salvation of infinite multitudes.

6. Thus writes *Baronius* out of *Saint Marcellin*: But let us heare the relation from the Holy mans penne. The Noble and devout *Princess Platrude* (saith he) with great devotion received the Holy Bishop in the Palace of the Dukes of *Colen* and *Lorrain*, a great part of which she had changed and consecrated into a Cloister of Religious Virgins, intituled the Church of the glorious Virgin, *Ad Capitolium*. And awhile after she directed the holy man attended by a Noble person of *Ardenne* named *Gerald*, who had been healed by *Saint Swibert* a little before of a pestilent disease,

With



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with commendatory Letters to her husband Prince Pipin, earnestly requesting him that he would bestow on the holy Bishop the village of Verda, seated in an Isle of the Rhene, to the end that there he and his Disciples attending him might take care and doe good to the soules of the Pagan Saxons living near. Pipin, being at that time well stricken in years, received S. Swibert with great honour, detaining him a good space of time with him. In the end with great cheerfulness, as one who thirsted after the Conversion of the Infidel-Saxons, he with a Regall magnificence, not only bestowed on him the said village, but withall out of his own copious Treasure offered and added great store of gold and silver to enable him for the building a Church and Monastery to the glory of God, and the nourishing with the word of life that barbarous people utterly ignorant of the Faith.]

Magdab.

9. Now this Pipin was not the younger Pipin, who was son to Charles the Great: but Pipin surnamed de Herfalle, Father to Charles Martel, who was founder of this Monastery: So that the Continuator of Magdeburg relating otherwise, doe shew great want of exactnes in distinguishing times; and great ignorance in citing Saint Bede for a witness, who was dead above forty years before the younger Pipin reigned, who was so far from being a founder of the Monastery of Verda, that he changed into a Castle and fortification against the Saxons. But let us return to S. Marcellus Narration.

S. Marcell.

10. The holy Bishop, saith he, having taken leave of the Prince, returned to Colew to Saint Plestinde. By whose assistance and authority he being attended by many Majors and other workmen went to Verda, where he presently began to found a Monastery near the Rhene to the honour of the glorious Virgin Mary, and there he collected a Congregation of Monks devoutly serving our Lord. After which it can hardly be expressed with what humility, devotion and reverence he preached the Faith of Christ to that rude Pagan people, and especially with what purity of mind and body he celebrated Masses and performed all other Religious duties.

## XV. CHAP.

XV. CHAP.

S. S. S. Saint Swibert raises to life a dead man, &c.

1. A Fier two years preaching there, saith Baronius, the foundations of the Saxan-Church began to be layd by the most holy Apostolick Bishop S. Swibert, who came to them in abundance of benedictions, with signs and Miracle, raising a dead man to life, being powerfull in all things, both deeds & words. Let us attend therefore to what Marcellinus has delivered concerning these things.

1. In the seven hundred and eleventh year of our Lords Incarnation, saith he, when S. Swibert not only in Verda, but also in the towns and villages preached the Gospel of Christ with great fervour to the profane Saxons, it hapned on a certain day, being Tuesday, that he went into a certain neighbourly village attended by a venerable Priest called Willa, to celebrate Mass: and a certain rich man (who had been a Pagan called Hango, but was afterward converted, and being baptized on the Feast of S. Peter and S. Paul, was named Peter) this man out of a great fervour of Faith, devotion and Humility himself took care of conducting a Cart laden with sand, stones and other materials convenient for building the Monastery: and in the way by the malice of the Devil an Enemy to all good works, the said Peter fell from the Cart under the wheelers, and was taken up dead, having his head and other members grievously wounded in severall places. By occasion of which there being assembled a great concourse of people, who with great beheld to see a spectacle: When preparation was making for his buriall, the holy Father S. Swibert with his devout Chaplain Willa came to the place: Where being informed of the manner of the death of the said Peter, he having great confidence in our Lords goodness, commanded the dead body to be carried to his Cell. Which being done, he in the presence of a great multitude expecting the issue, with many sighs and abundance of tears kneeling down, poured forth his prayers most earnestly to our Lord to restore to life the said Peter, who was a servant of his Monastery. And having a good space multiplied such prayers, he rose and kissing the body, immediately the dead man revived and rose up perfectly whole, in so much as there was not left on his body the least marks of any wounds, nor any settling of blood. Which the people seeing, with great joy gave thanks to the Mercy of our Saviour.

The fame of this wonderfull Miracle being spread in the Province, many Apostates were confirmed in Faith, and Infidels converted,

which



A.D. 712.

which were regenerated by Baptism. Now the same Peter lived a long time after in perfect health, till the building of the Church was quite finished, and after the Holy Bishop departed to our Lord. Norwithstanding this, he did not reap that fruit, which might reasonably be expected, among that hard-hearted people, for though many both of the common people and Nobles were converted, yet the greatest part remained in their Infidelity.

XVI. Ch.

## XVI. CHAP.

1. 2. &c. A fictitious pretended Synod of London introducing the Veneration of Images: which was in use from the beginning.

A.D. 777  
Bale m. 1  
p. 89  
Magdalen  
lib. 1. 40.

FOR want of matter to furnish the year of Grace seven hundred and twelve, Bale the Apollary, and the Centuriators of Magdeburg have invented a fiction of a certain Synod pretended to have been held at London decreeing the introducing of sacred Images into Churches & veneration of them: as if before this time either Images had not been seen in the Churches of Brittain, or no respect had been given to them.

Harpsfeld  
ap. 1.  
p. 100  
in  
Cant. 107.

1. This assertion of theirs Harpsfeld deservedly calls a false and senseless fable. Yea Sir H. Spelman, though no friend to Images, acknowledges that the Centuriators report this without the least testimony of any ancient Writer. And whereas the occasion of this fiction was taken from the Apparition of the most blessed Virgin Mary to S. Egrin, upon which he founded the Monastery of Evesham: the same Sir H. Spelman confesses that neither in the Charter of King Cnut nor of S. Egrin, neither likewise in the Letters of Pope (Constantine), nor in any other Monuments recorded by him any thing is to be found concerning the introduction or adoration of Images.

II. B.

II. B. 1. 17.  
Bale m. 1.  
p. 100.  
Magdalen.

2. He grants indeed that our Apostle Saint Augustin made use of the Crosse and Image of Christ, because Saint Beda expressly affirms the same. But he resolutely denies that before these times the Saxons did ever adore the Crosse or sacred Images. Indeed if by Adoration he mean that worship is due only to God, we agree with him: that neither then, nor before or since the Saxons, or any Catholick allowed it to the Crosse or Images, as appears in the seventh Oecumenical Synod. But if he will by Adoration understand a worship or veneration superior to a Civil respect, but infinitely beneath the worship due to God, it is most apparent that both S. Augustin and the Saxons after their Conversion did allow and practise Veneration

III. Part.

to Crosse and Images.

4. For S. Gregory who was S. Augustin's Master expressly calls the Crosse Venerable (Venerandum) and commands that the Image of our blessed Lady and the Crosse should be taken out of a Synagogue of the Jews with that veneration that becomes them. And again: I know, saith he, that you do not therefore desire the Image of our Saviour to the end you may adore it as a God. And we likewise prostrate our selves before it, but not as before a Divinity. Hence Peter Martyr treating of Images, says concerning him, Gregory the Roman Bishop was a Patron of Superstition, for among his Prayers thus is one: Grant unto us, O Lord, that those who come to adore thy Holy Crosse may be freed from the chains of their sins. Yea Bale himself the Inventour of the forementioned fable, acknowledges that Gregory admits of adoration of the Crosse, & Images for the dead.

5. Again Saint Beda praises Saint Oswald for erecting a Crosse and praying before it: and moreover he adds: To this day many devout persons are wont to cut off slices from the wood of that most Holy Crosse, which putting into water and giving that water to be drunk either by sick men or beasts, they are presently restored to health. All which particulars are manifest signs of a Religious Veneration. Hence it is most apparent, not only that the Saxons did from the beginning use the Crosse and Image of Christ (and this Sir H. Spelman confesses) but likewise religiously venerate them. And that before the Saxons time the Christian Britains did the same, hath been upon severall occasions demonstrated in the former part of this History.

6. As touching therefore this mentioned fictitious Synod of London we will only add that which B. Parker writes: What was decreed in that Synode, is not come to light. And whereas some Writers affirm that the worship and adoration of Images was permitted by it, how truly they affirm this, I will not interpose my judgement.

## XVII. CHAP.

1. 2. &c. Another pretended Synod: censured.

AFTER that Sir Henry Spelman had abated the authority of the foresaid Synod of London, he adjoyns another Synod which he affirms to have been celebrated under King Ina about these times, and which he calls a great Council of all Bishops and Princes, Nobles, Countes and all sage Counsellors and Senators as likewise the Commons of the whole Kingdom, which Council was assembled by the command of King Ina.

Yyy

1. Now

A.D. 711.

Greg. M.  
7 Ep. 1.

d. Ep. 53.

Adm. In  
loc. C. 1. 1. de  
Imagin.

Bale Cent. 1.  
c. 68.

Bed. 1. 3. 63.

Idem id.

Antiq. Brit.  
in Brit.  
vulgar Ar.  
chiepisc.

XVII. Ch.

Spelm. in Con.  
c. 1. 19.



A.D. 712.

2. Now what was transacted in this pretended Council he thus relates out of the Appendix (Auctarium) to the Laws of King Edward the Confessor: King Ina took to wife a Lady named Guala, for whose regard that country was named Wales, which formerly had been called Cambria: For the said King had two wives. And with this his last wife he had possession of Wales, Cornwall and the happy Crown of Britanny. Likewise generally the English at the same time took to themselves wives of the stock of the Britains: The Britains also took wives of the illustrious blood of the English, that is, Saxons. For this was performed by a common Council and assent of all Bishops, Princes, Nobles, Counts, sage Counsellors, Senators and Commons of the whole Kingdom, and by the command of the foresaid King Ina.

3. Moreover not a few English took wives of the blood and stock of the English of Germany: Thus all the inhabitants of Britanny at that time became of one flesh and blood: and the Laws of Matrimony were well ordered, matrimony and all such matters being quite banished out of the Realm. Moreover great diligence was used that for the establishment of the Kingdom and security of the people just judgments should be given. And by this means through the Divine mercy all the inhabitants of Britanny were made one Nation and one people. The Kingdom itself likewise was by all named England or the Kingdom of the English, which before was called Britanny.

4. Such an union being established among the inhabitants of this Island, formerly much divided, they all unanimously stood together for the common profit of the Kingdom, and courageously fought against the Danes and Norwegians, implacable Enemies of the same, with whom for a long time most furious wars and battles were fought. For the foresaid King Ina was a Prince magnificent, liberal, wise, prudent, moderate, courageous, just and warlike; and upon occasion showed himself illustrious in his skill in Divine and secular Laws, and magnificent works: and he governed, united and established his Kingdom in peace and unity by his great Wisdom and prudence, and when occasion was, by power and armed force. Thus far the Appendix to the Laws of King Edward firnamed the Confessor concerning this pretended Great Council, which truly for the many ungrounded circumstances in it, well deserves to be joyned to the foregoing Synod of London.

5. The observation and censure which Sir H. Spelman therefore gives of it, deserves to be here annexed: Among our ancient approved Authors, saith he, there is not any mention of a second marriage of Ina King of the West-Saxons with Guala, as is presumed, the daughter of Cadwallader last King of the Britains, nor of the change of name of Cambria into Wales upon that occasion, or that King Ina had any more then one wife which was Ethelburga (whose name shews her to have been of an English extraction) who manifestly was

his last wife. For when he undertook a Monastical Profession at Rome, she became a Nun in England, and was afterward Abbess of Barking: and both of them continued in their Religion habit till death. Likewise concerning the time and authority of this Council I can give no resolute judgment. For some Writers affirm that Cadwallader reigned only three years, others five, and Geoffrey of Monmouth allows him twelve, so that it is utterly uncertain at what time King Ina should get possession of the Kingdom of Wales or Cambria. Again Geoffrey makes King Ina the Nephew of Cadwallader, Henry third his son, and this pretended Council, his Son in Law.

## XVIII. CHAP.

XVIII. C.

1. 2. *St. S. Cathburga Sister to King Ina: builds the Monastery of Winburn. Of her Sister S. Quenborga.*

1. **T**O the year of our seven hundred and thirteen is referred the foundation of a Monastery of Religious Virgins at Winburn in Dorsetshire by S. Cathburga and S. Quenborga Sisters to the King of the West-Saxons. The town where this Monastery was built, had been anciently called Windglade, but the Saxons changed the Name into Winburn. It is a Town (saith Camden) seated upon the side of a Hill, and in the Saxons time was very large and populous, and of great renown. In the year seven hundred and thirteen Cathburga a Sister of Ina King of the West-Saxons, who had been married to the King of the Northumbrians, but upon discontent was divorced from him, built here a Monastery of Virgins.

2. The name of the King of Northumbria to whom Saint Cathburga had been married, is by Matthew of Westminster call *Ælfred*, by Florentius, *Alfred*: but Chronology in the opinion of F. Alford demonstrates that it was *Ofred*: and the cause of the divorce was the Kings shamefull intemperance: For saith William of Malmesbury, he reigned twelve years and led a most filthy life, frequently offering violence to consecrated Virgins.

3. Certain Indeed it is, that if she built this Monastery presently after her divorce, it must needs be *Ofred* who was her husband: for it was founded in the eighth year of his reign. But Malmesbury, as likewise Florentius expressly affirm that King *Alfred* was her husband, and Saint Cathburga having promised her Virginity to our Lord, by earnest prayers and teares obtained of him permission to perform her vow: and retired her self into the Monastery of Barking, where she lived under the Discipline of the Holy Abbess Hildelida.

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Camden. saith.

Malmsh. de Reg. l. i. c. 3.

Florent. A. D. 713. Malmsh. de Reg. l. 3.

But



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But afterward (how long afterward is uncertain) she her self became the Mistress of a Monastick Rule, and built the Monastery of Winburn, where she spent the remainder of her days in quiet devotion. And this is the more probable, because in the Missal and Breviary of Sarum her Office is prescribed of a Virgin, and the Prayer imports the same. So that it is not likely that so licentious a Prince as Osred would suffer himself to be persuaded to permit her the accomplishing of her promise.

4. Here then we have an example not to be paralleled in all the History of Gods Church; Of three Kings of the same Kingdom, to wit, the Northumbrians, almost immediately succeeding one another, and as some Writers affirm, sons of the same Father, (King Osric the Brother and Successor of Saint Oswald) who having received three Queens Virgins, were content to dismiss them all untouched. The first was Alsfred the eldest son, who took to wife Saint Kineburga daughter to King Penda, who by his leave became first a Nunne, then an Abbess of Dornchester; afterwards called Kineburg-Castle, and now contractedly Caster; about two miles distant from Peterborough. The next Brother, Egfrid who married Saint Ethelreda, who with his consent first took the veyle at Coldingham; then became Abbess at Ely. And the third this Alsfred (or Osred) who espoused Saint Cuthburga; and resigned her to her heavenly Bride-groom.

5. Saint Cuthburga having built her Monastery, and therein a Church to the Queen of Virgins (saith the Author of her life in Capgrave) there macerated her body with almost continual watchings and fastings. She was humble both to God and men; and mild to all. Many Virgins she assembled in the same place. She permitted her Body to enjoy no rest; but importunately day and night her Prayers sounded in the merciful ears of God. She happily ended her dayes in the year of Grace seven hundred twenty seven: and her memory is celebrated by the Church on the last day of August. Her Sister dyed three years after; and is commemorated on the two and twentieth of September.

6. A great proof of the perfection of Monastick Discipline observed after her death in her Monastery, is this, That Saint Boniface the glorious Apostle of the Germans having founded a Monastery in those parts made choice of her Disciples above all others; and particularly of Saurioba, to plant Religion observance there. This is testified by Redulphus, Disciple of Rabanus Maurin in the life of Saurioba written by him.

7. The same Writer also affirms that in the same town of Winburn there was erected likewise a Cloyster of Monks, either by Saint Cuthburga, or her Brother King Ida. And that from the beginning a Law and Degree of Religion Discipline had been made,

That excepting Priests who were to serve at the Altar, no men should be permitted to enter the Monastery of those Religious Virgins: Nor any woman into that of Religious men: And that among the other obligations of the Virgins at their Profession, this was one, never to step out of their Cloyster, except upon a necessary cause to be approved by Superiours.

8. Among the Epistles of Saint Boniface there is one inserted from one Aldbun an Abbot; and two Abbesses called Cuenburg and Coenburg (which were probably these two Princely Sisters, Saint Cuthburga and Saint Quenburga) desiring a devout Priest called Wirbert an attendant of Saint Boniface, to recommend to God in his Prayers two Religious woemen Quengyth and Edla, both which dyed the same day; being the Ides of September.

## XIX. CHAP.

XIX. CH.

1. 2. &c. The death of Prince Pipin: to which S. Swibert endeavoured in vain to prepare him.

THE death of Duke Pipin hapning about this time, since the holy Apostolick Bishop Saint Swibert was employed in preparing him to it; which charge he performed with great zeale, though with small effect, it will not be judged impertinent to give an account of what passed between them; from the relation of S. Marcellin; a witness whose authority cannot be questioned. Thus therefore he writes.

[ 1. It hapned, sayth he, in the year seven hundred and fourteen after our Lords Incarnation, that Pipin of Herfoll a magnanimous Prince and Maire of the King of France his house, fell sick of that disease which ended with his life. Hereupon the illustrious Bishop Saint Swibert was earnestly desired by certain Noble persons to visit him: But he thought fit first to goe to Colen attended by his two Disciples Valter and Theodorick; there to demand counsell of Plestrudis the illustrious Duchesse of Lorrain or the Austrasians; how he should cary himself in that affaire. She with great devotion received and entertained him, at last for her own consolation retaining with her the pious Priest Willie, she dismissed Saint Swibert; accompanied by Agilulf Archbishop of Colen and other Prelats; giving them charge seriously to advise her husband Prince Pipin, that in case he should dye he would take care not to disinherit his illustrious lawfully begotten children; Drogo Duke of Champagne and Grimoaldus Maire of the house to Childebert King of France; by substituting in his Will as his Heir, Charles



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Martell a bastard by *Alpaide*, his Concubine: which injustice he could not doe without the losse and damnation of his soule, besides the stain that he would bring upon his name in the sight of the whole Church, and scandall of his nobility and subjects.

3. This was an employment which not long before had cost the *Holy Bishop Lambert* very dear, for because he had reprehended the same Prince for his unlawfull cohabitation and marriage with the same Harlot, he lost his life and was deservedly esteemed a Martyr.

4. The foresaid Bishop, therefore being arrived at *Ioppita* (a Town upon the River *Mosa*) where the sick Prince lay, were kindly received by him. They therefore to comfort and encourage him to suffer with patience temporall afflictions or infirmities, told him that Almighty God in his wisdom and goodnes made the way to heaven rough and unpleasant to his Elect, least being delighted in the way they should forget or disesteem the happines which they expected in their countrey.

After such like discourse often repeated, at last having found a convenient and opportune season, among other spirituall advices which they gave him for the good of his soule, they with great affection and zeale discovered to him the speciall motive of their journey, sharply reprooving him for his unlawfull marriage. But they had no sooner touched upon this argument, but they were with great indignation repulsed by the Prince. And the harlot *Alpaide* having diligently enquired into and found the occasion of these Prelates journey, rudely commanded them presently to be gone. And withall was so importunate with the Prince in behalf of her son *Charles Martel*, that she obtained of him whatsoever she requested. And accordingly *Pippin* dying the same year, left *Charles Martel* heire of all his Principallities.

6. This being seen by the foresaid Prelates they were forced to returne to *Coles* with grief and dishonour: where they made known to *Blathada* all things which had passed at *Ioppita* with *Pippin*, withall comforting and exhorting her to sustain such crosses with patience.



## XX. CHAP.

A.D. 714.

XX. CHA.

1. 2. &c. The British education and Gifts of *S. Gutblac*: Of his Disciple *Berthelin* intention to murder him. Of *Esbelbald* a banished Mercian Prince comforted by him, &c.

**B**VT in *Brittany* a far more comfortable and happy death betell a *Hermite* of admirable sanctity, named *S. Gutblac*, who, as in this life he enjoyd a familiar conversation with Angels, so in the next he was made their companion in blessednes for ever. His Gifts we have thought fit to remitt till this time when he dyed, because having lived a solitary life, they were scarce at all involved with the common occurrents of the Church in his time. The story of his life may require from us a more then ordinary attention & credit, because written by *Felix* a devout Priest of the same age, and dictated to him by *Berthelin* a Monk of *Croyland* his companion in solitude. The *Aurhor* dedicated his Writing to *Elward* King of the *East Angles*, which is a sufficient warrant to rectify the *Chronology* of some of our *Histories*, who place the death of this *Elward* in the year of *Grace* six hundred and ninety. By the generall account *S. Gutblac* lived forty seven years, and being twenty four years old he undertook a soldiers Profession, in which he lived eight years, and fifteen years after in the solitude of *Croyland*: so that his birth must fall in the year of *Grace* six hundred sixty seven. The wonderfull circumstances of which is thus recorded by the foresaid *Aurhor Felix*:

[ 1. In the dayes of *Esbelred* King of the *Mercians*, saith he, a certain Noble person of *Reval* offspring named *Pengwald*, had by his wife *Tella* the holy servant of God *Gutblac*. At the hower of his birth his future sanctity was miraculously designed: For from heaven there appeared the hand as it were of a man, of a red colour and a splendour inexplicable, which marked the outward dore of the house with the sign of the Cross: thereby happily prefiguring, that the infant then ready to be born should constantly carry in his body the Cross of *Christ*. A great multitude of neighbours there present being astonished with the strangenes of this Miracle, concluded that some great unknown Mytery was represented by it: when presently one of the *Midwives* issuing forth, published the birth of the infant. When he was baptized, he had the name *Gutblac* given him, which in the same language signifies, A good gift: And indeed he was given to his parents by God, so the end he might courageously

In 92. *Britt.*  
*Gutblac* ap.  
11. Apr.

geoull



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geously fight against their oppressours, both carnall and spirituall, and victoriously triumph over them. He was of a countenance chearfull and mild, so that he became gratefull and beloved by all.

3. When he had attained to the four and twentieth year of his age, seeing the Enemies of his countrey grow strong, he began to aspire to military honours, and raising soldiers he feircely invaded them, broke into their Cities, subverted their Castles and by many warlick exploits gained to himself immortall fame. Yet even in the midst of his fury he shewed mercy to his enemies, and restored a third part of all the spoiles gotten by him.

4. But at last calling to mind the sad and fearfull deaths of many Princes from whom he had descended; and considering how all secular pomp is but a smoke suddenly passing away; that life is short, death terrible, a dreadfull Judge, and the pains to be suffered for sins incomprehensible & endless: Therefore calling his soldiers together, he told them, *That having hitherto fought for vanities, he would spend the remainder of his life in our Lords warfare: That they should chuse themselves a Captain, but for his part he would follow the Croffe of his Captain, Christ.* And when by no persuasions he could be drawn from this resolution, quiting his arms, he went to Repadin (or rather, Rippon) where there was a famous Monastery, in which receiving the Clericall Tonsure, he submitted himself to a strict Monasticall Discipline, wholly abstaining from any drink which could inebriate. He was very diligent in learning the Psalms and Church Hymnes, and in the space of two years he with great facility advanced himself in the knowledge of Sacred Scriptures. He had a pleasing aspect, was humble in his gesture and gait, religiously shewing great fear of God in his actions, firm in Faith, patient in hope, profuse in Charity, kind and mild to all, provident in counsell, and circumspect in his words.

5. Having spent two years in a Canabriticall conversation, he aspired to greater austerities in a solitary Anachoreticall life. Now there is in Brittain a vast fenny countrey which beginning from the River Grante extends itself Northward along the sea coast for a very great space, and it is variously divided by fennes, woods, and serpentine rivers. Thither did he repair, having first obtained leave of his Religious Brethren: and was told by the inhabitants of the place that the Isle was named *Orland*: where severall persons having had a desire to dwell, were forced to fly away by terrible apparitions of Devils. This report not discouraging him, he passed over into it in a fishers boat, on the Feast day of *S. Bartholomew* the Apostle: in whose intercession having a speciall confidence, he resolved to make his abode there in that place of horror and vast solitude; having with

him only two young men which had followed him.

6. Whereupon he built himself a small cottage; his cloathing was only raw skins of beasts, and his nourishment barley-bread with muddey water, and this never till Sunset, and with great parsimony. The Enemy of mankind therefore envying the Humility of this Man of God, did suggest to his mind so vehement a temptation, that he had fallen into the pit of despaire, had not our Lord mercifully regarded him by the intercession of the blessed Apostle *S. Bartholomew*. For when he being in great disturbance of mind was upon the point to desert his Desert, *S. Bartholomew* visibly appearing to him, encouraged him to constancy, by discovering that such Temptations were permitted by our Lord for the tryall of his Faith, and to the end that distrusting himself he might place all his confidence in God, who would never forsake him. After such like exhortations, the Apostle vanished out of his sight, and from that hower the Devil never had the boldnes to tempt him with the Spirit of Despaire.

7. Consequently the devout Anchoer recounts severall other particular Temptations, horrible apparitions of Devils in severall shapes, sometimes perswading him to immoderate and indiscreet fasting, thereby to destroy his health: sometimes insulting upon him, whipping, binding and carrying him through those fenny places, &c. all which he despised, and triumphed over.

8. Now as hath been sayd, there were attending him two young men, the name of one of them was *Bertelin*: he had received the Clericall Tonsure, and served our Lord in spiritual Exercises under the direction of the Holy man. Now the Wicked Spirit perceiving that he could not by any temptation subvert the Saint, raised in the heart of this young man so violent a passion against him, that he took a firm resolution to murder his Master and Teacher, that he being dispatched out of the way, his house and furniture in it might descend as by right upon him. But the pious servant of our Lord by revelation of the Holy Ghost was acquainted with all these malicious designs of *Bertelin*: therefore on a certain day calling him to him, he plainly and distinctly told him all his thoughts, when, and where, and in what manner and with what intention he had designed his murder. The young man perceiving that he was apprehended, with great remorse cast himself at his feet, begged and easily obtained pardon. And from thar hower he shewed all fidelity to him, and continued with him to his death: after which he had the honour to assist at his buriall. This is the same *Bertelin* who dictated all these particulars to *Elis* the Writer of his Life.

9. Hereto the Anchoer adds severall mi-

raculous



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aculous signs wrought upon severall occasions by the man of God, which the Reader at leasure may have recourse to. Moreover he relates how he was visited by a certain Bishop named Hilda; who, being a witness of his piety testified by his discerning the thoughts of a Priest, called Wilfrid (who attended the Bishop and promised to explore whether he was not an Hypocrite; such as he had seen many in Scotland, who pretending a solitary life, gave themselves to idleness and excess) Hereupon the Bishop forced the Holy man against his will to receive the degree and honour of Priest-hood.

10. One particular more we will add, briefly mentioned by the foresaid Author of his life, but more fully related by Ingulfus Abbot of Croyland; who writes the History of his Abbey, beginning it with this story of the Conversion of a certain Prince of Mercia called Ethelbaldus by the good advice of S. Gurblac.

11. In those days (saith he, that is, in the year before the death of this Holy Hermit) Prince Ethelbald great grandchild of Alwy the Brother of King Penda was banished out of the Kingdom of the Mercians. He was of an elegant stature, strong of body and warlike of mind, but (which was to be bewailed) he was high-minded, and apt to any rash attempt against the King. For which turbulent spirit of his (as we may justly imagine) he was exposed to many dangers, and for a long space debarred all meddling with State-affaires. And not only so, but King Caelred did violently persecute him every where, in so much as being in great danger, and wholly destitute of friends and all means to resist, he would oft come privately to the man of God Sains Gurblac, who was his Confessor, to seek for spirituall counsell, when all worldly assistance fayled him: and to him he humbly made his complaints.

12. The Holy man having heard him, kindly and mildly comforted him, and withall, as one to whom future things were by divine revelation known, he distinctly and particularly discovered to him what should succeed afterward, promising him that he should be King of his Nation, and subdue all his Enemies. Yea moreover he bad him be confident that all these things should happen to him without any combat or effusion of blood, only by Gods power and Providence over him.

13. But to these comforting promises he added serious admonitions; that he should fear our Lord God above all things, and shew all submissiō and respect to his Holy Church. That he should often deplore his former crimes, and constantly make good his purpose of amendment. For he told him that if he would be carefull to obey the Divine Law he might with confidence expect Gods help and favour. By such exhortations and comforts the mind of the afflicted Prince was

exceedingly refreshed, in so much as in the presence of his holy Father Sains Gurblac, and others then standing by, he expressly promised, that as soon as God should sett him peaceably in the Throne of the Kingdom, he would found a Monastery in the same place, to the honour of God and memory of his sayd Father: And this promise a short time after he effectually accomplished.]

## XXI. CHAP.

XXI. Ch.

## 1. 2. &amp;c. The death of Saint Gurblac: and wonderfull occurrences. Of his Sister Saint Pega.

1. After a life spent with such austerity, holines and devotion, there must needs follow a death conformable to it: which is thus related from the mouth of his companion and Disciple, Berthelin.

2. When the day of his departure approached, he called to him his Disciple Berthelin, to whom he sayd; My son, I am now going to reap the fruit of my labours: I desire to be dissolved and to be with Christ: And after other words to the same effect, he enioynd him to goe and with great affection in his name salute his Sister Pega, desiring her to take care of his buriall. Withall he bid him tell her, that therefore he had avoyded the seeing and conversing with her in this present life, that they might for ever enioy each others company in the life to come.

3. Then his sayd Disciple took the boldnes to say thus to him; I advise you, Holy Father, that you will not refuse to tell mee plainly what the matter was, that every morning and evening since I dwelt with you I heard you speak to, and sometimes seem to answer some body: Who was that person with whom you conversed? For sometimes I heard, but could never understand with whom you spake. To this question the Holy-man answered, My dear son, My last hower is now at hand: It is not therefore expedient for mee now to lye, who all my life have abhorred it. Know therefore that from my first entrance into this wilderness, every morning and evening I have enioyd the conversation and comfort of a heavenly Angel, who by his celestiall consolations refreshed mee in all my labours and tentations. He foretold to mee things future, discovered such as were absent, and acquainted mee with hidden mysteries, which it is not expedient nor lawfull for mee to make known. But now, My son, be carefull to seal up in silence these things: and presume not to discover them to any but my Sister Pega, and the devout Anchorites of here.

4. When he had sayd this, such an odorous fragraney came from his mouth, that it seemed as if one had strowed roses, or poured forth balsam in the place. And from mid-

In vit. S. Gurbli  
Gurbli ap.  
May 11. April

nigh



A. D. 714.

night till morning a Light of inestimable brightness shone through the whole house. And as soon as the sun was risen, he said to his Disciple *Deretolen*, My Son, now is the moment that I must go to Christ: Having said this with hands stretched forth toward heaven, he fell asleep in our Lord, on the third day before the Ides of April. And the same Brother saw as it were a tower of fire reaching from the earth to heaven, the splendour of which was so wonderful, that in comparison the light of the sun at midday was pale and obscure. A while after Blessed *Pega* the holy *Mans* sister coming into the island, found the whole house replenished with a sweet fragrantcy infinitely exceeding all odours which either art or nature could produce. Then having decently buried her Brother *S. Guthlac* in his Oratory, she returned to her own dwelling.

5. About a year after his death, his sister and other Priests came to his Oratory with a resolution to bury his body more honourably, and they found it entire without the least corruption, as if he had been asleep. The ioynts likewise of his arms and fingers were as easily flexible, as if the humours and spirits were yet running through his veins, & his sinews had lost nothing of their former vigour. Moreover the garments in which his sacred body had been wrapped preserved still their primitive freshness and glasse. With great ioy and exaltation therefore they again reposed the Sacred Body once more in a Tombe expressly made for it.

6. Now Prince *Ethelwald* in his exile having heard of the death of the Holy man, was overwhelmed with grief, and coming to his sepulcher, he cried out with many tears, O Father whither shall I a poor banished man go? in whom shall I have recourse? Now indeed I perceive that I am a miserable exile. Dear Father *Guthlac*, doe not you forsake him who is abandoned by all, and exposed to all miseries and torments. Having spoken many such words with extreme grief and bitter sighs, towards midnight he saw the Oratory wonderfully enlightened with an inexpressible brightness, and the Holy man himself appeared to him with a celestial splendour, saying to him these words, My dear Son, Our Lord has a regard to thee, be comforted and assured that within two years all thy travells shall have an end and thou shalt recover thy throne with great glory. Besides this, the Holy man expressly discovered to him how many years he should live, and many other things which should befall him. And when the Prince desired some sign to assure him that these things should be accomplished, the Holy man added, Let this be a mark and sign to thee, that to morrow before nine o'clock in the morning the inhabitants of this place, now in want, shall be beyond their hope supplied with abundance of provisions. Now when the Prince saw this really fulfilled, his mind before wavering, was confirmed with great

hope and confidence. And indeed a short while after *Almighy God* took out of the way *King Cuend* his persecutor, and dispersed all his enemies, so that within the time promised the Royal dignity was restored to him, as shall shortly be declared: and likewise how *Ethelwald* gratefully and magnificently accomplished his promise.

## XXII. CHAP.

A. D. 715.

XXII. CH.

1. 2. The Death of the Royall Virgin Saint *Eanfleda*, &c.

3. The death of *Waldhere* Bishop of London: to whom *Ingnald* succeeds.

4. *Beorna* King of the East Angles after *Ethelwald*.

THE same year the Royall Virgin and Holy Abbess *S. Eanfleda* likewise left this valley of tears to goe and enjoy the eternall embraces of her heavenly Bridegroom, to whom she had been consecrated from her infancy. We have already declared, how she being born immediately before her Father *Osfric* King of the Northumbrians was ready to ioyne battell with the bloody King of the Mercians, *Penda*, he made a vow that in case God would give him the Victory he would devote her to his service in a religious life: And the Victory ensuing, he gave her to the care of *S. Hilda* Abbess of the Monastery of *Heortfisc*, and afterward of *Strethfald*: in which *S. Eanfleda* lived some years in obedience, and afterward became Abbess thereof: where, (saith *S. Beda*) having accomplished threescore years in great devotion and purity, she was translated to heaven to celebrate her marriage with our Lord, to whom she had been all her life espoused. In the same Monastery both she and her Father *Osfric*, her Mother *Eanfleda*, and her Mother's Father *Edwin*, and many other Noble personages were buried, in the Church of *S. Peter the Apostle*: and her name is anniverlarily recited among the saints in our Martyrologe on the eighth of February.

2. Among the Epistles of *S. Boniface* there is one which seems to have been written by this Holy Virgin to an Abbess named *Adolana*, who lived in forrain parts somewhere in the way to Rome: for therein she recommends to her care and charity another Religious woman formerly brought up in her Monastery, who in devotion to the Blessed Apostles *S. Peter* and *S. Paul* had undertaken a pilgrimage to Rome to visit their Holy Sepulchers.

3. The year following *Waldhere* Bishop of London dyed, who had succeeded the glorious Bishop *S. Ercenwald* in that See, and who, as *S. Beda* testifies, gave the Habit of Monasticall Profession to *Sebbe* the devout King of the East-Saxons a little before his

death.

vid. sup. l.

Bid. l. j. c. 24.

Martyrolog. Angl. 8. febr.

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death. His Successour was Ingwald, who governed the same *Dioecese* about thirty years, and is reckoned the sixth among the *Bishops* of *London*.

4. About the same time also hapned the death of *Elmold* King of the *East-Angles*, in whose place his Brother *Berna* reigned, who was the youngest son of *Esbelbert*.

XXIII. C.

## XXIII. CHAP.

1. 2. *Warr between King Ina and Ceolfrid.*
3. *Horrible crimes of Ceolfrid.*

1. THE same year there arose great troubles in *Brittany* by reason of a bloody war between *Ina* King of the *West-Saxons* and *Ceolred* King of the *Mercians*. These were both in power and extent of *Dominion*, the most puissant Kings among the *Saxons*. An equality therefore bred a mutuall emulation and desire in each of them to advance themselves by the ruine of the other. *King Ina* was the invader: Neither did he find *Ceolred* unprepared: so that they quickly came to a battell. And the place of their combat was a Town in *Wiltshire* called *Wadensbury*, from *Woden* the *Idol* of the *Pagan-Saxons* answering to *Mercury*. It is seated near *Wansdike*, and is the same place where in the year of *Grace* five hundred ninety one *Cenulph* King of the *West-Saxons* fought his last battell, which having lost, he dyed presently after.

Huntingd. l. 4.

2. In this place did *Ina* and *Ceolred* meet to decide their controversy whether should be Master: And (saith *Huntingdon*) the battell was fought on both sides with such horrible obstinacy, that it could scarce be determined on whether parts the destruction was greater.

3. *Ceolred* esteemed it as a victory that he could resist so powerfull a King as *Ina*, from whom he little apprehended a second invasion, considering the great deminution of his forces by the last combat. So that he esteemed himself secure, and freely gave himself up to his lusts and abominable sacrilege. By which he filled up the measure of his sins, and felt the year following in a terrible manner the avenging hand of *Gods* justice. His lusts he extended even to *Religious Virgins* consecrated to the immortall *God*, who therefore ought to be exempted from the touch of any mortall man. And as for his sacrilege in intruding the privileges of *Religious* houses and invading their possessions, our *Historians* doe not particularly exemplify in any: So that it is probable that it was the late-built *Monastery* of *Evesham* which was violated by him, notwithstanding the great Privileges and Exemptions conferred on it both by the *Papal* and

*Regall* authority, and notwithstanding the solemne maledictions denounced by the founder thereof *Saint Egmund*, yet alive, who in consecrating it is recorded to have pronounced these words, *If any King, Prince or other shall be incited by the Spirit of avarice so as to diminish the Rights of this Monastery (which God forbid:) Let him be judged before the Tribunal of God, and never come into the memory of Christ: but let his name be for ever blotted out of the Book of the living, and himself bound with the chains of eternal torments, except he repent and satisfy for his crime in this life.*

4. But before we relate the effect of this Curse upon this unhappy King, it will be expedient to recount the story of a wonderfull vision hapning about this time to a certain man who was restored from death to life, on purpose that by relating the wonders of the other world he might deter sinners from the obstinacy of their rebellion against *God*. By which vision it appears, that this *King Ceolred* was some time before his death destined to eternall torments. It is not without some scruple that I am moved to insert in this *History* Narrations of this Nature: But the unquestionable authority and Sanctity of the *Relator* obliges mee not to omit it, though the *Centuriators* of *Magdeburg* without any shew of a rationall disproof of it, doe voluntarily and at adventure condemne it as a fable.

## XXIV. CHAP.

XXIV. C.

1. 2. *Ec. The Narration of a terrible Vision of a man, when his soule was separated from the body: and afterward restored: related by S. Boniface.*

1. THIS wonderfull relation is extant in an *Epistle* written by *Winfrid*, afterward called *Boniface*, the glorious *Apostle* of the *German Nation*, and happy *Martyr* of *Christ*. Which *Epistle* was directed to *Eadburga* *Abbesse* sister to *S. Edisba* or *Edgitha* and daughter of *Frewald* a Prince among the *East-Angles*. And probably it is the same *Eadburga* concerning whom we read in the life of *Saint Guthlac*, that she sent to that holy *Hermite* a coffin of lead, and in it a linnen sheet, in which she desired that after his death he would permit his body to be enclosed. Her name is commemorated among the *Saints* in our *Martyrologe* on the eighteenth of *July*.

ap. cap. in S. Guthlac.

Martyr Aug. 18. Jul.

2. Concerning these two devout sisters we read thus in *Camdens* Description of the Province of the *Catechleuni* or *Buckinghamshire*: The Town of *Ailsbury* in that county (saith he) was anciently illustrious by the Me-

Camden in Buckingham.



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story of Editha born and brought up in it: who having obtained from her Father Frewald this Town for her portion, by the persuasion of Priests presently quitted all pretensions to a husband or the world, and taking the sacred veyle of Religion was together with her Sister Radburga, illustrious for holiness in that age, wonderfully abounding with Saints. From her name there remains to this day a village seated among the hills near adjoining called Editha. Now the course of her life from her times to S. Radburga is as followeth:

1. Most dear sister, Your request to mee in that I would carefully send you in writing an account of the visions shewd of late to a certain man in the Monastery of the Abbess Milburga, who was restored from death to life, according as I was particularly informed by the Venerable Abbesse Heldeida. I thank God I can now more fully and clearly through his help fulfill your desire, for I myself have discoursed with the revived person himself in these transmarine parts, who perfectly informed mee of all those wonderfull visions, which he inspir'd, and separated from his body, saw.

2. For first of all he told mee that by a violent and mortall sickness he was delivered from the weight of his lumpish body, and presently became in a state resembling that of one whose eyes having been clouded with a thick veyle, was on a sudden freed from that impediment, for all things, which formerly had been in darknes, became clearly visible to him. So himself having cast off the thick veyle of his body, the whole world was at once represented to his sight, so that with one glance he saw all creatures.

3. As soon as he was thus escaped from his body, certain Angels so bright & shining that they dazzled his sight, received him, and they with a melodious harmony sang these words of the Psalm, O Lord, rebuke mee not in thine anger, neither correct mee in thy fury. They raised mee up aloft into the aire, and 'twas the whole earth compassed with fire, from whence issued a flame upwards vastly spread and most terrible to behold: and it seemed as if the fire would have consumed all things, had not the Angels allayed it by the impression of the sign of the holy Crosse: Which as soon as they had done, the flame presently settled, and the paine which my eyes had felt by the ardour of it became much qualified, though by reason of the splendour of the Angels accompanying mee it was not wholly taken away, till one of the principall among them with his hand covering my head, protected mee from all danger and incommodity.

4. Moreover he told mee that whilst he was out of his body, he saw such an innumerable multitude of soules, that he thought there had not been so many since the Creation: A like troop of wicked spirits likewise there was, as also of glorified Angels, & these were in a continuall earnest dispute together about soules as soon as they were issued out

of their bodies: the devils accusing and aggravating each ones sins, and the Angels qualifying and excusing them.

5. Yea all his own sins and offences which from his infancy he had committed, and not confessed either through negligence, forgetfulness, or ignorance that they were indeed sins, all these he heard with his own voyce earnestly crying out against him and accusing him, every vice setting it self distinctly before him, & upbraiding him severally, one saying, I am thy covetousness, by which thou didst desire things unlawfull, and contrary to Gods Law: I am thy vain glory, by which thou didst boast thy self before men: I am Lying, with which thou hast oft offended: I am idle speech, ofimes practised by thee: I am vain and wanton seeing I am concupiscence and disobedience to thy Superiours: I am spiritual sloth in holy exercises: I am wandering and curious cogitation, to which thy mind almost every day yielded in the Church, or elsewhere: I am Drunkenness, which hindered thee from rising to praise God: I am an idle journey which thou tookest for thy vain pleasure: I am negligence and want of care in study about divine matters. And many other vices like these which in the days of his flesh he had committed, and neglected to confesse: yea beside these, many sins cryed out terribly against him, of which he had no suspicion that they were sins. In like manner the wicked spirits joynd with his sins in such clamours and accusations, fiercely testifying to him the times and places where he had committed all his sins.

6. Particularly he sayd he saw there a certain man whom whilst he was as yet in a secular state he had wounded, & who was yet alive: this man was brought to joyne in testimony against him by those wicked spirits, and his bloody gaping wound seemd to have a tongue which loudly upbraided him with his cruelty. Thus all his sins in a great heap being counted, his terribly malicious Enemies cryed out confidently, that he belonged to them, and therefore they had a right to torment him.

7. On the other side those few small virtues, said he, which I poor wretch had with great imperfection practised in my life time, they likewise lifted up their voyces to excuse mee: One sayd, I am Obedience which he shewd to his Superiours: Another, I am Fasting, with which he mortified the unlawfull desires of his flesh: A third, I am Psalmody, exercised by him in satisfaction for idle speeches: And thus every vertue cryed out in my behalf to excuse mee against the clamours of the opposite sins. And with these vertues did those gloriously shining Angels joyne themselves in my defence, so exalting and magnifying them, that they now seemd to mee far more excellent then before, and much exceeding the strength I formerly had.

8. Besides this he told mee, that in the lower part of the world he saw a great number of pits vomiting flames, and that in some parts the earth would break asunder, & there would issue terrible flames. Now among those pits

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he saw many wretched soules like birds of a black colour, weeping and howling in the flames, bewailing their demerits which had brought them to such torments; which soules would sometimes sit on the brink of the pitts in some refreshment, and anon with great wayling fall into the flames again. And one of the *Angells* told him, that such a short vicissitude of rest did signify that *God* after the last iudgment would give perpetuall rest to those poor soules.

11. Now under those *Pitts* there were others infinitely lower, whence, said he, I heard a most dreadfull and inexpressibly horrible groaning and shrieking of soules, such as to which our *Lord* would never extend his mercy, but everlasting flames shall torment them.

12. He saw likewise a place of admirable deliciouines, in which there was a glorious multitude of persons wonderfully beautiful, and reioycing with inexpressible ioy, who invited him, if it were possible, to come to them, and partake of their happines: And from that place there was exhaled a most odoriferous fragraney, which was nothing but the breathilling from those happy and ioyfull soules. This place the *Angells* sayd, was that so much spoken of *Paradise* of *God*.

13. And not far from this delicious place he saw a terrible *River*, which flowed with fire and pitch: over which there lay a narrow plank instead of a bridge; towards which those happy soules made great hast, to the end that passing over it they might arrive on the other bank to another place infinitely more glorious and happy then the former. And some of them without any wavering or difficulty soon passed over: but others slipping aside, fell into that horrible *River*, some only to the knees, others to the arm-pitts, & others quite plunged over head: yet every one of them came out much more beautifull and glorious then before they fell in. And one of the blessed *Angells* said, *These are such soules as when they ended their mortall life were stained with some not very heynous sin, and therefore stand in need of Gods mercy, that they may be perfectly purified before they be admitted to his presence.*

14. Beyond that *River* he saw the walls of a *City* of an unmeasurable length & height, shining like the sun, and he heard the *Angells* saying, *This is that Holy and glorious City, the Heavenly Ierusalem, in which those pure soules shall reioyce for ever, and their glory therein shall be so immense that for the incomprehensible splendour no eye can look upon them.*

15. The man likewise told mee, that among others he saw the soule of a certain *Abbot* lately dead, which seemed of great beauty: which notwithstanding was seised on by the *Wicked Spirits*; crying out earnestly that he belonged to them. But one of the *Angells*

sayd, *O you wicked wretches, I will presently shew you that you can have no power over him.* Then immediately there appeared a great multitude of white shining soules, which cryed out saying, *This man was our Teacher and Instructor, and by his exhortation gained us to God, by the merit of which charity he is rescued from you, and therefore manifestly can not belong to you.* And with these soules the *Angells* ioyned in their contention with the other infernall spirits: by which assistance of the *Angells* that soule was delivered. Then one of the *Angells* sh: reply rebuking the *Devills*, sayd, *Take notice that without any right or title at all you have layd hold on this soule: therefore be gone from hence into everlasting fire.* As soon as he had sayd this, immediately those *Wicked Spirits* with greivous howling cast themselves into those horrible pitts. But a while after there came out others which renewed the contention about the merits or demerits of soules.

16. He sayd moreover that at that time he could discern the different merits and condition of men yet alive. And that those who kept themselves free from crimes were manifestly in *Gods* favour, and defended from all danger by *Angells* to whom they were united and in a sort allyed by *Charity*. But to those who polluted themselves by heynous sins there was continually associated a *Wicked Spirit* always inciting them to sin: And after every sin committed by them in thought, word or deed, this *Wicked spirit* would make it known to other *Infernall spirits*, at which they would reioyce: and immediately the former *Evill Spirit* would return to his *Office* of tempting.

17. Particularly he told mee that he then saw a *mayd* yet alive, who grinding in a mill saw near her lying a new *disaffe* curiously carved, which belonged to another woman: and this *disaffe* because it pleased her, she stole. Then those wicked spirits with ioy declared this theft to their companions, bidding them take notice of it.

18. He added saying, I saw the soule of a certain *Brother*, newly dead to whom I gave assistance during his sicknes and assisted at his buriall: and he at his death charged mee to requite in his name of his brother that for the comfort of his soule he would give freedom to a certain captive *mayd*. But his *Brother* through avarice refused to perform his request: for which the foresaid soule with greivous sighs complained of his brothers hard-heartednes.

19. He likewise testified concerning *Colred*, King of the *Mercians*, who at the time of these visions was certainly alive. Him he saw defended from the violence of *Devills* by *Angells*, who held over his head a certain *Umbrella* like a large book: But the *Devills* panting with earnestnes besought the *Angells* to take away that defence, and give him up to their fury, for they layd to his charge a multitude of most horrible crimes, for

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which



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which, sayd they he is designed to everlasting torments in Hell. Then the Angels with sad countenances sayd, *Alas, alas, this wretched sinner can be defended no longer, neither can we afford him any further assistance, so great and unpardonable is his guilt and impenitence.* Having sayd this they removed the defence from over his head: and immediately those infernall spirits more in number, then all creatures now alive in the world, with shoutings and ioy layd hold on him & tore him incessantly with severall sorts of torments.

20. At length the Angels commanded the person who being rapped from his body, saw and heard all these things in a spirituall vision, that he should without delay return to his own body: and that he should confidently manifest all these things to such as with a good intention asked him, but by no means to unbelievers or deriders. They likewise charged him to discover particularly to a certain woman dwelling a great way off, all her sins committed by her, withall signifying to her that if she would, she might yet by Penitence and satisfaction recover the favour of God. But in the first place they commanded him to reveale all these visions distinctly to a certain Priest named *Suggan*, and according to his instructions declare them to others. That he should also confesse to the same Priest all those his own sins of which he had been accused by the *Vnclean Spirits*, and according to his iudgment correct and amend them. And for a proof that it was by an Angels command that he had recourse to him, he should tell the Priests that for the Love he bore to God he had worn the space of many years an iron girdle about his loyns: a thing which no man alive knew of.

21. To conclude, he told mee that whilst he was separated from his body he had such a horror and hatred against it, that in all his visions he saw nothing so odious to him, or so contemptible, and that evaporated so filthy a stink, except the Devils and the flame in which they were tormented, as his own body. Yea seeing the care and kindnes which his brethren and fellow-servants expressed to his hatefull body, he had a horror therefore to approach to them. However being commanded by the Angels he was forced to return to his body, and this he did at break of day, having left it a little after mid-night.

22. After he was restored to life, it was a full week before he could see any thing, for his eyes were full of blisters, and blood issued out of them. And afterwards all proved to be true which had been told him by the Angels, touching the devout Priest, and sinfull woman. Likewise the sudden death presently following of the wicked King *Coolred* confirmed too well the truth of those things which were seen touching him.

23. Besides these, there were many other

like things represented to him in his vision, which he could not distinctly call to mind: and indeed he professed that his memory afterward was nothing so retentive, as formerly. Now all these particulars which at your earnest request I have here written were related by him, not to mee alone, for there were three Religions and venerable Monks present with mee, who doe here ratify by their subscriptions the truth of this Writing. Farewell, truly holy Virgin, &c.

24. Such is the tenour of *S. Boniface* Epistle: and, accordingly as *S. Gregory* observes, thus does the Divine Goodnes in his great mercy dispose, that some even after their death doe return presently to their body, so the end that by seeing they might be induced to fear the torments of Hell, which having heard from others they would scarce beleive.

## XXV. CHAP.

1. 2. *Ec. Death of King Coolred: to whom Ethelbald Succeeds: who according to his promise to S. Guthlac, builds the Monastery of Croyland.*

1. IN the year seaven hundred and sixteen after our Lords Incarnation *Coolred* King of the Mercians by his incestuous lasts, sacrilege and other crimes having filled up the measure of his sins by his fearfull death too well confirmed the truth of the foregoing Prophetical Vision concerning him. *William* of *Malmesbury* only writes in generall concerning it, saying, *Coolred* miserable in his immature death after a reign of only eight years, was buried at *Lichfield*, leaving his wife *Queen Wereburga* a widow, who became a Religious woman, and afterward an Abbess. His heyr and successor in the Kingdom being *Ethelbald* grandchild of *Alvis* brother to King *Penda*.

2. But *Saint Boniface* writing to this New King *Ethelbald*, and deterring him from impiety by the sad example of his Predecessour, thus describes his miserable death: *Coolred*, says he, thy Predecessour a ravisher of Consecrated Virgins, and infringer of Ecclesiasticall privileges, whilst he was splendidly feasting with his Nobles, the infernall spirits seized on him, and forced from him his soule without Confession or any Sacrament, as he was talking with the Devil, and blasphemously deriding God and Divine Law. By which expression that learned and famous Saint reckons among the most heavy and terrible punishments of a soule, to depart out of the world not purified by Confession, nor armed with its last Viaticum, the Sacrament of our Lords Body.

3. The Successour of *Coolred* in the Kingdom of the Mercians was, as hath been sayd, *Ethelbald*, to whom *Saint Guthlac* had promised it not long before. And he likewise delayd not the same year to perform

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the promise he had made to the same by building and richly endowing the Monastery of Croyland. Concerning which, Ingulphus a Monk and Abbot of the same Monastery thus writes: King Ethelwald perceiving that his dear Father and comforter Saint Guthlac became glorious by many Miracles, with great joy and devotion went to the place of his buriall, and having now got the kingdom promised by the Holy-man, he entirely accomplished whatsoever he had promised him whilst he was alive. For presently sending for a Monk of Evesham named Kenulph, a man of noted piety, he gave unto him the whole Isle of Croyland, that he might there build a Monastery and gather a Congregation of Monks to serve God for ever: Which Monastery he entirely freed from all secular charges and customs: Of which Grant he made them a Charter signed and subscribed by his Bishops & Nobles. A Coppy of which Charter is there by the same Author recorded.

4. In the same Charter is contained a measure of the Land by him given: for the Isle of Croyland is there described to be four leagues in length and three in breadth: To which were added two adjacent Marshes, the one being two leagues in length and one in breadth: and the other, each way two leagues. Moreover for the building of the Monastery he gave out of his treasury the first year three hundred pounds, and for ten years following one hundred pounds yearly.

Idem ibid.

5. But this devout King thus far only was able to accomplish his vow this first year, that he assigned the place for building the Monastery, together with the lands and possessions annexed to it. But to erect so vast a building on a soyle so fenny and yeilding, requir'd strange industry and labour. Which how it was performed, the same Author thus describes: Because Croyland was a fenny soyle, as the Name imports (for it signifies a troublesome muddy ground) and therefore could not sustain a stone-building of any considerable bulk, the foresaid King took order that innumerable vast piles of oak should be forcibly driven deep into the earth, and that slide earth should be brought in boats from a place called Ypland, nine miles distant from thence, which New earth was mixed with the morish soyle and layd over the said piles. And thus, whereas S. Guthlac had formerly contented himself with a wooden Oratory, the King began and consummated a magnificent Church of Stone, thereto building a Monastery which he enriched with possessions and all sorts of ornaments: and during his whole life loved that place most tenderly. And since this first foundation that Monastery never wanted Religious persons to inhabit it to this day (that is, till the Norman conquest at which time the said Author lived.)

6. The first Abbot of that Monastery is in the forenamed King's Charter called Kenulphus, sent for out of the Abbey of Evesham. But besides the Monastery, there was a little Hermitage in which S. Guthlac lived. Who being demanded who should succeed him therein,

answered, That it was a person who when that question was asked, was a Heathen Idolator. His name was Cissa: who being afterward converted, betook himself to an Anachoreticall Life, and succeeded S. Guthlac in his solitude.

## XXVI. CHAP.

XXVI. CH

## 1. 2. 3. The unhappy death of Ofred King of the Northumbers.

IN the kingdom of the Northumbers the same year dyed King Ofred after he had reigned eleven years. And as he resembled the Mercian King Ceolred in his life, so he did in his unfortunat death likewise. Therefore S. Boniface in his Letter to King Ethelwald, who notwithstanding his good beginning fell afterward into the crimes of incest and sacrilege, to deterre him from pursuing such sins, makes use not only of the unhappy end of his Predecessors Ceolred, as hath been declared but likewise of this King Ofred his neighbour: The words of his Epistle are these:

2. Since the time, saith he, that Saint Gregory sent from the See Apostolick Preachers of the Catholick Faith into Britanny, the Priviledges of Churches have remained unviolated to the times of Ceolred King of the Mercians and Ofred of the Deirs and Bernicians. These two Kings by the Devils insinuation not only practised, but by their example taught others publicly to practise in this kingdom these two horrible sins, the violating of consecrated Nuns, and infringing the Priviledges of Monasteries: For which by the iudgment of God they have not only been cast down headlong from the height of Regal authority, but being prevented by an immature and terrible death, they are separated from everlasting Light, and plunged deeply in the bottom of Hell. For first as touching your Predecessor Ceolred, &c. (as before.) And Ofred who likewise was a sacrilegious adulterer and ravisher of holy Virgins, the infernall spirit never ceased to agitate and impell him from one excess to another, till he made him loose his kingdom, youthfull life and soule likewise by a dishonourable death. To these may be added a third example: for Charles the late King of the Franks, who was an invader and consumer of the revenues of Monasteries, was at last consumed by a tedious tormenting sickness, and fearfull death following it.

S. Bonifac. Epist. Ethelwald. 2.

3. As touching the manner of King Ofreds death all that we can find in our Ecclesiasticall monuments is, that in a round near Winchester he was unfortunately slain by the treason of his kinsman Eadred the son of Cathwin, who succeeded him in the government of the kingdom: but enjoy'd the price of his impiety only two years.

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XXVII. C.

## XXVII. CHAP.

1. 2. The happy death of the holy King Ethelred.

And of Saint Egrin Bishop of Worcester.

1. **B** V T there were two illustrious persons in Britanny whose deaths this year were as precious and happy as those of the two forenamed Princes were miserable. These were Ethelred who had quitted the throne of the Mercian Kingdom to spend the remainder of his life in the solitude and austerities of a Monastery: And Egrin the famous Bishop of Worcester, founder of the Noble Monastery of Evesham.

2. Concerning the former, Florentius of Worcester thus briefly writes: Ethelred late King of the Mercians, after he had been Abbot of the Monastery of Bardeneys built by himself, this year departed this life, and entered into the joys of eternal felicity, tranquillity and Light. He was buried in the same Monastery, called Bardeneys by William of Malmesbury, who affirmeth that many ages it was famous for the sanctity of the Religious Monks living in it, and its plentiful endowments, especially after that King Ethelred there took the Crown of Monasticall Tonsure. In the Church of the said Monastery his Monument is seen to these times. We doe annually celebrate his Memory among Saints on the fourth of May.

3. In the next place the happy and holy death of Saint Egrin Bishop of Worcester is from the Authour of his life thus described by Harpfield: When Saint Egrin was come to the extremity of his mortall life, he called together his Monks and children whom he had begotten to God, and said to them, My Brethren, I have lived thus long amongst you, and I am not ashamed that I have so lived: for I have done what good I was able, though all I have done is very small. What you are to doe, and what to avoyd, I have frequently and in all the manners which seemed to mee expedient, informed you. Having therefore showed you the only right way, I beseech you to walk in it, and let not any vain shadow of present felicity seduce you out of the way: for it quickly vanishes, and never remains in the same state. Our Lord who is the way, Truth and life, remove from you the way of iniquity, and instruct you in the way of his judgments. Thus being full of vertues he departed to our Lord on the third day before the Calends of January, in the seven hundred and twentieth year of Grace. (leg. 16.) And he was buried in the Monastery of Evesham founded by himself. After his death God was pleased to work many Miracles

by his intercession. His Successor in the see of Worcester was Wilfrid, or, as he subscribes his name to the Charter of King Ethelbald given to the Monastery of Croyland, Winfrid. He was elected this year, but not consecrated till the next.

## XXVIII. CHAP.

1. 2. Of The Scottish Monks of Hy reduced to the due Observation of Easter, &c. by S. Egbert.

1. **A** Great access was made to the luster of this year by the Conversion of the Monks of Hy in Scotland, and all the Monasteries and Churches subject to them to the Unity of the Catholick Church in the Observation of Easter and the Ecclesiasticall Tonsure: Which pious work was performed by the Holy Monk Egbert, of whom we have severall times treated. How this was done by him Bede thus relates:

2. Not long after (saith he) these Monks of the Scottish Nation inhabiting the Island Hy, together with other Monasteries subject to them were brought through Gods Providence to the Observance of the Catholick rite of Easter and the Canonickal Tonsure. For in the year seven hundred & sixteen after our Lords Incarnation, in which Ored King of the Northumbers being unhappily slain, Cenred (or Kentred) undertook the government of the same, the most Venerable Father Egbert Priest (of whom we formerly made mention:) came to them out of Ireland, and was with great honour and joy received by them. He being both a winning Teacher, and a devout praiser of the duties he taught, was willingly hearkned to by them all, and by his pious and diligent exhortations wholly changed the inveterate Traditions which they had received from their Fathers (to whom might be applyed that saying of the Apostle, That they had the Zeale of God, but not according to knowledge) and taught them the Celebration of the paschal Solemnity, and the right Ecclesiasticall Tonsure or Crown, after the Catholick and Apostolick Manner.

3. And truly herein was visible an effect of Divine dispensation and goodness: that whereas that Nation had formerly with great charity communicated to the English people the knowledge of Divine Verities as far as they had learned them: they in succession of times should be instructed by the English Nation in those things which they had not so well learnt, and be brought to a perfect form of living. As on the contrary the Britains who refused to make known to the English that knowledge of Christianity which they had, when as afterward the English became by other means perfectly instructed in the Rule of Christian Faith and Discipline, they remain in

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XXVIII. CHAP.

Bede. l. 5. c. 23.

their



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their old error, and irregular practices, whether admitting the ancient Catholick Tonsure on their heads, and observing the Christian solemnities contrary to the Orders and practice of the Catholick Church.

4. Now these Monks of Hy by the instruction of Saint Egbert received the Catholick Rite when Dunchad was their Abbot: about fourscore years after they had sent Aidan their Prelat to preach to the English Nation. This Dunchad was the tenth Abbot of Hy after Saint Colomba: and the Annals of Vlfster observe that he admit-

ted the Roman Rites of Easter in the year of Grace seven hundred and sixteen, on the fourth day before the Calends of September being Saturday, and that he dyed the year following.

5. As touchinh S. Egbert, S. Bede addes, that he remained thirteen years in the sayd Island, which by a new Grace of Ecclesiasticall Communion and peace he had consecrated to Christ. Concerning his happy death we shall speak in due place.

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THE  
TWO AND TWENTIETH  
BOOK.  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAP.

## I. CHAPTER.

1. 2. *Ec.* The Gifts of the Holy *Abbot*  
*S. Ceolfrid*: He resigns his Office: and  
in travelling toward Rome, dyes at Lan-  
ges in France.

1. **T**HE year of Grace seaven  
hundred and seaventeen is  
illustrated by the deaths of  
two glorious English Saints,  
the great *S. Oswin* Apostle of the Germans,  
and *Saint Ceolfrid* the worthy Successour of  
*S. Benedict* Bishop in the government of the  
Monasteries of *Saint Peter* and *S. Paul* at *Wre-*  
*mouth* and *Girvy* in the Kingdom of the  
*Northumbers*.

1. Treating above of the occurrents of  
the year of our Lord six hundred eighty  
three, we then out of a History of *Saint Beda*  
lately published concerning the *Abbots* of  
those two Convents, related the memorable  
Gifts and happy deaths of *Easterwin*, *Sigfrid*  
and *S. Benedict* Bishop, who had been *Abbots*  
of the same before this *S. Ceolfrid*, to whom  
*S. Benedict* at his death recommended the

care of them both, and by whom *Saint Beda*  
himself received his education in learning  
and piety. Now therefore it will be requi-  
site to pursue his Narration concerning this  
his devout, carefull Master and Benefactor:  
Which is as follows:

3. *S. Ceolfrid* (saith he) was a man in-  
dustrious in all things, sharp of witt, dili-  
gent in busines, ripe in iudgment and fer-  
vent in his zeale for promoting Religion. He  
as hath been already declared, by the assi-  
stance of *S. Benedict* Bishop in the space of  
seaven years founded, perfected and go-  
vern'd the Monastery of *S. Paul* the Apostle:  
and afterward became *Abbot* both of that  
and the other Monastery also of *S. Peter*, which  
considering their mutuall charity and pro-  
pinquity were to be esteemed as one Mona-  
stery: In which Office he continued twenty  
eight years, carefully and prudently accom-  
plishing the worthy designs begun by his  
Predecessour *S. Benedict*. For he added seve-  
rall new built Oratories, encreased the num-  
ber of Sacred Vessels and Vestments for the  
Altars and Church: and also much enlarged  
the Libraries of both the Monasteries, former-  
ly well furnished by his Predecessour. Parti-  
cularly he added three Pandects of a New

*Bed. Hist.*  
*Ab. mon.*  
*Wim &*  
*Girvy.*

Translation,



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Translation, to a former one of an old, of which one he took with him in his last voyage to Rome, leaving the others to each Monastery one: he gave likewise a large Book of Cosmography of an admirable work, which S. Benedict had bought at Rome.

4. Moreover he purchased of the devout and learned King Aldfrid a peice of land of eight families near the River Eresle, for a possession to the Monastery of S. Paul: which land had been given by S. Benedict, but he dyed before he could accomplish the purchase. But afterward in the reign of King Ored, Saint Ceolfrid made an exchange of this land for other land of twenty families near a town called Sambuce, (from which it tooke its name) because it lay nearer and more conveniently to the Monastery for the effecting of which exchange he added a considerable Summ of money. And having done this, he sent certain Monks to Rome who obtained of Sergius Pope of happy memory a Priviledge for the security of the Monastery, as S. Benedict before had received from Pope Agathon: and this latter likewise, as the former, was confirmed in a Synod by the subscription of the Magnificent King Aldfrid and the Bishops there present. In his time also a certain servant of Christ learned in Scriptures and secular knowledge, called Wiemer undertaking a Monasticall Profession in the Monastery of S. Peter, which he afterwards governed, gave for a perpetuall possession to the same Monastery a peice of land of ten families, which had been given him by King Aldfrid.

5. But S. Ceolfrid after a long and exact practise of Regular Observance, instructions for which he had received partly from his Father Saint Benedict, and partly himself had collected from the ancient Fathers; after an incomparably skillfull exercise of Prayer and Psalmody, never omitted by him; after a wonderfull fervour shewed by him in correcting the disobedient and irregular, as likewise an equall mildnes in comforting and strengthening the infirm; after a sparingnes in eating and drinking not usuall in governours; as likewise a courtesies and vilenesse in cloathing, at last seeing himself full of dayes, and by reason thereof incapable of continuing the due office of a spiritual Superior in teaching and giving good example to his Monks; having seriously and a long space meditated on these things, at last it seemed to him most expedient to give order to his Monks that, according to the Priviledge given them, and according to the Rule of the Holy Abbot Saint Benedict, they should chuse to themselves an Abbot (as himself had been chosen young by his Predecessor) then going to visit the Sepulchers of the Apostles) that by this means himself might have the opportunity before his death to attend to his own soule in solitude and exemption from secular cares; and they under the conduct of a younger Abbot

more perfectly observe the instituts of a Regular life.

6. Now having made this proposall, though all the Monks at first opposed themselves with sighs, tears and prostrations, yet at last he obtained his desire. And so earnest he was to begin his journey, that the third day after he had discovered his purpose secretly to his Brethren, he began it towards Rome. For he was afraid lest he should be prevented by death before he could come thither, as in effect it fell out: and indeed he was desirous to avoyd the importunity of his freinds, men of quality in the world, who, he knew, would interpose delays: and lastly he apprehended that some freinds would present him with gifts, which he should not be able to requite on a sudden: For this had been always his custom, that whensoever any presents were made him, he would not sayle either presently, or in a competent time to return some thing as valuable.

7. On the day therefore before the Nones of June being thursdai, Masse being solemnly sung very early in the Church of the most blessed Virgin and S. Peter, at which all who were present communicated, he immediately prepared himself for his voyage. All the Monks theretore being assembled in the Church of S. Peter, he having incensed the Altar and made his Prayer before it, standing upon the steps with the Censer in his hand, gave his benediction to them all whilst they were singing Litanies, which they interrupted with their sighs and tears: Then from thence they went into the Oratory of the Holy Martyr S. Laurence, which is in the Dormitory, there giving them his last farewell, he admonished them all to preserve mutuall Charity and peace, and not to omit, on occasion, brotherly Correction, as the Gospel enioyns: after which he imparted to all who had any way offended him his pardon and love, desiring all to pray for him, and to pardon him if he had shewed too much severity in reprehending any.

8. This being done, they went to the Sea shore, where once again kneeling, he recited a Prayer, and having given them all the kisse of peace, who wept all the while, he took ship with his attendants. The Deacons of the Church likewise lighting their Tapers, and carrying their golden Crosse, he passed over the River, adores the Crosse, mounts on horse-back and so departed, leaving in his Monasteries almost six hundred Religious Brethren.

9. When he was gone the Brethren went to the Church, where with weeping they commended themselves and all their affairs to our Lord. And awhile after having recited Terce, they assembled againe, and consulted what was to be done, and resolved that by Prayer, Psalmody, and fasting they should without delay demand a Superior and Father

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of God, and w<sup>h</sup>all by sending some of their brethren they declare to the *Religious Monks of Saint Paul* what they had determined to doe, who willingly give their assent thereto: So that all became of one mind, all their hearts and tongues were lifted up to God.

10. At length on the third day after, being *Whitsunday*, they mett together again, and to them came not a few of the elder *Monks of Saint Paul*. Then with an unanimous consent they elected for their *Abbot*, *Wetherbert*, w<sup>h</sup>o from his childhood had been brought up in the *Monastery*, and well instructed not only in *Regular Observance*, but in the skill of writing, singing, reading and teaching. He likewise in the dayes of *Pope Sergius* of happy memory had been at *Rome*, where continuing a good space he learnt, wrote and brought back with him whatsoever things he judged necessary.

11. This man then being by the generall consent of the *Monks* of both the *Monasteries* chosen *Abbot*, took with him some of his *Brethren*, and with halt went to the *Holy Abbot Ceolfrid* who expected a wind proper for his voyage, and to him he signified the *Election* which the *Monks* had made, whose answer was, *God be thanked*: and presently confirmed the *Election*. Then he received of the new *Abbot* *Letters* commendatory to *Pope Gregory*, in which with great tendernes they besought his *Holiness* to extend all requisite *Charity* to their most beloved and most carefull *Father*, whose corporall presence though they were deprived of, yet they were assured that whether he were alive or dead, they should ever find him an intercessour with God and *Faith* to them.

12. Now when *Abbot Wetherbert* was returned home, *Hubert Acca* was desired to come to the *Monastery*, who with the accustomed form of *Benediction* confirmed the *Abbot* in his *Office*. And he among innumerable actions performed to the common advantage of the *Monastery*, added this which was very acceptable to all, that he took up the bones of *Abbot Eusebius* which had been buried in the porch entering into the *Church* of *Saint Peter*, as likewise the bones of *Abbot Sigfrid*, who had formerly been his *Master*, which had been reposed without the *Sacrists*, and putting them into one *Coffin*, yet so that there was a partition between them, they buried them within the *Oratory* of the *Blessed Father Saint Benedict*. This solemnity was performed on the eleventh day before the *Calends* of *September*, being the *Anniversary* day of *Abbot Sigfrid*: on which very day also by a strange *Providence* of God the *Venerable* servant of *Christ*, *Wichmer*, mentioned before, departed this world, and was

buried in the same place with the sayd *Abbot*, the example of whose vertues he had carefully imitated.

13. But to return to the servant of God *Ceolfrid*: he pursuing his journey towards the *Monuments* of the *Apostles* at *Rome*, before he could approach thither, he was seised on by a sickness of which he dyed. For being come as far as *Langres* in *France* about nine of the clock before noon, at four in the after noon he departed to our *Lord*: and the day following was honourably buried in the *Church* of the three *Twin-brethren* and glorious *Martyrs* *Spensippus*, *Elcusippus*, and *Melcusippus*, who as they were born at the same birth by one *Mother*, so they were regenerated together in the same faith of their *Mother* the *Church*, and on the same day together with their *Grand-Mother* *Leunilla*, they left to that place a worthy *Memory* of their *Martyrdom*.

14. At the buriall of the *Holy Abbot Ceolfrid* there was vehement weeping: not only by those of the *English Nation* attending him in his journey, who were no fewer then fourscore, but likewise the inhabitants of that *City*, who much bewayld the retarding and sayling of the desire of the *Reverend Old man*. Neither could any one without difficulty contain his teares seeing the dispersion of this good *Abbot* *Disciples* and followers, for some of them, notwithstanding the losse of their *Father*, continued their devout journey to *Rome*: and others thought fitt rather to return home and give notice of his death: Lastly some there were who out of an unquenchable affection to their beloved *Father* would continue at his *Tombe*, amongst a people whose language they understood not at all.

15. He was when he dyed seventy four years of age, he had been a *Presb* forty seven, and had executed the *Office* of *Abbot* thirty five, (or rather three:) for from the time that *Saint Benedict* began to build his *Monastery* to the Honour of the *Prince of the Apostles*, he was his inseparable companion, and assisted him not only in that labour, but also in the care of *Monasticall Institutions*. In the practise of which he was so sedulous, that notwithstanding any occasion of age, infirmity or journey, from the day that he left his *Monastery* till his death, that is, from the day before the *Ides* of *June* to the seventh before the *Calends* of *October*, which was one hundred and fourteen days, besides the *Canonick hours* he recited the whole *Psalter* twice a day, and this when he was so sick that he could not ride on horse-back, but was forced to be caried in a *Litter*: every day, except that on which he passed the *Sea*, and three days before his death he sung



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Mass and offered the saving sacrifice to God.

16. He dyed on the five and twentieth day of September, in the year after our Lord's incarnation seven hundred and sixteen, upon a Friday after three of the clock in the after noon, in the fields of the foresaid City of Lander, and was buried the day following in the Monastery of the Most Holy Mary, about a mile distant from the City toward the south, there being present no small army partly of English who attended him, as like-wise inhabitants of the Monastery and City adjoining, all which with loud voyces sung Psalms at his entombment. Thus far writes S. Bede:

Suppl. Mart.  
tyrol. Gal.  
de. 25. 20.  
v. 20.

7. It seems his body did not remain at Lander: for in the Supplement of the Gallican Martyrology on the five and twentieth of November we read celebrated the Translation of Saint Ceulfid an English Abbot, who at his return from his pilgrimage to Rome dyed at Lander in France, and was buried in the Church of the three virgins Mary, who dwelt in his country, now demanding his sacred body, which had been glorified by many miracles, it was with great reverence carried back to his own Monastery. The day of his deposition is celebrated in our Martyrology on the five and twentieth of September.

Martyrol.  
Aug. 21.  
Sept.

II. CHAP.

II. CHAP.

2. 2. Sec. The death, Death and Miracles of S. Swithun.

S. Marcellin.  
in S. Swithun.

1. THE same year, as hath been said, Saint Swithun the glorious Apostle of the Germans and Frisians ended his mortality. This was the third year after he had visited Prince Pipin, and was returned to Weida (saith Marcellin.) At last Almighty God who is himself the great reward of his faithful servants, and who by a temporal death of the flesh translates the living Stones of his Church from earth to his heavenly building, was pleased to call the valiant Champion of his Church, Swithun, to receive his Crown in his eternal Kingdom. Therefore in the said year Saint Swithun replenished with all Divine Grace, and inflamed with a cordial desire to see God, after he had celebrated the Divine Mysteries on the Feast of Saint Peter's Chair in his Monastery, a languishing sickness took him, so that he was forced to confine himself to his bed.

2. And when he saw that his disease every moment grew more violent, he called all his Brethren and Disciples to him, so the number of twenty, and in the first

place admonished them to follow our Lord's foot-steps, and to be careful to preserve peace and charity with one another, and with all of the household of Faith. Likewise that with all care they should observe the regimen of regular Discipline, which he had taught them by word and example. Then he told them expressly that the day of his death was at hand: whereupon they all began to weep bitterly. But the Holy Bishop said to them: My beloved Brethren, do not weep, but rather rejoice in my behalf, for now I shall receive the recompense of all my labours. Extend your charity to me at this time of my retiring out of the world, and assist me with your prayers. After he had said this, he much rejoicing in our Lord, exhorted them to a contempt of this present world, and an earnest desire of heavenly rewards, & again put them in mind by their watchings, prayers and good works to prevent the hour of his death, which was uncertain. And having added other words to this effect, and bestowed his Benediction on them, by his command they went out to the Church with great haste.

3. But he retained with him the Superior of his Monastery, Swithun, with whom he lay in most devout prayer to God and meditation of Divine things. And when the day of his departure and repose was come, of which he had before been informed by an Angel, causing his foresaid Brethren to be once more assembled, he commanded that Swithun should solemnly be celebrated in his presence. Then arming himself with the Communion of our Lord's Body, and making the sign of the Cross on all that stood about him, he quietly slept in death, and his blessed soule was carried by Angels to the eternal happy abode of the saints. And immediately his face became of a shining brightness: his cell likewise yielded an odoriferous fragrance, which wonderfully testified all that were present. Thus this most Holy Saint Swithun Bishop of Wessex happily dyed in the sixty ninth year of his age, on a Friday being the first day of March, on which day the Church every where celebrates his Memory.

4. In the last hour that he dyed his soule with great glory and joy, appeared to Saint Swithun his beloved companion, Bishop of Winchester in his way returning from Exeter to Penzance, requesting and admonishing him that he would be present at his Buriall in Penzance and commend his body to the respect. This being declared to us by Saint Willibrord with much grief, he presently took boat, and made great haste to Wessex. There was then present with him his illustrious spiritual daughter the Duchess Aldegund with certain Priests, who blessed God for the merits of

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Martyrol.  
Aug. 1.  
Mar.  
S. Marcellin.  
ibid.

his



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his holy Confessor Saint Swibert. All these the day following, being Saturday, as they were according to custom singing the Vigile of the Dead, a young man was brought among them, who had been made blind by lightning, and with his clamours interrupting the Psalmody, and calling to the Saints to have his sight restored, as soon as he had touched the Coffin, he immediately recovered his sight, to the astonishment of all. Besides another who was raging mad being brought in, and kissing the cover of the same Coffin, was presently restored to his senses: A third also who was possessed by the Devil by the same means was perfectly freed from the Wicked Spirit.

5. At last on Sunday after all the solemnity of the funerals had been devoutly fulfilled, the Sacred Body with hymns and Lauds was reverently committed to the ground by Saint Willibrord Arch-bishop of Utrecht, Saint Willeric a Priest, the glorious Princess Eleftrada Duchesse of the Austrasians, and many others his Brethren and Disciples.

6. And I Marcellin Priest, who have written this History, and had been formerly a Disciple and companion of the Holy Bishop S. Swibert, I was also present at the Buriall with Saint Willibrord: after which at the earnest request of my dear Brethren Willeric, Gerard, Theodoric and others we remained with them in the Monastery of Werda fifteen days for their consolation. I will therefore here relate among many some few testimonies of Miracles, which I saw with mine own eyes, and many other with mee, so that it not only deservedly may, but ought to be believed, that the said Holy Bishop is great in the sight of God, and that his glory is wonderfull in heaven, since he has made him so resplendent by miracles on earth. For after his death he ceases not to cure the sick, &c. ] Thus Writes the Holy Apostolick Priest Saint Marcellin, adding moreover a Narration of severall stupendious Miracles of which himself was an eye witnes: and which the devout Reader may find in his Life: for I am unwilling to swell this History with such like Relations.



## III. CHAP.

1. 2. &c. The Monastery of Theokesbury founded.

7. The death of Saint Egwin Bishop of Worcester.

1. TO the same year is by our Historians assigned the foundation of the Monastery of Tenksbury, though in the Chronicles of that Monastery the Erection thereof is sayd to have been made two years sooner: And there we find this account of it:

2. In the reigns of the illustrious Kings of the Mercians Ethelred, Kenred and Ethelbald there lived two Dukes in great estimation, Oddo and Doddo, men of high descent, much regarded for their virtues, but (which most crowns their memory) persons who with sincere devotion loved almighty God, and sought his honour: Which they made good by their charitable actions, for they and their Progenitors magnificently built and endowed many Monasteries. These foresaid Dukes about the year of Grace seven hundred and fifteen gave order for the building a Monastery in their own Territory near the Severn, seven miles distant from Claudiocaster (or Gloucester) at place called Theokwbury, from a certain Hermit named Theocum who anciently had lived there.

3. This Monastery they built to the honour of God and the glorious Virgin Mary: and conferred upon it a Village called Stanwey with all its dependances, and some few possessions besides, for the sustentation of Monks, not many in number, for at first there were but four or five which under the Obedience of a Priour served God according to the Rule of our Holy Father S. Benedikt.

4. Now after that these two Dukes were for their devout actions translated to heavenly ioyes (as we firmly believe) their Bodies were buried in the Church of Persora (Parthur) in which Duke Doddo had taken the Habit of a Monk, and which they had enriched with ample possessions.

5. These foresaid Dukes had a certain Brother named Almaric, whose body was buried at Derhurst in a little Chappell over against the Gate of the Priory there, which Chappell had formerly been a Royall place. There to this day is shewd his Sepulcher, where in the wall over the dove is this Inscription, This Royall Hall did Duke Doddo cause to be consecrated into a Church to the honour of the Blessed Virgin Mary, for love which he bore to his Brother Almaric.

6. Thus we read in the said Chronicle: Where consequently is related how by reason of the great troubles and warrs hapning both in Mercia and other parts of the Kingdom till it was reduced to a Monarchy under King Althelstan, the said Monastery was often spoyled, and twice burnt: But afterward rec-

Chron. de  
Tenksbury  
in Biblioth.  
Cant.



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Malm. b. 4.  
Pant. 1. 4.

IV. CHAP.

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Malm. b. 4.  
Reg. 1. 1. c. 3

Ingulph. b. 1.

diffied, and annexed to the Abbey of Cranborn: and in conclusion for the commodious and pleasant situation of the place, it was it self erected into an Abbey, and the Monastery of Cranborn depressed into a Priory, and made subject to it. The great Patron and enlarger of it was Robert the son of Hamon in the beginning of the Norman times, as William of Malmesbury testifies: Who by mistake affirms that the Name of Thetisbury did seem to denote it to a Religious use, being so called as if the Title were Thetisbury, or the Court of the Mother of God. But Camden according to the forementioned Chronicle more genuinely derives the name from Thetis a devout Hermit formerly living there.

7. To this year is assigned the death of Egan Bishop of Worcester, after he had administered that see the space of twenty four years: To whom succeeded Wilfrid, who governed the same seven and twenty years. Scarce any thing concerning either of them, besides their names, is recorded.

## IV. CHAP.

1. 2. Keued King of the Northumbrians dying: Ofre succeeds.
3. The Piety of Ethelwald the Mercian King.

1. THE year following Keued King of the Northumbrians after two years possession of the Throne, to which he mounted by Treason and murder of Ofre his Kinsman and predecessor, dyed: and in his place succeeded Ofre, his associate in the same crime.

2. Concerning these Kings, William of Malmesbury thus writes: Keued who reigned only two years, and after him Ofre eleven, have left this one mark upon their memories, that shedding the blood of their Master (how well soever deserving such an unhappy end) they defiled the air with their shameful deaths. Yet Ofre before he came to that Crown, seemed to have had more sense of piety, for it is said that he built about the year seven hundred a Monastery for Religious Virgins at Gloucester.

3. But in the Kingdom of the Mercians King Ethelwald, sixth Ingulphus, having perfected his Monastery of Crowland, employed his mind to promote Holy Church through his whole Kingdom, granting Immunities and Privileges to other Monasteries also of Religious Men and Women. For which purpose in the third year of his reign, he published a general Statute to that effect, recorded there by the same Author.

## V. CHAP.

1. 2. The Birth: and first rudiments of Saint Boniface, Apostle of the Germans.

1. THE great loss which the New-planted Churches of Germany sustained by the death of their glorious Apostle S. Boniface, was quickly repaired with advantage. For in the year seven hundred and nine-teen God provided for them a New Pastor, no less diligent and powerful both in word and deed, and who after incredible pains and dangers with infinite fruit thence proceeding, crown'd all his labours with Martyrdom. This was S. Winifrid, which name was afterward changed into Boniface: who the said year having received a Benediction and authority from Pope Gregory the second of that name, cheerfully began his Apostolick office in that country. His Gestis have been written by severall writers, and particularly by S. Willibrodus a Bishop his Disciple with great care and sincerity: likewise more largely by a certain Priest call'd Orbinand besides those, a great Volume still extant of S. Boniface his Epistles will furnish us with sufficient materials for this History many years consequently. Here therefore we will begin a Narration, hitherto deferred, of his Birth, and education till this great charge was imposed on him, and consequently proceed in recounting his glorious actions and labours, referring them to the severall times in which they were performed.

1. He was born in the year of Grace six hundred and seventy, of an English Saxon family, as appears evidently from his own Epistles. The place illustrated by his Birth was Crediton, now called Kynton in Devonshire: the names of his parents are not recorded. He was by them with great care educated, and even in his infancy he was so earnestly studious to enrich his mind with spiritual knowledge and piety, that his father was first astonished, and after displeased with it, so that he spared not severe reprehensions, and endeavours to induce him to mind worldly cares. But the holy Child not abating his solitudes after heavenly things, his Father by a sudden sickness from God was admonished not to resist any longer the good inspirations of his child. Whereupon changing his former rigour, he sent him being then thirteen years of age to a Monastery called Adestancester (but more truly, Excester) commending him to Wulfhard the Venerable Abbot thereof. Under whose government and direction he remained severall years, with great perfection practising all the Discipline of a Regular life, and incessantly meditating on the Holy Scriptures. Notwithstanding by

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V. CHAP.

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Orbin. Prob.  
ad. 3. in 1.  
Bonif. 5. l. 1.  
Harm. 5. l. 1.  
Willib. ap.  
Sax. 1. 1.

reason



## Vh CHAP.

## VI. CHAP.

2. 2. *St. S. Boniface his journey to Rome: where he receives authority to preach the Gospel to Infidels.*

1. IN order and preparation to his voyage to Rome, S. Winfrid (not yet called Boniface) repaired to the Reverend Bishop Daniel, Bishop of Winchester, desiring of him, with his blessing, letters of recommendation to the See Apostolick. To this request the good Bishop willingly condescended. And exercising the Office of a Provident Pastour, after he had preferred to the government of the foresaid Monastery a good Religious Monk, called Steven, he dismissed the man of God Winfrid with commendatory letters to his voyage towards the places much desired by him.

2. The Letters of recommendation given him by that good Bishop Daniel, by which he demanded in his behalf the charity and favour of all Kings, Princes, Bishops, Abbots and all devout Christians in the way, are to this day extant, among S. Boniface's Epistles: In which he declares to them by the examples of Blessed Abraham and Lot how acceptable to almighty God charity and hospitality to strangers is, since for the merit thereof they were honoured with the presence of Angels. Consequently he promises to them eternall rewards if they would in the Religious Priest the bearer of those Letters, charitably entertain Christ himself.

3. S. Winfrid (saith the same Holy Author) encouraged with the good Bishops benediction, presently took leave of his Brethren, and began his journey through far remote countreys and wayes hitherto unknown to him. Now there wound themselves as companions of his tedious voyage a good number of Gods devout servants, who with great fervour and devotion visiting many Churches of Saints by the way, begged the Divine assistance, that they might without danger passe the terrible precipices of the Alpes, and afterward find the fierce minds of the Lombards civil and kind to them.

4. This Prayer Almighty God mercifully granted, for without any harm or incommodity they travelled through the regions inhabited by that savage Nation, and arrived safely at the Monuments of the Blessed Apostles S. Peter and S. Paul: where after due thanks to Christ their Protectour, they by Penitence and Confession begged Absolution of their sins, and a prosperous success of the cheif design of their voyage.

5. Neither were they frustrated of their desires: For as soon as the Holy man S. Winfrid was admitted to the presence and speech of Gregory the second then Prelat of the See Apostolick, and had declared to him the occasion of his voyage, and the Zeale with which his heart was enflamed, imme-

Ap. Sur. 3. lxxv.

Ap. Bonifac. Ep. 33.

Id. op. Sur. ib.

diately

reason of the penury of learned Teachers not finding full satisfaction to his desires of spiritual Knowledge, by the permission of the said Abbot and Religious Brethren; he betook himself to another Monastery at this day called *Wimbert*, or *Norwell* where he submitted himself to the direction of the Abbot thereof called *Wimbert*, who at first refused to admit him, but seeing his perseverance in his earnest desire and supplications, at last through Gods Providence yielded to him. Now where this Monastery was seated it does not appear. And no wonder, since by the succeeding invasions and fury of the Danes the memory of many Monasteries is lost.

3. In this Monastery he profited so much in learning and piety, that he became a Master and Teacher to others. And his fame was so great, that a Synod being assembled to compose certain differences in the Churches of the West-Saxons, he was made choice of by the recommendation of his own Abbot *Wimbert* or *Wimbert*, *Wimbert* Abbot of *Tisselbury*, and *Seemads* Abbot of *Glastenbury* to goe into *Kent*, and consult the Arch-bishop *Archie* about the present affairs: which employment he discharged with so much sufficiency and prudence, that to the great satisfaction and joy both of the West-Saxon King and Bishops, all debates ended.

4. After this he burning with charity and Zeale for the conversion of Infidels, and having received the Order of Priesthood, after much importunity he obtained from his Abbot permission to follow S. *Wimbert* into Germany, where by the Testimony of S. *Marcellin* he became Canon of the Church of *Freder* under the Blessed Arch-bishop S. *Willebrand*. But by reason of a furious persecution raised against the New-planted Churches of the Frisons by the Tyrant *Radbode*, all those Apostolick Missioners being dispersed, he returned into his own countrey and Monastery. Where with great grief he found his beloved Father the Abbot *Wimbert* sick, who also dyed shortly after. And S. Winfrid (or Boniface) by the unanimous consent of the Monks was chosen Abbot. But that Prelature he utterly refused, being designed by almighty God for a far more laborious employment; and in his place procured the election and institution of a pious Monk called *Arden* in the Office of Abbot.

5. In this Monastery he remained only two years, after which the Zeale of Gods house consuming all desire of rest in his mind, he once more resolved to attempt the Apostolick Office of converting the Infidel Germans: Which that he might perform with more security and order, he, being now forty nine years old, undertook a voyage to Rome, to receive from the Holy Pope Gregory second of that Name, his benediction and a Missionary authority. His proceedings in this journey we will consequently relate out of the Narration of his Disciple S. *Willebrand*.



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daily the holy Pope looking on him with a chearfull countenance, asked him whether he had any commendatory letters from his Bishop. Whereupon he presently presented to his Holiness the Epistle folded and sealed according to the due form. Which being read by him, and thereby the holy mans design more fully discovered, the Pope had afterwards free and frequent discourse with him, entertaining him with much respect all the time of his abode at Rome, and moreover he bestowed on him whatsoever sacred Relicks of Saints he desired. In the end he gave him commission and authority to preach the Gospel through all Germany, exemplified in Apostolick Letters yet extant, and directed to him, in which moreover he signifies to him: that he was obliged to administer the Sacrament of Baptism towards such as by Divine Grace should be converted, according to the Form and Order prescribed in the Roman Church contained in the Offices of the See Apostolick: And withall commanded him that in case any thing were wanting to him in the succeeding discharge of his Office and Ministry, that he would not faile to give intimation thereof to him.

Bonifac.  
ib Epist. 18

Ap. Sur. 3b.

6. Saint Boniface after he had received those Letters from the Venerable Pope, went from Rome to Luitprand King of the Lombards, by whom he was honourably entertained, and abode with him some space of time. Then taking leave of him he passed the steep mountains of the Alpes, and visiting the formerly unknown borders of the Bavarians and Germany, from thence came into Thuringia, where like a diligent and prudent Bee he searched all places where he might gather and carry the delicious Nectar of the Holy Faith.

7. During his abode, which was a considerable time, in Thuringia, he with lively and spiritfull exhortations invited the Princes of that Province to embrace the Holy Faith and Religion of Christ. And certain Priests, whom he found in those parts addicted to many vices and disorders, he with effectfull reprehensions reduced to an orderly and Canonick conversation.

VII. CH.

## VII. CHAP.

## 1. 2. &amp;c. The miserable death of King Radbode: deluded by the Devill.

Idem ibid.

1. **W**Hilst 3. Boniface abode in Thuringia the happy news came to him of the death of the Tyrant Radbode King of the Frisians, who had lately with great fury persecuted the Christians. At which report he received great joy, and presently after sayled into Frisland, where with great Zeale and diligence he dispersed the precious seed of the Gospel, and withdrew very many from their Superstitions and Idolatry.

2. But before we proceed in this Narra-

tion touching the Gifts of this glorious Apostle, it will be expedient to declare the circumstances of the miserable death of this Tyrant Radbode, recorded by a devout Writer of the same age, Iona a Monk of Fontanel in France, who in the life of S. Wulfstan Archbishop of Sens a ioynt-labourer with S. Willibrord and S. Boniface in the Conversion of the Frisians, professes that what he wrote he received from the testimony of a Venerable Priest called Ovi, a Frisian by Nation, who himself had been miraculously delivered from death by the said Apostolick Bishop, when he had been condemned and for the space of two howers actually hanged by the Tyrants command, as a sacrifice to his Idols.

3. When by the sight of many Miracles faith he, King Radbode had been convinced of the Verity of Christian Religion, and was disposed to receive Baptism, he by many earnest adiurations obliged the Apostolick Bishop to answer him to this Question, *Is whether of the two places did remain his Predecessours Kings and Princes; in that celestiall Region promised to him in case he would be baptised; or in the other Region of darkness and torments?* Hereto the Bishop replied, that without doubt since they all dyed without Faith in Christ and Baptism, they were condemned to eternal torments. When the barbarous King heard this, He being ready to step into the fountain where he was to be baptised, straight with-drew his foot, and said, *That he could not be induced to want the society of so many gallant Princes, and live forever among a small company of beggars and vile people.*

4. Yet again after this he was perswaded once more to advise with the Holy Bishop Willibrord, whom he sent for to see whether he taught the same Doctrine with S. Wulfstan, S. Willibrord answered the Messenger, *Since the King will not hearken to the counsell of my Holy Brother Wulfstan, it is not likely that he will be perswaded by mee: For this last night I saw him bound fast with a fiery chain.* Yet he followed the Messenger; but in the way was told that that the unhappy King was dead without Baptism.

5. And indeed it appeared that the wicked King had filled up the measure of his sins, and was given up by God to impenitency; For in his last sickness by the Divine permission the Devill appeared to him in his sleep, transformed into an Angel of light, with a crown of gold upon his head glittering with inestimable jewells, and garments gloriously shining, and said to the astonished King, *Tell mee, Noble Prince, who has seduced you to a wiltingnes to forsake the Religion of your Predecessours? Doe not hearken to them, but continue constant in the worship of the ancient Gods of your Nation, and you shall not sayle after death to be translated to golden Palaces, and live there in all manner of pleasures and felicity. And to shew you that I doe not seduce you, To morrow send for the Christian Doctor Wulfstan, and command*

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Iona Vm-in  
vit. 2. Wifm.  
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the King was a sight of that happy eternal mansion which he promised you in case you will embrace the Christian Faith and be baptised. The King said, I cannot die: Let there be a sign of this before I believe: I will undertake to be their Guide to their them that gloriously happy Mansion which I have promised you.

6. Alsoon as the King awaked, he sent for the Holy King, and recounted to him his vision. Who rejoicing in spirit told him, that it was an illusion of the Devil, to bring him to eternal misery, no way to be avoided but by faith in the Saviour of the world, and purging of sins by Baptism. But the King replied, that unless he would give him a sign of the Baptism, promised him, he would not sayle according to the order prescribed in the Bible to lead his Mission. Hereupon the Holy King apprehending that in case he should refuse to lend one sign, he would likewise to detect the Devil's fraud, the King would publish their own fictions, therefore he thought good to lend one of his Deacons to accompany the King's Messenger. These two therefore alsoon as they were at an inconsiderable distance from the town, met with one who appeared in the shape of a man, and told them, saying, Make haste for I will show you the happy mansion which I promised the King. Hereupon they following him, travelled through many unknown paths, till at last they came to a large way paved with severall sorts of polished marble. Then they saw a fair off a golden house, and the street leading to it was covered with gold and precious Stones. Alsoon as they were entered into the house, they saw a most glorious Throne, of a wonderfull beauty and magnificence: and their Guide told them, This is the Palace and the seat which God has promised to give to King Redwald.

7. When the Deacon with great astonishment saw these things, he said, If all these things be works of the Omnipotent God, let them remain for ever: But if they be illusions of the Devil, let them presently vanish. Having said this, he immediately armed himself with the sign of the Cross, and the Guide which seemed to have been a man vanished into a Devil, and the whole Palace became dirt. So that the two companions, the Deacon and the King, found themselves entangled in the midst of reeds and briars in a great Marsh plain. From whence they could not in less than three dayes space return to the Town. But being thither arrived, they found the King dead without Baptism: and related to the Holy King, how strangely they had been deluded by the Devil.

8. As for the King, he presently professed his belief in Christ and was baptised: his Name was Ethelbert: and afterward attended the King to our Monastery of Embsay. But the unhappy King was not permitted to be

undecieved, because he did not pertain to Christ's flock. And this miracle was spread through the country, whereupon a great multitude was converted to our Lord. Now the death of this miserable King Redwald happened in the year of our Saviour's heaven hundred and nineteen, which was the seventh of the illustrious Prince Charles Martel.

VIII. CHAP.

1. 2. Of Several Epistles of Saint Boniface.

1. **B**ONIFACE to leave this not impertinent digression, and return to S. Boniface. He says Boniface though he was by Apostolick delegation empowered to preach the Word of God independently, yet even in this he shew'd the marks of Apostleship, in as much as embracing Christian humility, he thought fit to exercise the apprenticeship of his Apostolick Office under another. For during the space of three years he adjoynd himself a Coadjutor to S. Willibrord (named by the Pope, Clement) in the conversion of the Frisians. And being earnestly pressed by him to accept of his Arch-bishoprick of Frise, he constantly refused, and begging licence departed from him to work alone in that heavenly Office.

2. And moreover distrusting his own forces, he humbly begged the Prayers of others for the Divine assistance in so sublime a work. Among his Epistles there is still extant one to the same effect directed to Leobba a kinswoman of his, to Bedda, Chunigund and other Religious Virgins to continue their earnest Prayers to Almighty God that he might be delivered from many pressurs which he suffered from importune and wicked men, and that he might not be discouraged from defending Christ's Faith and Church from many Hereticks, Schismatics and Hypocrites which used all their endeavours to make a prey of the new-converted Lambs with their Witches, and did more encomber him, then the professed enemies of our Faith, the Pagan Idolaters.

3. There is likewise found another Epistle to him from a Holy Virgin named Didda, an Abbess then in Britanny, of a Royall family as is witnessed in other Letters of a following date written to him by Hildebert King of Kent. This devout Virgin he had found at Rems when he repaired thither to Pope Gregory: and being returned into Britanny she in an Epistle congratulated with him the sublime Office imposed on him by that Holy Pope; as likewise a vision which he had received from God, who revealed to him the great succeſſe of his preaching: and moreover had cast down before him

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VIII. CH

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A. D. 720.

that great Enemy of his Holy Faith King Radbode. Moreover she informed him that whereas he had desired her to send him the Passions of Martyrs, she could not as then procure them, but would use all her endeavours for his satisfaction. Consequently she begged of him to send her certain Colours out of Holy Scriptures for her consolation, as he had promised her: and that he would offer to God the sacrifices of his Holy Masses for the soule of a dear kinsman of hers lately dead. In conclusion she told him that by the same messenger she had sent him for his present supply fifty shillings (solidus) and a Pall for the Altar: the smallness of which presents she excused by her poverty: and earnestly begged his Prayers, in which she had great confidence.

I. I. p. 17.

4. Another Epistle himself also about this time wrote to Tatwin and Wigbert Presbiter, and to Bernard, Huedde, Hunfrith and Sirme Monks of the Monastery of Nusselle from whence he came, earnestly exhorting them to conserve the Regular Discipline taught them by their late Venerable Father Wigbert. He ordained likewise that they should observe the directions of the other Wigbert Presbiter, and Menzengord Deacon touching the howers and order of the Ecclesiastical Office: That, Huedde should be the Superior over the servants, and Hunfrith his assistant: that Sirme should be in the Kitchen, and Bernard have care of building: lastly that in all things they should be obedient to Tatwin their Abbot. (Now this Tatwin Abbot was a person of great esteem, for after the death of Brithwald Arch-bishop of Canterbury, he was chosen to succeed in that See. Notwithstanding Bishop Parker affirms that Tatwin the Successour of Brithwald was taken out of a Monastery called Brington, and S. Bede calls it Brisdum: which whether it was the same, or a distinct Monastery from Nusselle in the Province of the Mercians, it is hard to determine.)

Bede's. calc.

IX. CHAP.

## IX. CHAP.

1. 2. &c. Several Bishops ordained, &c.  
6. The Gifts of Saint Pega, sister to Saint Guthlac.

1. BUT we must for some time leave Saint Boniface busy in his Apostolick Office in Germany, and return into Brittain, where according to our Ecclesiastical Monuments, Radbert who eight years before had been consecrated Bishop of the South Saxons by the Arch-bishop Brithwald, dying, there succeeded in his place Eolla. Who governed that See a very short time, for Saint Bede ending

Bede's. calc.

his History in the year seven hundred thirty one, there expressly affirms that the said Church of the South Saxons having remained some years without a Bishop, was obliged to have recourse to the Bishop of the West Saxons for the performing of such rights as required an Episcopal jurisdiction.

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1. And the year following the See of Dunwich in the Kingdom of the East Angles becoming voyd by the death of Alfwolf, or Alfwilf, there succeeded in it Aldbert: And likewise the other Episcopall See of Helmham being vacant by the death of Norbert, Hattalar succeeded him, which two Bishops are by the same S. Bede affirmed to be alive at the end of his History.

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14. 13.

3. The same year also Edgar Bishop of the Lindesfari (now called Lincoln) dying, his successor was Knebert, a man learned in the Ecclesiastical History, and from whom S. Bede professes that he received help in the writing of his. Concerning all these Bishops little more besides their Names has been transmitted to posterity.

4. In the Kingdom also of the East Saxons at this time dyed King Sigeung, who left the throne to be possessed by Alfwald, for so we shall find that he calls himself in Letters written by him to S. Boniface, of which hereafter.

5. But the person whose death gave the greatest luster to this year was Pega Sister to S. Guthlac, mentioned before: for so we read in our Martyrologe on the third of June. And hereto agrees our Historian Ingulphus Abbot of Croyland, who describing the state of that Island made famous by the Sanctity of Saint Guthlac, records the names of severall holy Hermits which imitated the said Saint in a solitary life of Contemplation, among the rest he makes expresse mention of his Sister Saint Pega, withall relating the following course of her life:

Martyr. Aug. 3. Jun.

6. In the same Island, saith he, in those times severall devout persons lived an Heremical life, who whilst the Holy man Saint Guthlac was alive enjoyed a spiritual familiarity with him, and as sick men to their Physicians, they had recourse to him for remedy to all their spiritual infirmities. Among whom one there was lately converted to the Catholick Faith, a man illustrious for his noble descent and power in the world. His name was Cissa, who immediately after his conversion forsook all secular pretensions, and in a pure austere life followed our Lord Jesus Christ. A second was Bertelin, a familiar attendant of the foresaid holy Father. A third was Egbert, to whom the said Saint did most frequently and confidently discover his secrets. And a fourth was Taswin, the person who formerly had been his conductour by boat into the Island. All these devout persons in severall cottages, not far removed from the Oratory of Saint Guthlac, by the permission of the fore mentioned Abbot Kenulphus, spent their lives in solitude and prayer.

Ingulph. lib.



## X. CHAP.

## X. CHAP.

7. As for *S. Pega* Sister to the said glorious *Saint*, about a years space after his death, having left in the hands of *Kensulphus* the Abbot the whippers *S. Bartholomew*, her brother *S. Pater* and divers other *Relicks*, she removed from her Brother's Oratory to another place about four leagues distant toward the West, where having spent two years and three months in a most full penitential life, she undertook a pilgrimage with great abstinence and austerities to the Monuments of the glorious Apostles *S. Peter* and *S. Paul* at Rome: There immediately after her arrival the whole City resounded with the fame of her Sanctity. There she devoutly ended her days in the holy fear and service of our Lord. Her Sacred body was with great honour buried there and her soul freed from all incommunities of this present mortal life, was received to eternal rest and joy in heaven.

8 But though she dyed in a forrein country, yet her memory was preserved in Britain with great veneration. For a Church was built and dedicated to her honour, in the same place where, according to the description of *Ingulphus*, her Cell had been seated. There to this day in the County of Northampton remains a Town from her name called *Peagkirk*: concerning which *C Camden* describing the course of the River *Welland*, thus writes, *After a few miles from hence the river Welland passing by Masey Castle and Peagkirk is swallowed up in the fore-mentioned fount.* Now *Peagkirk* is the place where in the primitive Church of the Saxons *Pega* the sister of *Guthlac*, together with many other Sacred Virgins, afforded illustrious documents of piety and Chastity. From her that town took its name.

9 In the territory about this place, called *Peagland*, we shall find two hundred and thirty years after this time a certain community of *Presbys*, who though they lived a devout Religious life, yet they were not Monks, nor by any vow obliged to perseverance in that condition: They wore a secular, though very grave habit: and were obliged to continence and obedience. They depended on the Abbot of *Croyland*, without whose authority none could be admitted among them. But in the fore-said time Monastical institution flourishing, and few *Ecclesiasticks* offering themselves to embrace their *Institutes*, most of them became Monks of *Croyland*, as the same *Ingulphus* testifies.



2. *Ec.* The Gifts and blessed death of *Saint John of Beverley*.

6. 7. *Ec.* Several Miracles wrought by him.

1. IN the year of Grace seven hundred twenty one, the famous *Saint John* first-named of *Beverley*, being oppressed with age resigned his Bishoprick of *York*; and retired himself to the end he might only attend to the care of his own soule, and prepare himself for a happy end.

Concerning his originall, as likewise his education during his childhood under the care of *S. Theodore* Arch-bishop of *Canterbury*, by whom he was instructed in all learning and piety, we have already treated. After that returning to his own country of the *Northumbers*, he retired into the Monastery of *Snowshale*, under the government of the Holy Abbot *S. Hilda*: for she near unto her own Abbey of *Religious Virgins* had founded a small Convent of Monks for the service of her Church: Out of which *Saint Beda* professes that he had seen to issue five Bishops; all of them men of singular merit and sanctity, whose names were these, *Saint Bosa*, *Saint Eata*, *Saint Osfor*, this *S. John*, and *S. Wilfrid*.

3. In the year of our Lords Incarnation six hundred eighty six he was consecrated Bishop of *Hagustlad* (or *Hexham*) and succeeded to *Saint Eata*. But the year after *Saint Wilfrid* returning from his long banishment, and being restored to the Arch-bishoprick of the whole Kingdom of the *Northumbers*, comprehending the three Dioceses of *York*, *Hagustlad* and *Lindisfarne*, *Saint John* willingly yielded up to him his New possessed Bishoprick. But five years after *S. Wilfrid* being again expelled, *S. John* was restored to his See: at which time he promoted to the order of Deaconship *S. Beda* then twenty years of age. This he did at the request of his Holy Abbot *S. Ceolfrid*. But in the year of Grace in which *S. Wilfrid* was recalled from his banishment, and quietly restored to his rights, he contenting himself with the single Bishoprick of *Hagustlad* then vacant by the death of *S. Bosa*, permitted *S. John* to remove from thence to the See of *York*.

4. Having therefore with admirable perfection spent thirty four years in the administration of those two Sees successively *Hagustlad* and *York*, and finding that by reason of his weaknes and old age he had not strength to discharge such an office attended with cares and labours, this year, as hath been sayd, he eased himself of so great a burden, and having ordained in his place his Preist *Wilfrid*

A. D. 721.

Bed. l. 4. c. 23

up *Congrat*  
in vii. *S. Iou*  
de *Beverl*.



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who was a kinsman of the great S. Wilfrid, and by the advice of the Holy Abbot Brithun, retired himself to a Monastery built by him self at *Deirwode* (*Sylva Deirwum*) or *Beverley*, he there spent the remainder of his life in all sanctity, and on the Nones of May departed to our Lord, and was buried in the porch of Saint Peter, in the same Monastery. Thus writes the *Antiquar* of his life in *Capgrave*.

Id. l. 5. c. 2.

5. He was both in his life and after his death illustrious for his Miracles: severall of which are recorded by Saint Beda, who lived with him, and writes nothing but what he had received by the testimony of such as familiarly knew him, and particularly of the most reverend and most sincere Abbot Brithun, or Brithun, who had been his Deacon. Now though I am unwilling to swell this History with the frequent narration of Miracles: Yet being secured by such an irrefragable authority, I will here adioyn a brief relation of one or two among them.

Id. Ibid.

6. There was a certain retired mansion compassed about with a wood and trench, at the distance of about a mile and a half from the Church of Hagustald, from which it is separated by the River Tine: To which mansion there is adioyning a Church-yard consecrated to the honour of Saint Michael the Archangel. Thither the Holy Bishop attended by a few of his Disciples was wont, when opportunity was afforded, to retire himself, especially in Lent, that he might without interruption attend to Prayer and spiritual Reading. On a certain time therefore in the beginning of Lent going thither, he commanded that there should be conducted thither some poor begger, who withall was afflicted with some extraordinary infirmity, that he might there have a fit object for his charity and Almes. And the same course he usually held in his retirements.

7. Now there was then in a village not far distant a certain youth not unknown to the Bishop, who was altogether dumb, and withall had his head wholly covered with a thick scurf, which entirely hindered the growth of haire, except a few which like bristles stood in a thinn circle about the lower part of his head. This young man was brought therefore to him, and a small cottage was built for him, to which the Holy Bishop dayly went with his Almes. Now on the second Sunday of Lent he commanded this poor child to enter into his Cell, and being there to putt forth his tongue, which the holy man took hold of, and made the sign of the Crosse upon it. And having done this, he bid him speak: Pronounce, said he to him, *gea, gea* (that is, *yes, yes*.) This the child pronounced distinctly: and presently after other words of more syllables: and in conclusion whole sentences: So that before night by frequent

practise, in which he took great delight, he was able to expresse his thoughts freely.

8. This recovery of the poor dumb child did much reioyce the Holy Bishop, who presently after commanded a surgeon to use his skill for curing the scurfe of his head: and in a short time by such care, but principally by the prayers and benedictions of the good prelat his head was perfectly healed, and the child who formerly had been deformed and dumb, became of a lovely chearfull countenance, adorned with beautifully curled haire, and ready in speech. Being thus cured, the Holy Bishop offered to entertain him in his family, but he chose rather to return to his freinds.

9. This Miracle was wrought in his first Diocese of Hagustald: Whereto we will add another performed in that of York: related by the same devout Abbot Brithun to Saint Beda. There was, said he, a certain village belonging to a Count named Puch, distant about two miles from our Monastery of Deirwode (or Beverley.) This Counts wife had for the space of forty dayes been grievously tormented with a sickness, so that for three weeks she could not be removed out of her chamber. Now it hapned at the same time that the Man of God was desired by the said Count to dedicate a Church in the same place. Which having done, the Count earnestly requested him to dine with him. But the Bishop refused, saying, He must needs return to his Monastery near adioyning. The Count told him that if he would vouchsafe to honour his house with his presence, he would give considerable Almes to the poore. I likewise saynd with him in the same request promising the like Charity to the poor, upon condition he would dine in his house and give his benediction to it.

10. With much adoe at last we obtained this favour from him, and so went to dinner: Now the Holy Bishop had by one of my Monks attending on him to the Count's wife some part of the Holy water which he had consecrated and used among the Ceremonies of the Dedication: commanding him to give her some part of it to drink, and that with the rest she should wash that part where she felt the sharpest pain. Which she having accordingly performed, immediately rose up perfectly sound, and was not only freed from her pains, but had her former strength entirely restored: so that she (imitating Saint Peters wives Mother in the Gospel) came down, and during the whole dinner presented drink to the Bishop and to all the rest of the company.

11. The Centuriators of Magdeburg write with a very uncertain stile concerning this famous Bishop: sometimes highly commending him, and again as sharply censuring him. He dyed, say they, with great constancy of an Evangelical spirit. And again: He was illustrious for his piety and miracles, as Saint Beda relates. But withall they adde, Notwithstanding such great wonders he did not perform without Superstition: For he did not relye alone upon his Prayers, but moreover

A. D. 721.

Id. Ibid. 4.

Magdeburg  
Cent. 8. f. 121.

made



K. Twa.

A. D. 721.

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made use of holy water (aqua benedicta.) Very happy men; they little understand the efficacy of the prayers and benedictions of God's Church, by virtue of which for at least fifteen ages together the power of Devils has been so oft rendered of no force by the use of Holy Water and sign of the Crosse, terrible to infernall spirits, and odious to such Ministers.

12. I will only add what William of Malmesbury relates as a thing usually performed and generally acknowledged by the inhabitants of Beverley in testimony of the sanctity of their glorious Patron, which is, that the feiscelt Bulls being haled with many strong ropes by the force and sweat of severall lusty men, as soon as they are brought into his church yard, immediately loose all their fury and feiscenes, and become gentle as lambs, so that they are there left to their freedom to sport themselves, whereas before with their feet and horns they endangered all that came near them. Moreover how by the intercession and patronage of this Holy Prelate, above a hundred years after his death, King Ethelstan obtained a signall victory against the Danes, shall be declared in its proper place. His Memory is celebrated in our Martyrologe on the seventh of May the day of his death: and his Translation made in the year of Grace one thousand six hundred and three, is solemnly commemorated on the twenty fifth of October. To conclude, his Feast always solemnly observed in the Province of York, was by a Decree of a Synod assembled in the year fourteen hundred and sixteen, ordained to be kept Holiday through all England, upon occasion of a great Victory which then King Henry the sixth obtained in France the same day.

vable Confessor of Christ Saint Brithun drew his originall from the Nation of the English. He was Deacon for many years to the Holy Bishop of York Saint John of Beverley: and for the sanctity of his life and laudable conversation; he was in his affection preferred by him before others, and constituted Abbot in the Monastery of Deirwade, now called Beverley, which the said Holy Bishop built from the foundations. And to the same Monastery Saint John in his old age resigning his Bishoprick retired by the counsel of the said holy Abbot, where also he dyed after he had spent four years in an Angelicall purity of conversation. After his translation to heavenly joyes the Venerable Abbot imitating his good Master, persevered to the end of his life in watchings, fastings, prayers and other good works. For he was a lover of virtues, a persecutor of vice, a despiser of this present world, a zealous aspirer to heavenly joyes, a faithful guardian and instructor of the flock committed to him, an unwearied practiser of justice and piety, a munificent dispenser of Almes, and on a word, one who with all diligence performed whatsoever he knew to be pleasing to God. Thus constantly serving our Lord in all good works to his decrepit age, he ended a most holy life with a fastable death, and having quitted this world on the Nones of May, he received his reward in Heaven. His body was with great honour buried in his own Monastery. Where in proceffe of time his sanctity becoming illustrious by many Miracles, with consent of the Clergy and people it was taken up, and his sacred Relicks placed near the Coffin of his beloved Master and Instructor the Holy Bishop Saint John, close to the Altar in his Church of Beverley.

3. The same year is recorded the devout Pilgrimage of Daniel Bishop of Winchester to Rome, who is supposed by some to have subscribed to a Synod about this time assembled there; in which a heavy Anathema is pronounced against all such as presume to associate to themselves in marriage any Virgins or other women consecrated to God or those whose matrimonial society men being promoted to such orders, have according to the Church's Discipline, been obliged to forsake.

XI. CHAP.

1. 2. Of S. Brithun Abbot.

3. The Pilgrimage of S. Daniel Bishop of Winchester to Rome.

IN this Narration of the Acts of the Holy Bishop S. John of Beverley, often mention was made of his Deacon S. Brithun, or as in a Manuscript Copy of S. Bede he is called S. Berthun, whose Name is commemorated among the Saints in our Martyrologe on the fifteenth of May. Now though our Ecclesiastical Monuments doe not place his death till almost twenty years after that of S. John. Yet in consecrating his Memory to posterity in this our History, it seemed expedient not to divide them.

1. Concerning him thus we read in the Author of his Life in Capgrave: The Venerable





A. D. 723.

A. D. 723.

XII. CHA.

## XII. CHAP.

1. A Rebellion of the South-Saxons repressed.
2. 3. Of Saint Pechelm Bishop of Casa Candida: and of S. Wiro (an Irish Bishop)
5. 7. Of Casa Candida now within the Saxon Dominions.

A. D. 723.  
Huntingd. l.

**T**HE year following great commotions were raised in the Southern parts of Brittany. For the South-Saxons impatient of the yoke laid on them by the West-Saxons, elected among them a General a young man of great courage called Ealdbrith, under whose conduct they seized on a strong Castle newly built by King Ina in Somersetshire at the River Thene, therefore called Theneum, and now Tennen. At which time King Ina being by some design, or perhaps by sickness diverted, his magnanimous Queen Edilburga with a choice army layd siege to the said Castle and in a short space took and destroyed it, that it should no more be a seat of Rebellion. But Ealdbrith by flight escaped into Surrey, and from thence retired into Sussex, where King Ina following him with a powerfull army, and fighting with him, dispersed all his forces, and slew Ealdbrith, so utterly extinguishing the rebellion.

B. d. l. s. c.  
vii.

The same year a New Episcopal See was erected in the Province of the Pits, or rather an ancient one being decayed, was restored: This was the Episcopal See called Candida Casa, and a holy man called Pechelm was consecrated Bishop of it. For thus writes S. Beda, concluding his History, Pechelm now sits Bishop in that part of the Province which is called Candida Casa (or White house): the which Diocese was newly erected by reason of the multiplying of believers in those parts, and the first Bishop was the said Pechelm.

Sup. l. 8. c. 23.

Wee have in the eighth book of this History declared how in the year of Grace three hundred ninety four S. Siricius Pope consecrated S. Ninian first Bishop of the Southern Pits, who established his Episcopal See at this place, where he built a Church to the honour of S. Martin, and with great industry converted a great part of the Nation. But after the Saxons had subdued the Pits, wee read of certain Bishops of the Pits, as about forty years before this, the devout Bishop Trumwin: but it seems they had no determinate See, at least not this of Witte-born, or Candida Casa, which was at this time restored.

As for this Pechelm, he was a man of great piety and learning, and so illustrious that he was consulted in difficulties of great importance by Saint Denys, as appears by severall Epistles yet extant. In his younger age he was educated in the kingdom of

the West-Saxons, where he was Disciple to the famous Saint Aldelm, and made Deacon, as William of Malmesbury testifies. After that he went over into Germany, where he associated himself to Saint Willebrord, and was present at a Synod assembled by that Holy Apostolick Bishop at Utrecht, to which his name is found subscribed. It was he who related to Saint Beda the sad Story of the impenitent Soldier and favourite of Coenred King of the Merians, formerly recounted in this History.

By whom this holy man was consecrated Bishop, not any of our Historians doe declare: but in the Belgick Calendars published by Miræm we read that he was ordained Bishop by the Pope, as likewise the companion of his pilgrimage Saint Wiro: For there wee read this passage: Saint Pechelm (so he is there named) born of Noble parents in the kingdom of the Northumbers, from his youth excelled in humility and modesty: and even in that tender age chastised his body by watchings and fastings, attending assiduously to Prayer. Being come to riper age, he was diligent in the study of Holy Scriptures. When he was promoted to the order of Priesthood, he was liberrall to the poor, and adorned with all virtues, inasmuch as that internal Light which he received from Gods holy Spirit shone forth gloriously in all his actions. Not long after associating himself to Saint Wiro he accompanied him in a pilgrimage to the Monuments of the Blessed Apostles Saint Peter and Saint Paul at Rome. There they with great devotion visited all holy places, and by assiduous mortifications and prayers offered themselves Holocausts of sweet savour to God. These two holy men being observed by the Pope to be endued with divine Wisdom and enflamed with Charity, he consecrated them Bishops, and enriching them with Sacred Relicks of Saints, he dismissed them to their own countrey. There Pechelm became Bishop in the Church called Candida Casa, where with unwearied labour he extinguished all remainder of Idolatry.

Here is a great controversy against the Saxon pretensions, raised by the ancient Scots or Irish, and the Modern Scots, each of them challenging to their own countrey these two Saints. The Irish contend that Saint Pechelm was Bishop of Tuam, and S. Wiro of Dublin: and consequently that their Saint Pechelm was different from the present Bishop of Candida Casa. As for S. Wiro their pretensions seem to be well grounded: For though he be in the printed Copies of S. Marcellin and other our Historians named Bishop of the Deiri, that is Yorkshire, yet since in none of our ancient Catalogues we find any such Bishop, their suspicion of a mistake in the writing seems reasonable, that instead of Deiri, we ought to read De Iren, that is, Ireland. But as for Saint Pechelm, who accompanied S. Wiro first to Rome, and after to the

countrey

Malmesb. de  
Pons. l.

Sup. l. 11. c. 4.

Miræm. l. 1.  
Belg. 15. Julij.



A. D. 724.

countrey of the *Frisons* a second time, it is evident in *S. Marcellin* that he was *Bishop* of *Candida casa*.

P. 10. P. 10.

and f. 66.

7. As for the *Modern*, now only called, *Scots*, they have no shew of right in their plea. For it is manifest by the consent of all our *Historians*, that the *Diocese* of *Casa Candida*, though now included in *Scotland*, yet anciently belonged to the *English-Saxon Kingdom* of the *Bernicians*, and so continued to the times of *King Edgar*. So that the impudent rallies of *Dempster* affirming, *That this doth evidently appear that the Bishoprick of Candida Casa was always in the dominion of Scotland, and never was subject to the jurisdiction of the English*, is unanswerably refuted by the learned *B. Fisher* in his *British Antiquities*, who demonstrates that the *Diocese* of *Casa Candida*, or, as it was afterward named, of *Glasgow*, was a part of the *Cumbrian Kingdom*. And *Malmesbury* expressly affirms that the *Kings* of the *Northumbrians* in these times extended their *Dominion* to all the *Regions* beyond *Humber* as far as *Scotland*, and that within their confines were contained these *Dioceses*, *The Arch-bishoprick* of *York*, the *Bishoprick* of *Hagustald* and *Rippon*, that of *Lindisfarne*, and lastly the *See* of *Candida casa*. And this is ingeniously acknowledged by *Joannes Maior* a *Scottish Writer*.

8. Of these two *Bishops* *S. Pethelm* and *S. Wiros*, we shall treat further hereafter, when we shall find them with great zeal and fruit exercising the *Apostolick Office* with our other *Saxon Missioners* in *Germany*. To which countrey the memorable *Gifts* of *S. Boniface* at this time, doe call us.

XIII. Cn.

## XIII. CHAP.

1. 2. &c. *S. Boniface* being summoned, repairs to *Rome*: gives an account of his Faith: and is consecrated *Bishop* by *Pope Gregory*.

3. The Form of his Obedience to the See Apostolick.

4. 7 &c. He returns with many recommendations.

Rom. 10.  
Act. 13.  
1. Tim. 4.  
1. Cor. 12.

THE labours of *S. Boniface* were so great in dispersing the precious seed of the *Gospel* in *Germany*, and so wonderfull a benediction had *Almighty God* shew'd on them in those few years which passed since his leaving *Rome*, that the report thereof coming to *Pope Gregory*, he thought fit to recall him thither, that he might hear from his own mouth an account of his *Apostleship*, and thereby enable him to proceed with more vigour and authority.

1. *S. Boniface* having received letters to this effect, deferred not at all his Obedience to

the *Holy Popes* summons: but attended by a troop of his brethren and *Disciples* immediately took his journey towards *Italy*; and being come within the sight of *Rome*, he gave *God* thanks for his prosperous voyage, and commended himself to the patronage of the holy *Apostles* *S. Peter* and *S. Paul*. Alsoon as the *Pope* was informed of his arrivall, he presently sent for him, and after kind salutations, he appointed him a convenient and honourable place for his entertainment. And afterward taking an opportune season, he sent for him to come to a conference at the Church of the blessed *Apostle* *S. Peter*. And after long discourses with mutuall satisfaction, the *Pope* required of him an account of his Faith. The *Holy man* answered him in these terms, *It will not be easy for mee to give a reasonable satisfaction to your Holines by a sudden speech in reply to a demand of so great importance: My request therefore is that you would afford mee some time to answer by writing*. To this the *Pope* yeilded. Whereupon accordingly shortly after he presented to him in writing a full account of his Faith.

3. When the *Pope* had perused the said writing, he commanded him in a familiar manner to sit by him: and exhorted him to retain constantly, and with great care to teach that Faith which he there professed. And afterwards entering into long discourses touching spiritual matters, in which they spent the greatest part of the day: at last he asked him in how many regions he had planted the Faith: Whereunto he having succinctly answered, the *Pope* then plainly discovered his intention to him, that he would consecrate him *Bishop*, to the end that being promoted to a higher *Apostolick* dignity, he might with greater confidence and authority correct such as were in error: adding withall, that his sermons and exhortations would be more acceptable and effectually, when it should appear that he was empowered to that office by the *Supreme Bishop* of *Gods Church*.

4. Then the *Holy man* seriously considering this proposall, and apprehending least if he should refuse it, that laying of the *Prophet* might be applied to him; He rejected benediction, and it shall be removed far from him, submitted himself to his Holines will. The day therefore of his Ordination being come, which was the Feast of *S. Andrew*, the *Pope* consecrated him *Bishop*, and withall would have him thence forward to be called *Boniface*, whereas before his name was *Winfrid*. Moreover to the end he might more strictly oblige him to exhibite Obedience to himself and his Successors, and to observe the Tradition of holy Faith, he required and received an Oath from him in the Form following, as is to be read in the most ancient Records:

5. In the Name of our Lord God and Saviour *Iesum Christ*, I *Boniface* by the Grace

A. D. 724.



A. D. 713.

of God now ordained Bishop: doe promise to  
 that, O blessed Father Prince of the Apostles  
 and to thy Vicar-Bishop Pope Gregory, by the Fa-  
 ther, Son and Holy Ghost the inseparable Trini-  
 ty, and by this thy most sacred Body that I will  
 constantly maintain the Universality and purity  
 of Holy Faith, in the Unity of which Faith I will  
 through Gods assistance ever persevere, since there-  
 in the salvation of every Christian does consist:  
 I doe promise likewise that I will never be indu-  
 ced by the persuasions of any to dissent from the  
 Unity of the Catholick Church, but as hath been  
 sayd, I will in all things maintain this Faith and  
 the purity thereof, and exhibit my endeavours  
 and concurrence to advance the profits of thy  
 Church, since to thee our Lord God has given the  
 power of binding and loosing, and to thy fere said  
 Vicar and his Successors. And in case I shall  
 know any Bishops transgressors of the ancient  
 Decrees of the holy Fathers, I will have no com-  
 munion or participation with them; but on the  
 contrary to the utmost of my power I will resist  
 them, and however I will faithfully without  
 delay denounce them to his Holines. But if it  
 should happen, which God forbid, that I should  
 heretofore attempt or any way do any thing  
 contrary to the tenor of this my Vow, may I in  
 the last dreadfull Judgment incur the Sentence  
 and punishment of Ananias and Saphira, who  
 presumed to deale unfaithfully with you in dis-  
 posing their goods. This form of Oath also I Be-  
 nefice humble Bishop have written with mine  
 own hand, and having layd it upon the most sa-  
 cred Body of S. Peter, I have, in the presence of  
 God who is my Judge, taken this my oath ac-  
 cordingly, which I doe promise to keep.

6. After this the Pope studiously assisted  
 and respected him in all things: for he gave  
 him a Book containing all Ecclesiastical De-  
 crees which had been synodically made by his  
 Predecessors: enioyning him that both his  
 Clergy and people should be ordered accord-  
 ing to the said Instructions. He likewise by a  
 Priviledge in Writing promised and confir-  
 med to him and all that depended on him  
 the favour and Protection of the See Apo-  
 stolick.

7. To conclude, at his departure he gave  
 him severall Letters, to the illustrious Duke  
 Charles Maier of the French Kings palace, to all  
 Bishops, Preests, Nobles, &c. requiring their  
 assistance and defence of the said holy man,  
 in the execution of his Apostolick Office  
 among the Nations seated on the Eastern  
 parts of the Rhene. With these he adioyned  
 a Letter also to the Clergy and people pecu-  
 liarly subject to this Holy Bishop, requiring  
 them to shew all reverence and obedience  
 to him: acquainting them withall that  
 among other Instructions given him, he had  
 commanded him not to presume to make any  
 unlawful Ordinations; nor to permit any one  
 who had swarnt, or one which had not been  
 a Virgin, no illiterate man, or deformed and  
 vitiated in any of his members, none which had  
 been in publick Penitance, or unworthy to be

rice, to be promoted to Holy Orders. That he  
 should not receive to the same Orders any Egyp-  
 tians or Africans, because many such were Ma-  
 nichians and often rebaptized: That he should be  
 careful not to diminish, but rather increase the  
 revenues or ornaments of his Churches: And  
 that the Reos and Oblations should be divided  
 into four portions, of which one he should reserve  
 to himself: a second should be distributed to the  
 Clergy proportionably to their Offices: a third to  
 the poor and strangers: and a fourth to be reserved  
 for maintaining the fabricks of Churches: Of all  
 which he was to give an account in the Judgment  
 of God. That Ordinations of Preests and Dea-  
 cons should be celebrated onely in the Easter  
 of the fourth and tenth Months, at the be-  
 ginning of Lent, and on the Vespers of Satur-  
 day after Whitsontide. Lastly that except in dan-  
 ger of death the Sacrament of Baptism should  
 not be conferred but only on the Solemnities of  
 Easter and Pentecost.

8. To these Letters were added others  
 full of pious exhortations and Catechisti-  
 call Instructions to the people of the Pro-  
 vince of the Thuringians and also the Ale-  
 Saxons, both Idolaters and new converted  
 Christians. And lastly whereas among the  
 Thuringians there were some courageous  
 persons who in defence of their Faith had  
 suffered greivous persecutions from the Pa-  
 gans, he addressed a particular letter to them,  
 by name to these Noble persons, Althiph,  
 Godalas, Wilary, Gunthar, Albold, &c. in  
 which he highly extalted their constancy,  
 giving humble thanks to God for the  
 same: and encouraging them to persevere  
 in their constancy; to have recourse to  
 the See Apostolick in any of their necessi-  
 ties; and to be obedient to their new con-  
 secrated Bishop.

## XIV. CHAP.

XIV. CH.

1. 2. *St. S. Boniface returning into Germa-  
 ny constantly exercises his Apostolick Of-  
 fice: He destroyes Idolatry. &c.*
4. *He excommunicates Hereticks and licen-  
 tious Christians.*
5. *He is encouraged by S. Michael to whom  
 he builds a Church.*
6. 7. 8. *He by Letters begs the Prayers of  
 severall Devout persons.*

1. *St. Boniface encouraged and secu-  
 red by the authority of so many re-  
 commendations began his journey towards  
 Germany the beginning of the year follo-  
 wing: and being come to the Noble Prince  
 Charles, surnamed Marcell, he presented  
 to him the Holy Popes Letters: and recom-  
 mending himself to his protection, with*

A. D. 714.  
Arch. P. H. S.  
Bonif. ap. 107.

his



A. D. 734

his consent he proceeded in his journey to the *Region* of the *Catti*, now called *Habitans*, to whom he had already begun to preach the *Gospel*: and to secure him both there and in the way thither the *Prince* gave him like wise *Letters of safe-guard*, directed to all *Bishops*, *Dukes*, *Counts*, &c. signifying to them that it was his will that the *Apostolick* *Father* and *Bishop* *Boniface* the bearer of those should without any molestation or injury goe or remain in the said countreys, as being one whom he had received into his favour and *Protection* (which he calls *Mundis-burde*.)

1. When he was come into the *Province* of the *Catti* he found there very many who had cast off the *Profession* of *Christianity*; Some *Sacrificed* to trees and fount-ains, at least privately: Some followed *sooth saying* and counselling *divinations*, and many were addicted to abominable *Sacrifices*: so that a very small number remained constant in the way of *Truth*, which they had been taught.

2. By the advice of these the *Holy Bishop* with their assistance attempted to cutt down accertain *Tree* of a prodigious vastnes which grew in a place called *Gesfmer*, and had been for many ages called the *Tree of Jupiter*. Whereupon a great multitude of *Pagans* ran thither, with an intention to kill him as an *Enemy* of their *Gods*. But at the same instant the *Tree* though not at all deep cutt, as if it had been agitated by a *Divine* force, was torn into four peices. This when those *Pagans* saw, they gave glory to *God*, and embraced the *Faith*.

3. Neither did he find greater opposition from *Pagans*, then from *Hereticks* and licentious *Christians*. For going from that *Province* to the *Thuringians*, he found there a great decay of the *Catholick Faith*, occasioned by the death of some of their *Princes* which had been converted. The principall *Authors* of severall *Heresies* among them had been these infamous persons *Dorthuvin*, *Berthar*, *Eanbert* and *Huned*. Others there were horribly defiled with scandalous lusts and adulteries: All which after sharp reprehensions he cutt off from the *Churches Communion* by *Excommunication*.

In the mean time the fame of his *Preaching*, being spread, great accessions were made to the number of *Believers*. Many *Churches* were erected, and *Monasteries* built. Among which one of the most Notable was founded at *Ordorf* to the honour of the blessed *Archangel Saint Michael*, who had appeared with great glory to the *Holy Bishop* on a certain night sleeping in his *Tent* near the *River Orahm*, where he had been employed in preaching and baptizing, and with many comfortable words encouraged him to be constant in that holy employment. The morning following he celebrated *Mass* in the same place: after which he commanded that dinner should be pre-

pared. But being told that there was no meat: *It is so*, answered he: *How many thousand did God feed in the wilderness forty years together? Cannot he provide for his servant, how unworthy soever, nourishment for one day?* Having said this, he commanded the *Table* should be covered: and presently a great bird flew thither bringing in her mouth a fish sufficient to satisfy all their hunger. This fish he bidd should be dressed: which having eaten, the remainders were cast into the river. This was the occasion of dedicating the said *Monastery* to the honour of *Saint Michael*: in which he assembled a great number of *Gods* servants, all which living after the *Primitive* manner, provided themselves necessities for their sustenance and cloathing by the labour of their hands.

6. Now though such effects of his preaching were indeed admirable: yet their strangenes will be diminished if wee consider the profound *Humility* of this man of *God*, who distrusting his own forces, depended only on *God*, whose assistance he begged dayly himself, and by frequent letters solicited others to doe the same. To which purpose there are to this day extant severall *Epistles* directed to his devout freinds in *Brittany*. Two there were written to the devout *Abbesse Eadburga* kinswoman to the *King of Kent*: in one of which he entreats her to send him written with her own hand the *Epistles* of his *Master* (so he calls him) *Saint Peter*, who had directed him to that journey, whose words he desired to have always present before his eyes.

7. Answers also to other *Epistles* of the like nature he received from severall persons; From *Alfwald* (or *Ethelwald*) *King of the East-Angles*, from a *Bishop* called *Torbeltm* (probably the same with *Torbeth* who had surrendered his *Bishoprick* of *Hereford* to *Wulfod*, and was yet alive: or perhaps with *Totta* *Bishop* of *Leicester*, of whom more hereafter.) Likewise from *Daniel* *Bishop* of *Winchester*, by whose encouragement and benediction *Saint Boniface* first undertook this *Apostolick* employment, and who had been *Bishop* twenty years before him: Who therefore in the same letter with a becoming gravity instructs our *Holy Bishop* how to proceed in his confutation of the *Errours* of the *Pagans*, &c. He likewise complains of an infirmity with which he was much afflicted, and desires his prayers to *God* for a remedy. Which infirmity, as appears by *S. Bonifaces* answer, was some disease in his eyes.

8. Of the happy successe of his preaching *Saint Boniface*, according to orders received, informed *Pope Gregory*, as appears by the same *Popes* answer: In which, besides thanks given to Almighty *God* for the power of his *Grace*,

A. D. 734.

Bonif. Ep. 24  
Ch. 18.Ib. Ep. 76.  
Ib. Ep. 43.

Ib. Ep. 67.

Ib. Ep. 135.

and



A. D. 715.

and exhortations *S. Boniface* to persevere in his labours, which *God* would gloriously crown: He acquaints him, that whereas, according to his information, a certain Bishop in those parts, through slothfulness would not assist him in preaching to the *Infidels*, yet challenged a portion in the *Oblations* and contributions of the *Diocese*, he had written to the *Noble Prince Charles Martel* to forbid the attempt of the said Bishop, not doubting but he would obey such his admonition.

XV. CHA.

## XV. CHAP.

1. 2. *Of Religious Virgins out of England, Mistresses of Piety in Germany.*  
4. 5. *Of Proceedings of S. Boniface.*

A. D. 715.  
Amb. vii.  
S. Bonifac.  
ap. Sur.  
Baron. hic.

**T**HE year following *S. Boniface* perceiving how great a harvest there was in those regions of the *Cats* and *Thuringians*, and how few labourers: he therefore sent into *Brittany* for more assistants. And the whole *English Church* there did so willingly comply with his desires, that not only many persons eminent for learning and sanctity were sent over to him, but likewise Books and other furniture and presents of severall kinds.

1. The principall men which went from *Brittany* to assist him were *Burchard*, *Lullus*, *Gregory*, *Willebold*, *Willebold* and his Brother *Witta*. Severall Religious women likewise upon his invitation passed over into *Germany* to become instructours in *Monastical Discipline*: Among whom the most eminent were *Cunigilde* Aunt to *S. Lullus*, and her daughter *Berigilda*, likewise *Constrada*, *Tecla*, *Lioba* and *Walpurgis* sister to *Willebold*, and another *Cunigilde* sister to *Willebold*, with her daughter *Berigilda*: These were skilfull in sciences and appointed Mistresses in learning and piety among the *Thuringians*. *Cunistradis* was sent into *Bavaria*, *Tecla* by his order remained at *Ochinsfurt* upon the *River Mogen*, and *Lioba* was made Abbess of *Religious Virgins* at *Bischofsheim*. All these were eminent for sanctity: and of them the names of three are recorded among the *Saints*, to wit, *Tecla*, *Lioba* and *Walpurgis*. The Life of *Saint Walpurgis* was faithfully written by a devout Monk called *Wolfrid*: and that of *S. Lioba* upon the command of *Rebannus* by his Disciple *Adolphus*.

vii. S. Lioba.

3. In which *Life* we read how *S. Boniface* being desirous to establish in *Germany* *Monastical Discipline* in a most exact manner, sent to the fountain thereof, the principall Monastery of *S. Benedicts Order*, *Mount Cassin*, his Disciple *Sturmius*, to the end that making his abode there a convenient space of time,

he might be perfectly instructed in their most accurate observances. So unwilling he was to pretermitt any thing which might advance piety: although himself had from his infancy been bred up in the same Discipline, which was also practised in many Monasteries in *Brittany* as *S. Bede* testifies, and as appears in severall of *S. Bonifaces* Letters.

4. About the same time *Witred King of Kent* (whom *S. Bede* calls *Victred*) dyed on the ninth day before the Calends of May, and left his three Sons, *Edilbert*, *Eadbert* and *Aldric* heirs of his kingdom which himself had worthily governed the space of thirty four years and a half. Of these three Sons, *Edilbert*, first named by *S. Bede*, and therefore probably eldest (though *William of Malmshury* gives the preference to *Eadbert*) wrote the same year an Epistle to *S. Boniface*, which he sent him by a Monk called *Erhold* who accompanied the forenamed *Missioners* in their voyage: In which he signified to him the joy which he received in the assurance given him by the holy *Abbe* *Buggan* his Kinswoman, lately returned from her pilgrimage to *Rome*, that he the said *Boniface* would be mindfull of him in his Prayers. He withall told him how great the generall joy in his kingdom was for the wonderfull benediction which *God* had given to his preaching among the *Fagans*. Moreover he ex- used the images of a present sent by the same bearer, to wit, a vessell of silver gilded within, weighing three pounds and an half, and two smaller ones. One request also he made to him, to send over two *falcons*, because birds of that sort bred in his kingdom were not so vigorous. He concluded with begging his prayers for himself living or dead, and entreating the favour of an Answer.

5. Now as *S. Boniface* courageously laboured in *Upper Germany*, so did *S. Willebrord* in the *Lower*. And this year he seems to have visited and cultivated the Territory of *Antwerp*: For thus writes *Mirans* in his *Belgick Calendar*, In the sixth year of *Theodoric King of France*, *Robing Prince of Antwerp* and his wife *Rebelina* gave to *S. Willebrord* a third part of the *Cathedral*, and likewise the Church belonging to the Castle there which *S. Amand* Bishop of *Maastrick* had built. These gifts he bestowed for buying incense and Lights, and that the Priests serving in the said Church might pray for *Gods* mercy and pardon of the Sins of the Donours: as appears in the Charter of the said Princes, recorded by the same *Author*. Moreover in a Second Charter the same Prince and his wife signify that they had also given to the Church of *S. Peter* and *S. Paul* built likewise by *Saint Amand*, (of which Church *S. Willebrord* had the oversight) the entire village of *Prepulsare* seated on the *River Nutta*, and half the rents and profits of another village called *Winlindichim*. Thus writes *Mirans* out of an ancient Manuscript belonging to the Abbey of

A. D. 715.

Bod. 501.

Ap. Bonifac.

Ep. 40.

M. in Pap.  
Bib. 7. 70.  
viii.



A. D. 716

*Epternac*, where also the same *S. Willibrord* dyed, as shall be shewd in its due place: And he thus concludes, *That Evangelicall Plantation which S. Amundus and S. Eligius began among the inhabitants of Antwerp, was perfected by S. Willibrord.*

XVI. CH.

XVI. CHAP.

1. *a. Of The Piety of King Ina: His devout journey to Rome.*

A. D. 716

**T**HE year of Grace seven hundred twenty six was much illustrated by the piety and devotion of the glorious King of the West-Saxons, *Ina*, who after a reign of thirty eight years, having munificently extended his liberality to the See of Rome, then at last in his old age undertook a tedious journey thither, leaving his Kingdom to younger and stronger shoulders; and resolving to spend the remainder of his life in devotion meditation of celestial things, near the monuments of the glorious Apostles *S. Peter* and *S. Paul*. A practise of devotion in those days very frequent with all sorts, Noble and ignoble, men and women also, as *S. Bede* testifies.

held in  
a. d. 716

Antiqu.  
Gloss. Sp.  
in Gloss. p.

2. Before he put this in execution, he the year before had, beyond all his Predecessors, richly endowed the ancient venerable Monastery of *Glastonbury*, where from the foundation he erected a New Church consecrated to our Saviour, and the Honour of *S. Peter* and *S. Paul* Princes of the Apostles and withall conferred on the said Monastery (which he styles the prime fountain and Original of all Religion in Brittain) very many large possessions and Manors, confirming withall whatsoever had been formerly given by Kings his Predecessors or any others, a particular account whereof he sets down in his Charter. Moreover he granted to the same Monastery very great Privileges and exemptions from the Bishops authority, permitting the Monks to receive in the said Monastery or in any Chappels annexed to it the Ecclesiasticall Sacraments in whatsoever Bishop they should think fit, so he were such an one as was conformable to the Church in the Paschall celebration.

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3. A Copy of which Royal Charter is extant in *Mr. H. Spelman*, extracted out of the ancient Archives of that Monastery: Where it is further written, that the foresaid King *Ina* after the sealing of this Charter by himself, with the consent and attestation of his Queen *Edilburga*, of King *Baldred*, of *Adelard* the Queens Brother, of *Northwald* Arch-bishop of Canterbury, etc. directed Letters to Pope Gregory signed with his Royal Seale, in which was enclosed the same Charter exemplified, together with a Cup of gold and other royal presents, beseeching him that he would receive the Church of Canterbury with all its appurtenances and privileges into the protection of the See Apostolick and confirm them for

ever by his authority. The same year likewise the said King took a journey personally to Rome, and sent back to *Glastonbury* this Privilege confirmed by the Apostolick signet.

4. This devout journey of King *Ina* to Rome was suggested to him principally by his virtuous and pious Queen *Edilburga*. The innocent subtilty by which she at last effected it is related by *William of Malmesbury*, to this effect: King *Ina*, saith he, had to wife *Edilburga*, a Lady of Royall blood and a Royall mind likewise. She frequently instilld into the eares of her husband motives to induce him to bid farewell, at least in his last age, to all worldly vanities. Such good suggestions he would seem to approve, but the execution of them he delayd from day to day. At last she attempted to overcome him by subtilty, in the manner following:

A. D. 726

Malm. d.  
Reg. l. 1. c. 2

5. On a certain time being in their Countrey-palace, where a Royall court was kept with extreme magnificence: as soon as they were gone from thence, the Keeper of the house by the Queens private order defiled all the rooms of the palace with rubbish and the dung of cattell; yea in the bed where the King and Queen had lyen, he putt a sow with her young piggs. In the mean time when the Court had proceeded little more then a mile in their return, the Queen entreated and importuned the King to goe back to the same palace, as if it imported almost her life. The King with no great difficulty was perswaded: but when he found his Palace, which he had left but even then magnificently adorned, now become so ugly and nasty, he wonderd at it, and turning his eyes to the Queen, seemed to ask her the reason of this change. She taking advantage of this occasion, with a smiling look said to him, Sir, where are now the rustling tumults and noises? Where are the magnificent purple Tapistries? Where are the many vessels of gold and silver? Where the luxurious banquets for which sea and land was searched? Are not all these vanished away, like smoke and wind? But was it those who fixe their minds on such vanities, which like a swift current make hast to loose themselves in the abyss, for they likewise shall be snatched away with them. The more powerfull wee are, the more powerfull will our torments be, unless wee provide in time for our eternall state. To this purpose she spoke, and with such efficacy she by this emblem drew her husbands mind to perform what for many years together she could not obtain by her perswasions. For after many victories and rich spoiles gained from his enemies, and many noble exploits performed in the world, he at last aspiring to the supreme perfection of piety, undertook a pilgrimage to Rome.

6. As touching his pious Queen *Edilburga*, how she disposed of her self, entering into a Monastery, of which she became Abbess and dyed in great sanctity, wee shall treat in due season and place.



## XVII. CHAP.

1. 2. King Ina first confers on the See Apostolick the Pension called Rome-scot, or Peter pence.

3. 4. &c. The same is continued by succeeding Princes: even of the Norman Race: and the like by certain Kings, &c.

**K**ING Ina being not only resolved, but in a readinesse to begin his Pilgrimage towards Rome, determin'd to leave some lasting monument of his Piety and affection to the See Apostolick. His Predecessour Cedwalla had voluntarily quitted the throne, and with great devotion changed his Purple into a poor Monasticall habit there near the Monuments of the Apostles. King Ina not content to imitate him in that, will moreover testify his submission and respect to the See Apostolick by a liberall contribution to last for ever. For which purpose, saith an ancient Historian, a generall Decree was made by the whole Kingdom of the West-Saxons, that out of every family there should yearly be sent and offered to S. Peter and his Church one penny, which was therefore called Rome-scot, or Peter-pence; not because it was collected at the Feast of S. Peter ad Vincula, as Sir H. Spelman imagines (for that order was made long after this time) but to shew the signall obligations, and more then ordinary respect, Union and subiection which that kingdom had to S. Peter and his Successors in the See Apostolick.

1. This Munificence of King Ina was in future times imitated by other Saxon Kings also. For in the year of Grace seven hundred ninety four offa King of the Merians (saith Huntingdon) gave to the Roman Bishop a settled rent out of every house in his Kingdom for ever. And in the year eight hundred fifty four, when the whole Kingdom had been reduced into a Monarchy, King Ethelwulf the son of Egbert undertaking likewise a pilgrimage to Rome, as William of Malmesbury testifies, offered to S. Peter in the presence of Pope Leo the fourth a tribute out of his whole kingdom, which is payed to this day.

3. As touching the succeeding Saxon Monarchs, though no doubt this contribution was payed, yet there is to be found no solemn Decree enioyning the payment of it before King Edgar, who made a Law (recited by our learned Selden) the title whereof is, Concerning S. Peters pence or the Roman tribute (Vectigali.) In which a certain Taxe is established proportionably to each mans ability: and moreover, in case of Non-payment there is prescribed a determinate penalty and forfeiture to be payed to the Bishop and the King. And the same Law was received and submitted to by the Danes who at that time, which was in the year of Grace nine hundred sixty four, possessed some Provinces of the Kingdom.

4. Afterward when, during two or three

successions, the Danes had subdued the whole Kingdom, the said Tribute was augmented, money then it seems being more plentifull, or the peoples charity encreasing, and instead of a Penny, half a mark was appointed to be payed on a certain day. Thus we read in the Ancient Lawes recorded by Hoveden. And King Canutus in the year of Grace one thousand thirty two being then at Rome, whither in imitation of this King Ina he had undertaken a devout Pilgrimage, wrote from thence Letters to his Bishops, Nobles and all Officers in Brittainy, in which with great severity he required them before his return to discharge all arrears due by the ancient Law, so wit the pence due to S. Peter out of all Cities, towns, villages, &c. Which if they failed to do, he threatened to those who failed in this duty a severe punishment without pardon.

3. After the expulsion of the Danes, S. Edward King and Confessor, the last of the Saxon race, as he exceeded all his Predecessors in piety, so likewise in reverence and affection to the Apostolick See. And therefore in a Body of Lawes collected by him with the consent of his Barons, he renew'd all ancient Lawes of his Saxon Progenitors which favoured of iustice and piety, and among the rest, this Pension of S. Peters pence. And though in the Chronicle of Lichfield it be said that the said Lawes (ever afterwards called S. Edwards Lawes) had for the space of sixty seven years, since the death of his Grandfather Edgar, been forgotten: that is to be understood not of this particular Law touching Peter-pence, but of some other of the Saxon Lawes then renew'd: Since it is evident that the said Pension had not been omitted, as we shew'd by the example of King Canutus.

6. After this time followed the Race of the Norman Kings, among whom this Piety of K. Ina was not obliterated. For in an Epistle to Pope Gregory the seventh from K. William the Conquerour we read, that the same King assures the Pope that the money due to him which for the last three years had been negligently collected, should then at his return be sent. And that for the future his Arch-bishop Lanfrank and other Bishops should have the care of collecting and sending it. Consequently in another Epistle from the said Pope to the Arch-bishop, Bishops, &c. we find the particular rates imposed on each Diocese, & at that time due, collected out of the Register of the See Apostolick viz. From Canterbury Diocese seven pounds, eighteen shillings Sterling: From London, sixteen pounds, ten shillings: From Rochester, five pounds, twelve shillings: From Norwich, one and twenty pounds, ten shillings: From Ely, five pounds: From Lincoln, forty two pounds: From Chester, eight pounds: From Winchester, seventeen pounds, six shillings, eight pence: From Exeter, nine pounds, five shillings: From Worcester, ten pounds, five shillings: From Hereford, six pounds: From Bath, twelve pounds, five shillings: From Salisbury, seventeen pounds: From Coventry, ten pounds, five shillings: From York, eleven pounds, ten shillings.

Westmon. ad  
A. D. 727.

Selden in Spi-  
ciligio leg.  
18. 10.



## under the Saxon Heptarchy. XXII. Book. 573

7. As for his son and next Successour King William Rufus, William of Malmesbury informs us that the Bishop Eliot of Exeter being at Rome pleaded the Kings cause before the Pope with all his eloquence and skill, telling him that all his Fathers and Brothers customs should be restored: That England was a peculiar Province of the Roman Church, and therefore yearly payed Tribute to it. Whether he had order from the King to strain his compliment so far, it does not appear. As for King Steven, King Henry the second and King John, they not only continued this Pension, but standing in need of the Popes favour and assistance, they to flatter the Pope, acknowledged the Kingdom of England to be feudatary to the Church of Rome, and under her jurisdiction: yea King John made himself the Popes Vassal, and his son did homage to the Pope for his Crown: a subjection which Matthew Paris deservedly calls (*non formosam, sed famam*) not seemly, but on the contrary infamous. In succeeding times the same Pension was duly payed, but never acknowledged to be in proper expression a Tribute, but an honourable contribution, or charitable Alms, of iustice indeed due, because established by Law: but far from giving the Pope a Temporall right or dominion in England. On the Contrary, in a Parliament in King Richard the Seconds days all the Bishops and Lords of the Kingdom protested, That the Crown of England is and ever had been free from subjection to any, as to the Temporall Rights and Regalities of it, and that it depended on God alone. As for the Peter-pence they were always payed: and proper Coyne for that purpose was anciently stamped: yea and the Pope had in England peculiar Officers for the Collection of it, as John Derlington in the times of three Popes, John the One and twentieth Nicholas the third, and Martin the fourth. And Polydore Vergil an Italian acknowledges that he was sent into England to perform the Office of Collectors for the Pope.

8. This liberality begun by our Saxon Kings, was imitated by other Extern Princes in succeeding times: Thus Pope Gregory the ninth of that Name in an Epistle to his Legats declares that in the Archives of S. Peter in three severall places it is found that Charles the Emperour collected yearly for the service of the Apostolick See twelve hundred pounds, besides what every one offered in his particular devotion. And in the year of Grace one thousand forty six by a Generall Assembly of the States of Poland under King Casimir a promise was made of a half penny yearly to be payed by every person in that kingdom to the Pope. And in the year of our Lord one thousand seaventy six Demetrius Duke of Dalmatia & Croatia in a synod assembled at Salona obliged himself to pay to the See of Rome an annuall Tribute of two hundred peices of Gold called *Byzantins*. The like Pension we read to have been given by the Dukes of Britanny, &c. thus much wee thought fit to adde upon occasion of this charitable Liberality to the See of Rome begun by the de-

vout Saxon King Ina. Wee will prosecute his journey the year following.

## XVIII. C H A P.

1. Death of Tobias Bishop of Rochester.
- 2 3 S. Boniface consults the Pope about severall Questions: which are resolved by him.

1. **T**HE same year Tobias Bishop of Rochester dyed. Hewus, saith S. Bede, Disciple of Theodore Arch-bishop of Canterbury of happy memory, and of Adrian Abbot of S. Augustins Monastery: And to a great perfection of learning both Ecclesiasticall and secular he added so accurate a skill in languages both Greek and Latin, that they were as familiar to him as his Native countreys tongue. He was buried in the Porch of S. Pauls, which himself had built within the Church of S. Andrew to be a place for his sepulcher. From this passage of S. Bede the great Cardinal Baronius interrs, that the English Nation received from the Roman Church, not the Catholick Faith only, but likewise all good literature. To Tobias there succeeded in the See of Rochester Aldulf, who was the tenth Bishop of that Church.

2. But the incessant labours of S. Boniface wil oft interrupt our Narration of the affaires of Britanny, and require our attention to them. This year (as appears by an Epistle of Pope Gregory to him) he sent his Priest Vennal to the said Pope to consult him about certain difficulties occurring in the discharge of his Apostolick Office. As 1. within what degrees of propinquity Marriage may be permitted: to which the Resolution was, that the utmost strictnes ought not to be exercised to such a new converted Nation, and therefore that beyond the fourth degree of affinity or consanguinity Marriage might be allowed. Again 2. that in case a woman have an incurable infirmity (before Marriage be accomplished) it may be lawfull for the husband to marry another 3. That if a Priest be defamed by an accusation of the people, and no certain witness be produced against him, the Priest by oath making, God witness of his innocence, shall remain in his degree 4. That it is not fit that more Chalices then one should be upon the Altar at celebration of Masse 5. That concerning eating meats consecrated to Idols, it may be allowed after making the sign of the Crosse over them, except in case of scandal mentioned by S. Paul, that one should say, *This was offered to Idols*. 6. That children of either sex offered by their parents to God in their infancy to a Regular Discipline, may not afterward in ripe age leave that state and contract matrimony. 7. That persons baptized by adulterous and scandalous Priests, ought not therefore to be rebaptized. But in case there be a doubt whether infants have been baptized or not, then according to the Tradition of the Holy Fathers, they ought



A.D. 727.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

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Id. ib.

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Id. ib.

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Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

Id. ib.

to be baptized & That the holy sacrament of Christ's body and blood ought not to be denied to persons infected with Leprosy, or other like contagious disease: but they must not be admitted to eat and drink with others. 9. That in case the Pestilence should rage in Monasteries or Churches, it would be a folly to flye, since no man can scape Gods hands. 10. That he ought sharply to reprove scandalous and licentious Bishops or Priests: but was not obliged to refuse eating or conversing with them: For this may be a mean to gain them.

Id. Ep. 1. 10  
is not Serran  
ad. and.

3. Some of these doubts also S. Boniface proposed to his learned friends in Britanny, and particularly to the holy Prelat Daniel Bishop of Winchester, who returned him the like answers: and comforted him being much afflicted with his perverse and obstinate German Clergy. Both his Epistle and the Answer to it are still extant.

XIX. CH.

XIX. CHAP.

1. 2. King Ina at Rome builds the Schoole of the English: where it was seated.  
7. He there takes a Monasticall Habit: his happy death.

A. D. 727.

Westmon. lib.

Id. ib.

Bul. com. 1. 15.

IN the year of Grace seaven, hundred twenty seaven the devout King Ina finished his iourney to Rome. At his leaving Britanny he resigned his kingdom to his kinsman called Ethelard, a worthy Successor of so Noble a Prince. And being thus discharged of so great a burden of secular sollicitudes, he performed his iourney more chearfully.

2. Being arrived at Rome saith Mathew of Westminster, he by the consent and will of Pope Gregory, built in the City a certain house, which he would have to be called The Schoole of the English. To the said house the following Kings of this Nation, the Princes, Bishops, Priests or any other Ecclesiasticks, were to come, to be instructed in the Catholick Faith and learning, to prevent the teaching any perverse doctrine contrary to Catholick Unity: and when they were become well established in the Faith, they returned home again.

3. It seems that not only the Popes in these times, but the Saxon Princes in Britanny thought more convenient, that the youth of this Nation should be taught learning and vertue at Rome, rather then publick Schooles should be erected at home, And the reason is given by the same Author, saying, From the time of S. Augustin our Apostle to this Publick Schooles and Professors of Teaching were by the Bishops of Rome straitly forbidden to the English, by reason of the many Heresies which at the coming of the English into Britanny (or which time the Pagans were mixed with the Christians) did much corrupt the doctrine and Discipline of Christianity. So that the Censure given by the Apostolic Rule touching this Foundation does well become

him, who affirms, That it was erected to the great mischiefe of the English State.

4. Besides this house, the same King Ina built near to it a Church to the honour of the Blessed Virgin Mary, in which the Divine Mysteries might be celebrated by and for such English as should come to the City, and in which if any of them hapned to dye, here they might be buried: Thus writes the same Author: who in another place declares, that Burthred last King of the Meridians going in pilgrimage to Rome and there dying, was after a Royall manner buried in the Church of the Blessed Virgin, adjoining to the Schoole of the English.

5. It is not easy to determin in what region of this City the said Schoole and Church were placed. Severall of our Historians agree that it was the same which is to this day called the Hospitall of the English, or the Hospitall of S. Thomas thus write Polydor, Harpsfield, Parker, &c. But other Authors mentioning the frequent conflagrations of it, particularly Anastasius Bibliothecarius in his description thereof about the year of our eight hundred, twenty three shews that it was seated in the Suburbs, near to the Church of S. Peter, in that place which is now called the Borgo, and anciently Saxia, because a Colony of Saxons was sent thither by Charles the great.

6. King Ina having thus provided for securing a perpetuall succession and propagation of the Faith among his countrymen, presently retired himself to a quiet repose in contemplation. He therefore in the expression of William of Malmisbury, cut off his hair, and cloathing himself with a vile plebeian habit spent the short remainder of his age in a secret retirement. And how acceptable this last sacrifice of himself was to Almighty God, he was pleased to shew by many miracles, saith the same Author. Now that by this plebeian habit was meant a Monasticall one, the generall consent of our Historians doe confirm. For the cloathing of Religious persons at the beginning was the same with that of the ordinary meaner sort of people: but fashions altering among secular persons, and Religious men not changing, hence it comes that they have a distinct peculiar habit, nothing at all resembling the generall fashion of other men in the world.

7. His life was not prolonged at Rome: For in our Martyrologe he is recorded to have dyed this same year: and his memory is celebrated among saints on the seaventh of February. Which does not well agree together. For his arrivall at Rome, and the orders taken for such buildings could not be effected so early in the year. Yet that he did not passe through the following year may be collected from hence, that being dead his Sacred Body was buried with great honour in the entrance of S. Peters Church, by reason that the Church founded by him to the honour of the Blessed Virgin was not quite finished.

A.D. 727.

Id. ib.

Id. ad.

A. D. 874.

49. Barn.  
A. D. 813.Id. lib. 1.  
c. 1.

Id. ib.

Martyrol.  
Angl. 7. Febr.

XX. CHAP.



## XX. CHAP.

1. a. Death of S. Willic: and of S. Engel-  
mund a Martyr.
3. 4. Osvald rebels against King Ethelard:  
and is expelled.
5. 6. Death of S. Egbert.
2. 9. Ofic King of the Northumbers dying,  
the pious King Ceolulf succeeds.

**T**O this same year is consigned the happy death of the Holy Priest and Disciple of S. Willic, S. Willic, of whom some what hath been said before. Concerning him thus writes Mirae in his Belgick Calendar: S. Willic was an assistant of the holy Bishop S. Willic in the preaching of the Gospel: and became a Canon of the Church of Utrecht lately erected. After S. Willic's death he governed the Monastery of Verda the space of ten years with great commendation and esteem. He dyed this year: and his Memory is celebrated among the Saints on the second of March.

2. About the same time also dyed, yet more happily, because his life was sacrificed by Martyrdom, the glorious Saint and companion of S. Willic, S. Engelmund, who, according to the same Author, imbued with Evangelical Doctrine the Saxons and Kentonians. But in the supplements to the Galliean Martyrologie a larger Elogy is given of him, in this manner: At Wells in Holland on this one and twentieth day of June is celebrated the happy death of S. Engelmund Priest and Martyr. He by Nation an Englishman, was companion of S. Willic, and by command of Pope Sergius was sent to minister with him in his Apostolick Office, in preaching, converting of soules and working miracles among the Frisians. He was also Abbot and director of many Religious persons which he assembled together to praise our Lord. At length being zealously urgent to withdraw the Savage Nation of the Frisians from their horrible Superstitions and barbarous manners, he for so great Charity incurred their hatred and furious persecution, with which he was at last oppressed: so returning his Apostolick Office with a glorious Martyrdom.

3. The year following the Kingdom and Churches of the West-Saxons were much disquieted by the restless ambition of a young Prince of the Royal family called Osvald, who it seems in indignation that King Ina in resigning the Crown preferred his kinsman Ethelward or Adelward before him, thought by force to give it himself. Concerning this tumult and the success of it, unhappy to the aggressor, thus writes Henry of Huntingdon: Adelward King of the West-Saxons before the first year of his reign was expelled, sought a battle against Osvald a young man of the Royal stock, who at-

tempted to obtain the kingdom for himself. But the young man not being able to bring equal forces into the field, having for some time borne the burden of a furious combat, at last being overpowered was forced to fly, and quite abandon the kingdom: by which means King Ethelward was firmly established therein.

4. This worthy King to shew himself a deserving successor of King Ina, presently after extended his Royal magnificence to houses of piety and Religion: particularly to the famous Monastery of Glastonbury, the memory whereof the Antiquities of that place doe thus commend to posterity: When Cenysse was Abbot in the year of our Lords Incarnation seven hundred twenty nine, Ethelard King and successor of Ina bestowed for a stable possession to the Religious family serving our Lord in the Monastery of Glastonbury sixty hides of land in Pothnole, and twelve hides in Thorre. His Queen likewise named Fridogitha gave Brunant. How this devout Queen nine years after this quitted her Royal state, and undertook a pilgrimage to Rome, where she consecrated herself to God, we shall shew hereafter.

5. This year likewise dyed the most holy Abbot Egbert, of whom frequent mention has been made. This is he who in the year of Grace six hundred sixty four being mortally sick of the Pestilence was wonderfully restored to health: and forsaking his Native countrey Britany, went into Ireland in the year six hundred and ninety, where for his admirable piety he was in high estimation: and being desirous to expose himself to all inconveniences and dangers for spreading the Faith in forraign countreys, was by Almighty God, who designed him for another employment, hindered; Notwithstanding by his exhortations the glorious Saint Willic, S. Willic and their companions undertook that most famous Apostolick Mission into Germany: This likewise was he who, thirteen years before this, reduced the Monks of Hy in Scotland to conform themselves to the Catholick observation of the Paschall Solemnity.

6. This Blessed Saint, whom S. Bede calls a Venerable and not without honour to be named servant of Christ and Priest Egbert, being ninety years old, departed this world to a heavenly kingdom. And for a proof that this his zeale, whereby he united that schismaticall Church to the Purwerfall Church, was acceptable to God, the same Author observes, that, as he had much laboured in establishing the true celebration of Easter, he received his eternall recompence on the same Feast. For thus he writes:

7. The man of God Egbert remained thirteen years in the said Island of Hy, which he by a new extraordinary illustration of Divine Grace of Ecclesiasticall Communion and peace, had consecrated to our Lord. In the year therefore of our Lords Incarnation seven hundred twenty nine, in which the Paschall Solemnity was celebrated on

A.D. 719.

Antiqui-  
Glaston.B. d. l. 5 c. 10.  
O. h. 3 c. 27.

Id. l. 5 c. 2.

the



A. D. 719.

the eighth day before the Calends of May, when he had solemnly celebrated Masse in memory of our Lords Resurrection, the very same day he himself likewise departed to our Lord, and having begun the joy of so great a Festivity with his Brethren on earth, whom he had converted to the Grace of Ecclesiastical Unity, he finished it with our Lord, and his Apostles together with all the glorified Saints in heaven; or rather he still celebrates it to all eternity. Indeed the Divine dispensation was wonderful, that not only this Venerable man should pass to our Lord on this Feast of Easter, but in such a day on which it had never before been celebrated in that place. His Religious Brethren therefore rejoiced for the certainly true Catholick knowledge of the Paschall time, which they had learnt of him: and they rejoiced in the assured protection of their holy Father by whom they were taught and corrected. And he himself likewise congratulates, that he was continued alive in the flesh till he might enjoy the happiness to see his Brethren and Disciples admit, and together with him celebrate Easter on that day, which in former times they had always avoided. Thus the most reverend Father being assured of their correction rejoiced to see the day of our Lord, he said it and was glad. He dyed therefore thus happily, and both in the Roman and other Martyrologies his name is anniversary recited among the Saints on the four and twentieth day of April.

Martyr Rom.  
24. April.Ethelw. l. 2.  
c. 11.

8. To conclude, the same year King Ofrae having reigned eleven years over the Northumbers, and appointed for his heir in the kingdom Ceolulf Brother to King Kentred, dyed, or as Ethelwerd writes, was slain. He was in nothing happy so much as leaving behind him so worthy a Successour, for Ceolulf both for piety and learning was comparable with the best Princes, and after he had happily governed his kingdom many years, voluntarily quitted it, to aspire to an immortal Crown.

9. Concerning the beginning of his Reign, William of Malmesbury writes in this manner: Ceolulf, saith he, the eighth King from Ida, ascended the trembling throne of the Northumbers this year. A man he was of ability sufficient for any employment, and besides that, endued with learning in great perfection, which with assiduous study and a sharp wit he attained to. S. Bede will be my surety for this: for presently after this, in a time when Brittany most abounded with learned men, he made choice of this Prince, to whom he dedicated his History of English affairs, as being a person who by his authority could add strength to whatsoever was well written therein: and by his knowledge and skill could correct, if any thing was written amiss. Concerning him more shall be said hereafter.



## XXI. CHAP.

A. D. 731.

XXI. CH.

1. 2. Death of the Venerable Abbot Cymbert.

3. 4. Death of Saint Brithwald Arch-bishop of Canterbury: to whom succeeds Tatwin.

1. IN the year of our Lords Incarnation seven hundred and thirty, according to our English Martyrologe dyed the holy Abbot Cymbert, killed there Bishop and Confessor, and supposed by some to have had his See in the Isle of Wight. But none of our Ancient Monuments doe signify that that Island was ever made the seat of a Bishop, for generally it hath been assigned to the See of Winchester: neither is the name of Cymbert recorded among Bishops, except only by Saint Bede, who thereby understands the same person, who by other Writers is called Kenebert, and was Bishop of the Mercians, and had his seat at Lindsfar, now called Lincoln. Which Kenebert is at this time alive, as S. Bede testifies in the conclusion of his History, which ends the year following.

A. D. 730.

2. This therefore may seem to have been the ground of the mistake of those who compiled our Martyrologe. The Cymbert therefore commemorated there as dying this year is the same Holy Abbot of Redford in Hampshire, who, as hath been declared, obtained permission to instruct in the Christian Faith and baptize two young Princes Brethren of Arnwald King of the Isle of Wight, before they were to be put to death by the command of King Cedwalla, who had subdued the said Island. The Memory of this holy Abbot is celebrated among the Saints on the one and twentieth of February.

Vid. l. 10. c. 1.

3. The same year also dyed Saint Brithwald Arch-bishop of Canterbury, Successour to Saint Theodore after he had administered that See the space of almost thirty eight years, saith Huntingdon. Wee have before declared how he being Nephew to Ethelred King of the Mercians was the first of the Saxon race who was Abbot of Glasstonbury: which dignity in love to solitude he relinquished, and retired himself to a secret place called Reculver. From whence he was even by force drawn to sit in the Archiepiscopall See of Canterbury: which he adorned with many actions of Pastoral zeale and piety, assembling synods and regulating disorders in severall Provinces of this Island. And at last full of years and merits was this year translated to heaven. He is commemorated in our Martyrologe on the ninth of January.

Martyr. Aug.  
21. Feb.

Vid. l. 17. c. 11.

4. In his place the year following was elected and consecrated Arch-bishop the Vene-

Martyr. Aug.  
9. Jan.A. D. 731.  
Bede. l. 5. c. 24.

rabi,



able *Abbot Tatwin*, faith *S. Beda*, a *Priest* and *Abbot* of a *Monastery* called *Bruidun*, or *Bremton*. He was consecrated in the *City* of *Canterbury* by the *Venerable Bishops*, *Daniel* of *Winchester*, *Inguald* of *London*, *Aldwin* of *Lichfeild*, and *Aldref* of *Rocheſter*, on the tenth of *June* in the year of our *Lords Incarnation* seven hundred thirty one. He was a man illustrious for his *piety* and *prudence*, and eminently learned in *ſacred ſcriptures*. Of him more hereafter.

## XXII. CHAP.

## 1. &amp;c. The State of Brittany at this time in which Saint Beda ended his History.

SINCE it was in this year of *Grace* seven hundred thirty one that *Saint Beda* concluded his *History*, and as some *Authors* affirm, his *Life* also: we will here, as he has done, give a brief prospect in general of the *State* of *Brittany* at this time, as well touching the *Church* as *State*. In the next place to manifest the sincere veracity of so learned and pious an *Author*, we will, from his pen, declare upon how well grounded an authority he built the whole frame of his *History*, as likewise what diligent search he made for true information in all things, as well such as happened in former ages, as during his own age in the other regions and kingdoms of *Brittany* and *ſorrain* countreys: And lastly we will conclude with a particular *Narration* of *Saint Beda's* own life and happy death.

MS. B. 1. 64.

As touching the first, thus he writes: At this present time (to witt, in the year of *Grace* seven hundred thirty one) the *Bishops* governing the ſeverall *Episcopall Sees* of *Brittany* are theſe following. The *Province* of *Kent* is administered by *Tatwine* *Arch-bishop* (or *Canterbury*) and *Aldulf* (*Bishop* of *Rocheſter*) That of the *East-Saxons* by *Inguald* (*Bishop* of *London*.) The *East-Angles* by *Eadbert* (or *Aldbert* *Bishop* of *Dumwich*) and *Hadulac* (*Bishop* of *Helmham*.) The *Province* of the *West-Saxons* by *Daniel* (*Bishop* of *Wincheſter*) and *Forthere* (*Bishop* of *Shirborn*.) In the kingdom of the *Mercians* *Aldwin* is *Bishop* (of *Lichfeild*.) *Walſod* *Bishop* (of *Hereford* and the region beyond the *Severn*. *Wilfrid* *Bishop* of *Wincheſter*, and *Cynderi* (or *Kinebert*) *Bishop* of the *Lindſarſe* (or *Lincoln*;) as for the *Iſle* of *Wight*, it was annexed to the *See* of *Wincheſter*. The *Province* of the *South-Saxons* of late has been vacant, and therefore has recourse to the *Bishop* of the *West-Saxons* (that is *Wincheſter*) for ſuch neceſſaries as require *Episcopall* Miniſtery. And all theſe together with other *Southern* *Provinces*, though governed immediately by particular *Kings*,

yet both they and their *Kings* alſo from the *South Sea* as far as the *Humber* Northwards are ſubject to *Edubald* *King* of the *Mercians*. Laſtly the large *Province* of the *Northumbrians*, of which *Ceolulf* is now *King*, is administered by ſour *Bishops*: the *Church* of *Tork* by *Wilfrid* (the younger) that of *Lindſarſe* by *Edubald*: *Haguſald* (or *Hexham*) by *Acca*: and *Candida Caſe* (or *Wicheſtern*) by *Peſthelm*. This laſt *Episcopall See* has been lately erected, by reaſon that the number of *Chriſtians* there has been greatly multiplied, and *Peſthelm* was consecrated the first *Bishop* thereof. Thus are the ſeverall *Episcopall Churches* of *Brittany* adminiſtered.

3. As touching the ſeverall *Nations* inhabiting it, that of the *Picts* is ſayd to league with the *English*: and to their great joy with the *Univerſall Church* in the *Orthodox Faith*, *Communion* and peace. The *Scots* inhabiting the *Northern* parts of *Brittany* are quiet, and make no attempts or fraudulent deſigns againſt the *English*. The *Brittains* alſo though for the moſt part out of a *Nationall hatred* they have an irreconcilable averſion from the *English*, and likewiſe doe erroneouſly and impioſly oppoſe the *Catholick Church* in the *Paſchall Obſervance*: yet in neither of theſe regards can they attain their purpoſe and prevail, both *divine* and *human power* reſiſting their deſigns. For though a great part of that *Nation* be independent on any other, yet in ſome places they are ſubject to the *Empire* of the *English*: And again the times at preſent being peaceable very many of them in the *Northern* parts (called *Cumbers*) both *Nobles* and of *inferiour condition* doe more frequently receive the *Monachiſſall Tonſure* in *English Monasteries*, and consecrate their children to the ſame *Profeſſion*, then exerciſe themſelves in arms and warlike exploits. And what good iſſue may come from hence the ſucceeding age will ſee.

4. Such as preſent is the ſtate of all *Brittany* in this year, which is the two hundred eighty fifth ſince the coming of the *English* into this *Iſland*, and the ſeven hundred and one and thirtieth after our *Lords Incarnation*. I will conclude with this prayer: That the earth may all ways rejoyce in the kingdom of our *God*, and many *Iſlands* with joy confeſſe to the memory of his *Holines* the conſtancy of *Brittany* in his *Faith*. Thus does *S. Beda* conclude his *History*.

## XXIII. CHAP.

## XXIII. C.

## 1. 2. &amp;c. The names and qualities of ſuch perſons from whom S. Beda received information in his History.

IN the next place for a proof of his veracity in his *History*, we will produce his *Epistle* to the illustrious and learned *King Ceolulf* then reigning over the *Northumbers*,



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to whom S. Bede presented the same, de-  
ferring nor so much his protection, as iudg-  
ment and censure of it. In which Epistle to  
the end he might approve his care and dili-  
gence to inform himself in the truth, he  
produces the names and characters of the  
principall persons from whom he received  
information and assistance, persons of such  
abilities, piety and esteem, that no man can  
reasonably suspect in them either want of  
knowledge or of sincerity: Thus therefore  
he writes:

Bede. Epist. ad  
Ceolulf. Re-  
gem.

1. The principall Author and assistant in  
this work (saith he) was Albinus the most re-  
verend Abbot of Canterbury, a man of eminent  
learning in all kinds of literature, having been  
educated therein by those two most venerable and  
learned men, Theodore Arch-bishop of the said  
Church of happy memory, and Hadrian Abbot.  
This worthy Abbot Albinus was pleased to com-  
municate to mee partly in writing, and partly by  
the Religious Priests of the Church of London, No-  
rthelm, whom he sent to acquaint mee with all  
particular occurrences worthy memory which had,  
after diligent enquiry, come to his knowledge,  
either in the Province of Kent or adjacent Re-  
gions, concerning the Gest of the Disciples of the  
blessed Pope S. Gregory, or whatsoever he could  
find in ancient Records, or receive from the Tra-  
dition of Antecessors. The said Northelm likewise  
afterward going to Rome, by permission of Pope  
Gregory searching the Archives of that Church,  
found and copied out certain Letters both of the  
said Pope and some of his Predecessors touching  
the affaires of Brittainy, which at his return, by  
the advice of the most Reverend Abbot Albin,  
he brought to mee to be inserted in this Hi-  
story.

2. In the which, those things which are related  
from the beginning thereof to the times in which  
the English Nation received the Christian Faith,  
were collected principally out of such writings as  
we could here and there meet with. Then from  
that time to the present age all the Gestes per-  
formed in the Province of Kent by the Disciples of  
S. Gregory and their Successors, and under what  
Kings they were performed, all these came to my  
knowledge by the industry of the foresaid Abbot  
Albin, and the relation of Northelm sent by him.  
The same persons likewise informed mee in se-  
veral things touching the Conversion of the West  
and East-Saxons the East-Angles and Nor-  
thumbers, by the preaching of what Bishops, and  
in the reign of what Kings those Provinces recei-  
ved the Christian Faith. In a word it was princi-  
pally by the advice and perswasion of the same  
Albinus that I had the courage to sett upon this  
work.

3. Besides these, the most Reverend Bishop of  
the West-Saxons, Daniel, who is yet alive, gave  
mee an account in writing of many things regard-  
ing the Ecclesiastical History of that Province,  
and that of the South-Saxons confining to it, to-  
gether with the Isle of Wight. Again how by the  
ministry of the Holy Priests Ceadda and Ceadda the  
Province of the Mercians came to embrace the

Faith of Christ, before unknown to them, and  
that of the East-Saxons to recover that Faith  
which once received was afterward rejected by  
them: Add likewise how those two Holy  
Fathers spent their lives in all sanctity, and  
how happily they dyed, all these things were  
learnt from the Religious Brethren of the Mo-  
nastery of Lestingen, built by them. More-  
over in the Province of the East-Angles the  
Ecclesiastical Gestes were understood partly by  
writings and Tradition of their Antecessors, and  
partly by the relation of the most Reverend Ab-  
bot Esiu.

4. But as touching the Province of Lindisfi-  
(or Lincoln) how the Faith of Christ was  
spread there, together with the Succession of  
Bishops, we were informed in some part by Let-  
ters of the most Reverend Bishop Cymbert (or  
Kinebert) or by discoursing with several  
men of good credit. To conclude, the occur-  
rences hapning in the Kingdom of the Nor-  
thumbers and severall regions of it, these I  
came to the knowledge of by the constant re-  
port, not of a few, but of almost innume-  
rable Witnesses, who might well know or re-  
member them, besides many things to which  
I my self can give testimony. Among which  
those things which I have written concerning  
our most holy Father and Bishop Saint Euse-  
bert, either in this History, or in a par-  
ticular Book of his Gestes, those I received  
and transcribed out of certain writings com-  
piled by the Religious Monks of the Church  
of Lindesfarn, the sincerity of which I had  
no reason to suspect: and to those I added  
with great care many other things which I  
my self learne from the most sure attesta-  
tion of severall faithfull and sincere per-  
sons.

5. To conclude, I humbly entreat the  
Reader, that in case he find in those my Wri-  
tings any particular passage swerving from  
Truth, he would not impute that to mee as  
my fault, since my only care has been  
simply and sincerely to commit by writing to  
posterity for their instruction, such things  
as either from vulgar fame or writings of  
former ages I have collected. Now it is against  
the general Law of History, that the Writer  
should be answerable for the mistakes of other  
men. Thus much touching the Truth and  
sincerity of S. Bede's History.





## XXIV. CHAP.

1. 2. &c. *The birth, life and Gest of the Venerable Doctor of the Church S. Beda.*

1. **W**E will in the last place adde a Narra-  
tion of the Life and blessed Death of  
this great Ornament of his age, and glory of  
our Island, S. Beda; a man so admirably emi-  
nent in all kinds of learning, so excellent a  
Poet, an Oratour, an Historian, an Astronomer,  
an Arithmetician, a Chronographer, a Cosmo-  
grapher, a Philosopher and a Divine; that it  
was a common saying among the learned  
of his age, That a man born in the utmost cor-  
ner of the earth had da'te'd the whole world  
with the lustre of his Wit and learning: And  
such use he made of all these great Talents  
in his life, that, according to his own testi-  
mony, between the observances of Regular Dis-  
ciplin, and dayly singing the Divine Office in  
the Church, he always found a great sweetness in  
learning, or teaching, or writing some thing. For  
which in his life time he was first by Pope  
Sergius, and for that reason perhaps general-  
ly by all, stiled Venerable, and in that regard  
that Title since his death has by the whole  
Church been in a sort appropriated to him:  
For though in all Histories and Martyrologes  
his sanctity is celebrated, yet he is seldom  
found written or named Saint, but Venera-  
ble Beda: so that perhaps I may incur the  
censure of some Readers for not obser-  
ving the same in this present History.

2. How long he lived cannot certainly  
be determined. Some, as hath been said,  
assign his death to this year in which he  
concluded his History. But this is suffi-  
ciently disproved in that Saint Boniface,  
fourteen years after this, writing to Eg-  
bert Arch-bishop of York, and desiring some  
Books of Venerable Beda to be sent to him;  
speaks of him as then newly dead, for he  
entitles him a man, as he had heard, who of  
late had been much enriched with divine  
Grace and spirituall knowledge, and shined glo-  
riously in that Province, &c. And the like  
passage we find in an Epistle of the same  
Holy Bishop to Cuthbert Abbot and Disciple  
of S. Beda.

3. Again, others prolong his age beyond  
the year of Grace seaven hundred seaventy  
six, grounding their opinion on an Epistle  
written as by him that year to a Priest cal-  
led Wihreda: Vpon which account he  
should many years over-live Saint Boniface;  
contrary to what was even now produced.  
Moreover severall of our ancient Historians  
place his death four years after this: But  
neither will S. Bonifaces expression well suit  
with that position.

4. In this uncertainty without inter-  
posing mine own iudgment; it seemd most  
expedient; since we can no longer make  
ule of the testimony and light of this so  
holy and faithfull an Historian; to adioyn  
his own story to that which he wrote of his  
country: especially considering that wee  
find no Gest of his hereafter inter-woven  
with the generall Ecclesiasticall affairs, so  
that without any prejudice to order; wee  
may treat of his end in this place conve-  
niently enough.

5. He was born in the year of Grace six  
hundred seaventy one, as evidently appears  
in that himself affirms that he was this year  
in which he concluded his History fifty nine  
years old. The place of his Birth was a little  
village not far from Durham called Gyrwy  
(now Iarrow) where the River Tyne is ready  
to fall into the Sea. A village then of no  
consideration; though since ennobled not  
only by his birth, but by its neighbour-  
hood to the famous Monastery of Saint Peter  
founded by S. Benedict Discop three years after  
S. Beda was born, and it self being the Seat  
of another Monastery about eight years after  
built by the same Holy Abbot; and dedicated  
to S. Paul.

6. Who or of what condition his parents  
were, hath not been recorded, but in a poor  
village then so obscure, we may expect to  
find inhabitants as obscure: What ever con-  
dition they were of, he was in his infancy  
deprived of them both, and left to the care  
of his kintred, who probably for want of  
subsistence recommended him, being but  
seaven years old, to the care and discipline of  
the foresaid S. Benedict: by which means he  
in his tender years was imbibed in the rudi-  
ments of a Monasticall Life according to the  
Rule of the Great Patriark of Monasticall Insti-  
tution S. BENEDICT: which Rule, as hath been  
declared, was not long before this time in-  
troduced into the Province of the Northum-  
bers by the famous Bishop S. Wilfrid.

7. In this Monastery of S. Peter seated at  
Wiermouth S. Beda under so carefull and pious  
a Master spent his time in all innocence and  
devotion, till he came to an age capable of  
Professing that Discipline under which he had  
been bred: and then he was committed to  
the care and government of the Holy Abbot  
Ceolfid in the new-built Monastery of Saint  
Paul at Gyrwy (or Iarrow) the place of his birth,  
from whom he received the Monasticall Habit.

8. What speciall Masters he found there of  
ability sufficient to train him up in learning  
and to bring him to that prodigious perfe-  
ction therein as that he became the wonder  
of all Christendom, it does not appear. There  
were indeed then in the kingdom of Kent  
two eminent Masters in all kinds of Litera-  
ture, S. Theodore Arch-bishop, and S. Adrian  
Abbot of Canterbury. But it is without any  
ground from History that some Modern Wri-  
ters have sent him thither to Schoole. Nei-



A. D. 729.

ther is there any necessity to frame such an imagination. For *S. Beda* himself describing the plenty and riches of the Library which with immense costs *Saint Benedict* Bishop provided for his *Monastery*, wee ought not to doubt, but that he furnished *Masters* likewise to make those books usefull to the *Religious* Disciples living there. Neither indeed was there probably any great necessity of eminent *Masters* to a *Scholar* of so vast a capacity as *Saint Beda*. It was sufficient for him to be taught the rudiments of our learning: for after that his own naturall quickness of wit and solidity of judgment would not faile to make a speedy progresse, especially since he enioyd the advantage of so famous a Library, of the riches whereof himself alone was a *Proof* more then sufficient, since it appears by such a world of volumes written by him, he wanted not instructions in all manner of *Literature*, and in all learned languages.

9. It is a sufficient sign that he was very early much advanced in learning, and in esteem likewise for piety, that when he was entering into his twentieth year he was at the request of his *Abbot S. Ceolfrid* promoted to the Order of *Deacon* by the famous Bishop *S. John of Beverley* then newly possessed of the see of *Hamburg*, who by some *Writers* is affirmed also to have been an *instructor* of *S. Beda* in learning, and specially in the study of *Holy Scriptures*.

10. As soon as he was thirty years old he was by command of the same *Abbot* advanced to the degree of *Priest*. For in these days that was the age which rendered persons capable of that sublime Order, in which the Church proposed to her self our *Blessed Saviour* for an *Example*, who about those years began the *Ministry* of his *Prophetical Office*, as the *Gospel* teaches us: Though in succeeding times the same Church for reasons no doubt weighty, has diminished six years of that measure.

11. At this time *S. Beda's* fame for learning was so spread, even among forraign Nations, that *Pope Sergius* by Letters written to the Holy *Abbot Ceolfrid*, called *S. Beda* to Rome, to be his assistant in *Ecclesiastical affaires* & dispatches, as *Saint Ierom* had been anciently to *Pope Damasus*. The Epistle of the same *Pope*, saith *Baronius*, is extant to *Ceolfrid* in *Brittany* *Abbot* of that *Monastery* in which *Saint Beda* had been educated, and was grown into a perfect man, illustrious for his sanctity and learning. Whereupon the same *Pope* commanded he should be sent to him. The tenour of the Epistle is this:

12. What words are sufficient to exalt the unexpressible clemency and Providence of our God towards us, so that we may render him worthy praises for his immense benefits bestowed on us, whom out of darkness and the shadow of death he hath called and brought to the light of his knowledge? And a little after he proceeds thus:

Know that we have with a chearfull mind received the presence, and grace of Benediction which thy Religious devotion has sent us by the bearer of these. And wee doe most willingly comply with those requests which so opportunely and with such a religious sollicitude thou hast made unto us. Wee doe likewise exhort thy Piety, as becomes one who has a true Zeale for the advancement of the Holy Church, that since there have been of late raised here certain difficulties about Ecclesiastical causes of great weight, the examination and clearing whereof cannot be long delayed, thou wouldst not faile to afford thy devout obedience to our request, and without delay to send hither to the shrines of my Lords and thy favourable Patrons and Protectours *S. Peter* and *S. Paul* Princes of the Apostles, the Religious servant of God *Beda* a Venerable Priest of thy Monastery, that he may here appear in our presence. And doe not doubt but as soon as the said causes shall through Gods assistance be solemnly determined, he being assisted with thy prayers shall shortly return to thee in safety. I doe the more confidently desire this from thee, because I doe not doubt but whatsoever he shall contribute to the generall good of the Church, will be profitable to thee and to all committed to thy charge.

13. Some *Writers* are of opinion that *S. Beda* accordingly undertook this journey: But that is not very probable, since *Pope Sergius* dyed toward the end of this very year in which *S. Beda* was made Priest, and in these Letters he is named Venerable Priest: so that there could not intervene space enough for so long a voyage. Besides this, if he himself had been at Rome, he had stood in no need of *Norhelm's* searching into the Archives of that see for furnishing thence fit materials for his History: since he himself might more conveniently have done it.

14. There doe not occur in our Ecclesiastical *Writers* many more particular matters touching his life. Neither indeed can it be expected: For what can be said of a solitary Religious man and a student, but that he passed his dayes and nights in Prayer to God, in sacred learning and Writing, and in Teaching others? And thus much he delivers of himselfe in a Postscript to his Ecclesiastical History. So many volumes written by him doe testify almost an impossibility that he should have mispent any hower of his life: especially considering how considerable a part of it the daily attendance to *psalmody* in the Church, and other Regular observances in the Monastery would require.

15. He had, saith *Trithemius*, many eminent men his Disciples, whom by his example and most fervent exhortations he did in-  
duce to a love of Holy Scriptures: so that his endeavour was to render them illustrious not so much by studies, as religion and sanctity. Out of all *Brittany* men flowed to him, desirous to advance themselves in sacred knowledge and piety under his Direction.

A. D. 726

Ap. Baron. ad  
A. D. 701.Thrichem,  
in vi. S. Bed.

16. He



A. D. 731.

16. He bequeathed to his *Widow* a Catalogue of his *Works* containing about leavenity several Books: Of which some have miscarried. Some also were afterwards published, as having been written after he had made the said Catalogue, which, as himself testifies was this year when he was fifty nine years old. For there is an excellent *Epistle* of spiritual advice which he sent to *Robert* Bishop of York, instructing him in *Religious Duties*. Now *St. Bede* did not enter into that age till the year of our *Heaven* hundred thirty five. And indeed that seems to have been one of the last things he ever wrote, for in it he complains of his age and sickness: Neither would it have been very steady for a simple Monk to write instructions of that nature to an eminent Father of the Church, but that the advantage of authority of age might justify it.

17. Many Books he has written of great curiosity and subtilty: but his chief delight was to meditate and interpret *Holy Scriptures*: which he did with so unwearied diligence, that he allowed no time or leisure for the *World* or the  *flesh* to tempt him. And particularly concerning his *Expositions* of *Scripture* he says, *That if they brought no other profit to the Readers, as long they were beneficial to himself in this, that whilst he employed his whole studies on them, he avoided all vain thoughts of worldly things.*

18. A principall encourager and inciter of him to proceed in such expositions was the *Reverend* and *Holy Bishop* *Aethelwold* the successor of *S. Wilfrid* in the *Bishopric* of *Winchester*, as *William of Malmsbury* testifies. There is still extant a Letter of *Aethelwold* to him in which he exhorts him to explain the *Books* of *S. Luke* with a just Commentary, after he had finished that upon the *Acts* of the *Apistles*. Many others had desired the same thing from him: but he deferred, or rather excused the labour, partly for the difficulty, and likewise because *S. Ambrose* had left a sufficient explanation of the *Gospel*. But these reasons not satisfying the *Holy Bishop* *Aethelwold*, who told him that the Commentary of *S. Ambrose* it self needed an Interpretation: Hereupon *S. Bede* delayed no longer, but in an *Answer* testified his Obedience. Which Letter also he presented to the same *Church*.

19. Such his *Expositions* of *Holy Scriptures* were even in his own age of so reverend esteem, that by an Ordinance of an *English* King they were received into the *Religious* Office: and at this day by the consent of the *Universal Church* many *Lessons* on several occasions are publicly read in the Church deriving out of his *Commentaries*.

20. It is not unexpedient to treat so particularly concerning *S. Bede's* study, meditation, and explanation of *Holy Scriptures* to stop the mouths of *Modern* *Sectaries*, who vainly impute the pretended *Errors* and *Superstitions* of *Catholics* to their ignorance in

*Scripture*: Whereas we see a holy, mortified, disinterested person, who spent his whole life in prayer and meditation on *Scripture*, and yet confidently taught those *Doctrines* and *Practices* which such men will needs call *superstitions* *Errors*.

21. I will conclude this *Discourse* of this *Holy Discourse* with those words which he is said a little before his death to have spoken to his *Disciples*, *If by my labours and study I have in any measure profited you or the Church of God, render me I beseech you this requital, to be mindful of me after my death that where Christ our Lord is every day both the Priest and Sacrifice of Propitiation.*

## XXV. CHAP.

XXV. CH.

## 1. 2. &amp;c. The order and circumstances of the happy Death of S. Bede.

1. AS touching *S. Bede's* happy departure out of this Life to God, there is still extant an *Epistle* written by one of his *Disciples* (whose name I suppose was *Cuthbert*, afterwards *Abbot* of his *Monastery*.) It is written with great sincerity, neither is it obnoxious to any suspicion of being supposititious: We find it annexed to the end of his *Works*, and well deserves a place in this *History*. The person to whom it was directed is not known, and the *Writer's* name only guessed at: But the tenour of it is as follows:

2. The small Gift you were pleased to send me I gratefully received, and your devout Letter I read with much consolation, especially finding in it that your *Community* does carefully celebrate *Masses* and *Prayers* for our *Beloved Master and Father in God, Bede*. Therefore being moved rather by my affection to him than any opinion of mine own ability, I will most willingly acquaint you in a short discourse with the order and circumstances of his happy departure out of this world: since I perceive that you desire and have requested to be informed of it.

3. His last sickness began about a fortnight before *Easter*, and continued till the *Fest* of our Lord's *Ascension*. The thing which most troubled him in it was shortness of breath: other pain he had little or none. During all which time he ceased not day and night to give thanks to God. All this hindered him not to continue his *Lessons* to his *Disciples* at the Ordinary hour, and except that short time, all the rest of the day he spent in singing of *psalms* with great cheerfulness of mind. The whole night likewise (except when sleep, which was very short, interrupted him) he spent in prayer and giving of thanks to God. I sincerely

Epist. de Obi.  
S. Bed.



A. D. 731

professe I never saw, nor heard of any man who so incessantly employed his time in praising God. A most blessed man certainly he was. He would sometimes repeat also that sentence of *S. Paul*, *It is a fearful thing to fall into the hands of God*, and other like passages of *Holy Scripture*, to admonish us by meditating on our last hour to awake from spirituall sleep and negligence. Again at other times he would sing certain *Antiphones*, for both our and his own consolation. Particularly in repeating one which begins thus, *O King of glory, Lord of all power*, when he came to those words, *Leave us not orphans*, he broke forth into excessive weeping: But he would again resume it, and such was his employment all the day. As for us his *Disciples* who attended him, we could not abstain from weeping: Some times wee would read, and presently burst forth into tears, and sometimes we would read, and weep together.

4. In such an exercise mixt with grief and joy we passed the dayes of *Lent* till the afore-said *Fast*. And he would oftentimes reioyce and give God thanks for his sicknes, frequently saying, *God corrects every child whom he receives*: sometimes also he would repeat that speech of *S. Ambrose*, *I have not so lived among you as that I need to be ashamed: neither doe I fear to dye, because I have a mercifull Lord*.

5. In those dayes moreover, besides our daily *Lesson*, he accomplished two Works, (which deserves to be remembered for the strangenes:) the one was the Translation of *S. Iohn Giffell* into the English tongue for the Churches profit, till he came to those words (in the sixth Chapter) *What are these (five loaves and two fishes) among so many?* The other was a Collection of memorable passages out of *S. Isidore* works.

6. But when the *Ten-day* befote our Lords *Ascension* was come, his sicknes became much more violent, and breathing more difficult: and besides that, a swelling began to arise in his feet. Yet all that day he taught and dictated to us very cheartfully: and he would now and then say to us, *Be diligent in learning, for I know not how long I may last, nor whether my Creatour will very shortly take mee from you*. Such speeches made us beleive that he foresaw when he should dye. The night following he passed without any sleep at all, and spent it wholly in praying and praying God. The morning following very early he bid us to be very attentive and diligent to make an end of writing the *Lesson* we had begun: So that we continued in receiving his *Discourse* till nine of the clock. After which howe we went in solemne *Procession* with *Relicks* of the *Saints*, as the Office of that day required. One of us his *Disciples* in the mean time staid with him, and told him saying, *There remains still one Chapter of the Treatise which you did dictate to us: And I fear it will be too great trouble for you to speak. No*, said he, *Take*

*your pen presently and write: and he did accordingly.*

7. About three of the Clock after noon he called mee to him and said, *I have in a little boxe some precious things, there is Pepper, incense, and Orassa (which some interpret Handkercheifs, others, Stoles; and some likewise, Chaplets, for numbring of Prayers, which, say they, therefore from him took the name of Beades.) Run presently and fetch them: and desire the Priests of our Monastery to come hither, that I may distribute among them some such small Gifts as God bestowd on mee.* This I performed with much trembling. And when the Priests were come, he earnestly requested every one of them not to faile to pray and say *Masses* diligently for him. Which they also heartily promised him. But they burst out into bitter weeping when he told them, he beleived they should never see his face again in this world. But again it was a joy to them when he said, *It is now time, if such be the pleasure of God my Creatour, that I should be delivered out of this flesh, and goe to him who when I was not, fram'd mee of nothing. I have lived a long time, and my mercifull Judge has well ordered my life. The time of my freedom is at hand, for my soule desires to see Christ my King in his glory.* In such like speeches to our great comfort and edification he spent joyfully that which was his last day, till even.

8. The foresaid young *Disciple* of his (whose name was *Wilberck*) layd once again to him, *Dear Master, There remains yet one sentence unwritten.* But he answered, *Well, well, all is finished. Thou hast said right. Come and turn my head for I much desire to see and look to my Oratory, and pray to my heavenly Father.* Thus being layd upon a hayr-cloath spread on the floor, as he was singing these words, *Glorie be to the Father, and to the Son, and to the Holy Ghost, &c.* he happily breathed forth his soule: And we may assuredly beleive that considering his laborious constancy in praising God, his soule was by *Angells* carried to eternall ioyes.

9. Now all which heard his speeches and were witnesses of the manner of the death of this our good *Father Beda*, doe professe that they never saw any one end his life with so great tranquillity of mind and devotion. For as you have heard, as long as his soule continued in his body he never ceased to praise God and with arms stretchd forth to give thanks to him. Now you must know, that besides what I have written, there remain many other particulars, which for want of skill in expressing I am forced to omit. Yet I have a purpose through Gods help to relate more amply severall other things which I saw and heard from him. This account did this *Disciple* give of his holy Masters death. After which, as we read in the *Ambrose* of his *Life* in *Cappgrave*, there followed in the room where he dyed, a sweet fra-

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24. Cyprian.  
in S. Bed.

Graciously wonderfully odoriferous, that all the persons present thought themselves in Paradise, for no Perfumes or precious balsam came near the sweetness of it.

Malm. de  
reg. 1. c. 9.

10. And hereto William of Malmisbury adds, which was omitted by the said Disciple, That the whole congregation of the Monks being assembled, he received Extreme-Union and communicated the Body of our Lord for his Viaticum to strengthen him in his last combat against his spiritual enemies: and moreover that having assisted them everyone, he earnestly desired to be remembered in their Prayers, &c.

Malm. Reg.  
1. c. 9.

11. He dyed on the seventh day before the Calends of June, which was the twenty sixth of May: But because that day was also the Feast of our great Apostle S. Augustin, therefore the Church thought fit to commemorate S. Beda the day following, and so we find both in the Roman and English Martyrologies. He was buried in his own Monastery, in which from his infancy he had lived about threescore years. But the fame of his sanctity afterward encreasing, his Bones together with the sacred Body of Saint Cuthbert Bishop of Lindesfarn were translated to Durham, and there reposed together.

Malm. Reg.  
1. c. 9.

12. As soon as his Death was known abroad, severall Letters came from forraign countreys to desire some of his Treatises and Books, Two Epistles there are still extant from S. Boniface, and from S. Lullus Successour to him and to S. Willibrord, to the same purpose; And particularly S. Lullus writing to Cuthbert who had been his Disciple three and forty years, and was afterward Abbot of the same Monastery, tells him that he had sent a Vesture all of silk to encwrap the Relicks of his beloved Master: To which the Answers of the same Cuthbert also are still extant.

13. I doe not know by what warrant from Ancient Monuments the devout Writer, by some stiled the Chancellour of the blessed Virgin, S. Alanus de Rupe affirms that Saint Beda was the first who began in England the Exercise of particular Devotions: as reciting of Chapters to the honour of that glorious Queen of Virgins, for so we find the Oraria distributed by S. Beda to his Brethren, interpreted. And that from Brittany such Devotion

was propagated into France and other forraign countreys.

14. I will conclude this Narration with the large Testimonies given to S. Beda's learning and Piety, even by Enemies to that Religion which he taught. Thus then writes Camden of him, Beda among all our Writers is a lover of Truth. And again, Our Beda, the singular glory of England, for his piety and erudition got the Title, Venerabilis. He gave up himself, as he testifies, to the Meditation of Holy Scriptures, and wrote a very great number of Volumes, in an age turmoyle with huge waves of barbarism. Thus likewise Whiraker, Beda did excell in many vertues, and singular learning. To the same purpose Foxe, Beda was a man worthy of eternall memory: the whole Western Church of that age gave him the palm and preeminence for learning and understanding of Scripture. Very many more like testimonies may be added: but I will content my self with that of the carnall Apostat Bale, Beda, saith he, was esteemed by many even above Gregory the Great, for his exact skill both in the Latin and Greek tongues. There is scarce any thing worthy the reading in all Antiquity, which is not found in his Writings. If he had lived in the times of Hierom, Augustin and Chrysostom, I doe not doubt but he might have come in competition with them for esteem. He published very many works full of all kinds of learning: and in a decrepit age he dyed at last among his Disciples, and obtained a most happy end.

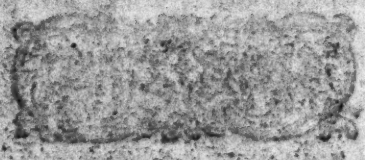
15. Now since evident Truth extorted such praises from the pens of the desertours of that Religion which so pious and so learned a Doctor of Gods Church who both lived and dyed in eminent Sanctity, always taught, our dear Countrey-men will doe wisely to attend to the affrighting admonition of the learned Cardinal Baronius, saying, The Holy English Church hath always gloried, and with great reason, in so holy a Doctor: whom since her Apostate children doe now repell, and instead of him doe follow deceived and deceiving Apostles of Satan, they have reason to apprehend, least in the last Judgment, so great and powerful an accuser standing against them before the Tribunal of our Lord, they shall receive a sentence of damnation.

A. D. 731.

Camd. in 11.  
Brit. p. 11.  
Id. ib. p. 570.Whitac. ad 1.  
dem. 2. and.  
Foxe in 11.  
p. 114.Bale Cent. 3.  
c. 1.Baron. ad  
A. D. 731.



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THE  
THREE AND TWENTIETH  
BOOK.  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAP.

## I. CHAPTER.

1. 2. S. Boniface receives from the Pope a resolution of certain doubts.  
3. 4. Likewise an Archiepiscopall Pall.  
5. 6. Of another Sains wigbert, his companion, &c.

**H**AVING with due honour buried S. Beda, who hath hitherto been our principall and most secure Guide, and with whom in the judgment of William of Malmesbury, all knowledge in a manner of the Gifts of former ages hath been buried: We will pursue this History, making use of the best Light can be found, and beginning with an account of the proceedings the same year of the glorious English Apostle of Germany S. Boniface, as we are informed by the Author of his Life from the Writings of his Holy Disciple and companion Sains Willibrod.

1. S. Boniface, saith he, having by himself or his companions converted to the Faith of Christ many thousands, whom he purified with the

Water of saving Baptism, heard news of the death of the Holy Pope Gregory second of that name, whose Successour was a third Gregory. Whereupon he sent Messengers with Letters to Rome, to renew with the New Pope the League of amity which he had enjoyd with his Predecessour; to make profession of all duty and obedience to the See Apostolick: and to give him an account of the great number of German Idolaters converted to the Faith: Moreover he proposed certain difficulties occurring in the exercise of his Apostolick charge, a resolution whereof he desired.

3. Though S. Boniface's Epistle be not extant, yet all these particulars may be collected from Pope Gregory's Answer to him: In which. 1. He testifies his ioy for the great Benediction given by God to his preaching. 2. He signifies to him that to give him more authority in those parts, he has sent him an Archiepiscopall Pall, which yet he was only to wear when he celebrated Masse, or ordained Bishops, Which power he now gives him. 3. Whereas S. Boniface had given him notice of a certain Priest who went to Rome, and at his return boasted that he had obtained Absolution of the Pope from his many scandalous and enormous crimes: He tells him that such a Priest came to him, signi-

fying

Bonifat. Epist.

122.



A. D. 731

ying only that he was a *Preist*, and desiring Letters of recommendation to *Charles Martel*: but that he made no Confession to him; nor by consequence received any Absolution. Therefore he advises *S. Boniface* to avoyd Communion with him, and such like as he. 4. He advises him severely to penance such as fed upon *herseflesh*. 5. He enioyns him to rebaptize such as had been unduly baptized by *Pagans*, and by a *Christian Preist* revolted from the Faith, and who had sacrificed to *Jupiter*. 6. That Oblations should be received, and commemoration made by the *Preist* at the Altar, not indifferently for all that were dead, but only such as were true *Catholick Christians*. 7. He dissuades from Marriage to the seventh degree of affinity or consanguinity. 8. And counsells him to exhort men after the death of their wives, not to marry more then once. 9. As touching such as had murdered their Father, Mother, Brother or sister, that they should be denied Communion all their life, except only at the point of death, and be obliged to fast every Monday, Wednesday and Friday. 10. And whereas there was an impious custom among even the converted  *Germans* to sell their slaves to *Pagans* to be sacrificed by them, he requires him absolutely to forbid it, and to impose the same Penance on transgressours which the *Canons* inflict on *Homicides*. 11. Lastly that he should never consecrate any Bishop, but in the presence and with the assistance of at least two Bishops.

Auth. P. S.  
Bonif. ap. Sur.

4. The Messengers returning with these Letters and Presents, brought great joy to *S. Boniface*, who presently after erected two new Churches one at *Frisclare* to the honour of *S. Peter* Prince of the Apostles: and the other at *Amanbury* to the honour of *S. Michael* the Archangel. And to those two Churches he adjoynd two Monasteries, in which he placed a good number of Monks to serve and praise Almighty God.

5. Over one of these Monasteries he seems to have appointed Abbot a certain *Preist* named *Wigbert*, whom he sent for out of *Brittany* from out of the Monastery of *Glastonbury*. Which devout *Preist* being arrived, wrote an Epistle, yet extant, to his Fathers and Brethren at *Glastonbury* to give them notice of his prosperous journey: desiring their prayers to God that he would give good successe to his labours in this Mission, which exposed him to great incommodities and dangers. He requests them to give notice of all these things to his Mother *Tetta*, and the Congregation with her.

Mir. in Fall.  
Belg. 13. Aug.

6. This *S. Wigbert* is evidently different from that *Saint Wigbert* a Martyr, which wee mentioned six years before this time. And he is doubtlesse the same concerning whom *Miraeus* thus writes in his *Calendar* on the thirteenth of August: In Germany the commemoration of *S. Wigbert* *Preist* and Confessor. He was, I suppose, designed first Abbot of *Frisclare* by *S. Boniface* the Apostle of the

*Germans*. His Relicks were afterward translated to the Monastery of *Hirsfeld* in *Hesse* by *Lullus* Successour of *S. Boniface* in his Arch-bishoprick. To his name and honour *Rebamm Maurus* who was Arch-bishop in the year of our Lords Incarnation eight hundred and fifty, built a Church in *Hirsfeld*. And severall ages afterward *Matilda* the most pious Emperesse Mother of *Otho* the first, did the like.

7. This *S. Wigbert* was present at a Synod celebrated at *Meitz* in the year of Grace seven hundred forty five: and consequently outlived *S. Beda*. Therefore whereas his name is found in *S. Beda's Martyrologe*, and a Homily pretended as made by *S. Beda* on his solemnity, we many conclude that both these were added by *S. Beda's Disciples* after his death.

8. Not long after *S. Boniface* visited the confining Regions of *Bavaria*, the Prince whereof was called *Hugbert*: To whom the Holy Bishop with great zeale preached the Faith of Christ. There likewise with much fervour and authority he condemned and cast out of the Church a certain pestilent Heretic called *Ermenulf*. What his Heresy was it does not appear: probably it died with the Author.

A. D. 733

Auth. P. S.  
Bonif. ap. Sur.

II. CHAP.

## II. CHAP.

1. 2. The Primacy of the See of Canterbury, again established by the Pope.
3. 4. Bishops consecrated by Arch-bishop Tatwin, after he had received the Archiepiscopall Pall.
5. 6. Sedition among the Northumbers, &c.

1. WE read in *B. Parker's British Antiquities* that in the year of Grace seven hundred thirty two, being the second after the consecration of *Tatwin* Arch-bishop of Canterbury, a controversy arose between that See and the See of *York* about Primacy: Upon which occasion *Tatwin* went to *Rome*, where he obtained the Pall from *Pope Gregory*, and likewise a confirmation of his Primacy. After which he made great hast to return into *Brittany*.

A. D. 731.  
Antiq. Brit. in Tatwin.

2. There is indeed extant in *William of Malmesbury's* Epistle of *Pope Gregory* addressed to all the English Bishops, in which he exhorts them to Unity and constancy in Faith and Charity: and withall signifies that he had given the Archiepiscopall Pall with the venerable use of the *Dalmatic* to *Tatwin* Successour to *S. Augustin* in his chair of Canterbury: and that after a diligent search in the sacred Archives for the Priviledges and rights of Jurisdiction belonging to that See from the time of the said *S. Augustin*, he had con-

Malm. de  
Pom. l. 1.  
p. 210.

firmed



A. D. 733

A. D. 734

III CHA.

firm'd the same, commanding all the Churches of *Britany* with their respective Bishops to yield due obedience to all the Canonical precepts of the said *Tarwin*, whom he appointed *Primate*, and withall conferred on him authority in his stead to visit all Churches in that *Region*. Moreover that the Church of *Canterbury* being the first offspring of Christianity and Mother of all other Churches there, he took it into his speciall protection, threatening severely to vindicate all contempts and disobediences to it on any person whatsoever.

3. To this effect did *Pope Gregory* write, but without any mention or reflection on the See of *Tork*, or any competition of any other in the *Primacy*. Besides this, the present Bishop of *Tork*, *Wilfrid* second of that name, was a man of great modesty and aversion from contention. Whereas indeed his Successor of a *Princely* family, and high spirits, did, not long after, not only restore his See of *Tork* to the *Archiepiscopal* dignity, which at first *S. Paulinus* the *Apistle* of that *Province* enjoy'd, but challenged an equality with the *Arch-bishop* of *Canterbury*, as shall be declared. And this perhaps gave occasion of mistake and a confusion of times to *S. Parker* and likewise *S. Godwin*.

A. D. 733  
Hoved.  
A. D. 733

4. *Arch-bishop Tarwin* having thus received the *Pall*, and being returned into *Britany*, the year following consecrated two Bishops: For *Kinbert* Bishop of the *Lindisfar* (or *Lincols*) being dead, he substituted in his place *Alm*, whom we find present in a *Synod* assembled fourteen years after this. Likewise the *Episcopal* See of the *South-Saxons* by the death of *Ella*, being vacant, he consecrated for his Successor *Sigga*, or *Sigfrid*.

V. J. 111.

5. The same year there were great tumults in the Kingdom of the *Northumbers*, by a faction, the Head whereof is now unknown. But so violent was the Sedition, that both *King Eadulf* and the *Holy Bishop Acca*, were forced to submit to the impetuosity of it. *King Eadulf* was made prisoner and shaved as a Monk. Norwithstanding presently after in consideration of his integrity, virtue and prudence, he was restored to his Throne.

6. But as for the *Holy Bishop Acca* the persecution against him continued longer. For during the space of three years he remained banished from his See. Yea, saith *William of Malmsbury*, it is uncertain whether ever he returned to it, or no. However, that after his death he was with great honour buried there, and became famous to posterity by his frequent Miracles, shall be shewed hereafter.



## III. CHAP.

1. 2. 3. *Ethelbald the Mercian King invaded his neighbours.*

4. 5. *Tarwin Arch-bishop of Canterbury dying: Nothelm succeeds. And Egbert succeeds in the See of York.*

6 7 8. *S. Boniface proposes a Scrupulum doubt to Nothelm, &c. The Resolution of it.*

1. IN the year of Grace seven hundred thirty four, *Ethelbald King* of the *Mercians*, who as hath been said, was wonderfully called by God to the Kingdom, became very powerfull, and not content with the limits of his own kingdom, invaded the *Provinces* of his Neighbours. All the *Regions* from the *South-Saxons* as far as *Humber* Northward, though governed by petty Kings yet those *Provinces* with their Kings were subject to his Dominion, saith *Florentius*. Yet all these to a mind so vast as his were narrow bounds. Therefore making an impression into the western parts, he besieged the Castle of *Somerton*, and no assistance coming to the soldiers there inclosed, he brought it into his own power. By which means he became possessor of a great part of *Somersetshire*, which takes its name from that place.

A. D. 734

Wigorn.  
A. D. 734

Westm. bis.

2. And not content with this, he marched with his Army Northward, and force prevailing over justice, he in a hostile manner entered the Kingdom of the *Northumbers*: where finding none to resist him, he enriched himself and his army with spoils, as much as he thought good, & then withdrew his forces homewards. Thus writes *Huntingdon*. The *Abridger* of *S. Bede's History* refers this invasion to the year seven hundred and forty: but the generall consent of other writers disproves him.

Huntingd.  
L. 4.

3. But this prosperity which Gods goodness gave him, he abused, and plunged himself into many enormous crimes, as shall be shewed. Notwithstanding the Divine Grace did not utterly forsake him: For at last he repented his ingratitude to God, amended his errors, and with a mixture of virtues and vices ended his life by the treason of his subjects.

4. The same year, as *Hoveden* testifies, the Moon for the space of an hour early in the morning on the thirtieth day of January became of a deep blood-red colour: and from thence turned black, after which its naturall brightness was restored. This prodigy, it seems, in his opinion foreshewed the death of *Tarwin Arch-bishop* of *Canterbury*: for he immediately addes an account of his death thereto, hapning the twenty ninth of July following, and in the fourth year after his Consecration. He was a man, saith *S. Bede*, highly eminent for his Religion and prudence. He succeeded *Brishwald* his equal in learning and piety, who was Successor to *S. Theodore*.

Hoved.







## under the Saxon Heptarchy. XXIII. Book. 589

their Sacred Relicks were taken up and reposed under the Altar of the Cathedral Church of Ru-  
remund: and moreover an annual Feast and Of-  
fice celebrated in their honour, not only through-  
out whole Diocese, but also at Oldensale in the  
Bishoprick of Darenter, where his Head is preserv-  
ed, and with great veneration of the people ho-  
noured. Hereunto Miræus adds, That this an-  
cient Inscription is found upon their Shrines,  
Parts of the Relicks of S. Wiro, S. Petthelm and  
Saint Orger. In the year of Grace one thousand  
five hundred seventy one, in which the rebel-  
lious Gueses (or Calvinists) having overthrown  
the Table of the Altar, but leaving the base un-  
touched, they were by a singular Providence of  
God defended from the fury of those Hereticks:  
and twenty three years after, when the same  
Altar was repaired, they were there found, and  
afterward honourably taken up, as wee read in  
the Office of the Church of Ruremund.

4. In this Narration there occur difficulties of some weight. For whereas it is sayd  
that Saint Petthelm was kindly received by  
King Pipin, it will not be easy to determin  
among three Princes in this age, all of the  
same name, which was he who received our  
Saints: Whether the first Pipin son to the  
elder Carloman, or his Grandchild by his  
daughter Berge, or the last who was Son to  
Charles Martel: and was the only Pipin who  
was King. But he not beginning his reign  
till the year seven hundred fifty two, he  
could not be King at S. Petthelm's arrivall in  
France. Therefore most probable it is, that he  
was at this time only a young Duke, but is  
stiled King, because he became so afterward.  
Notwithstanding after all this, the Irish Hi-  
storians confidently apply all this Story to  
their Petthelm Bishop of Tuam: and indeed  
their pretensions are not all together un-  
probable.

5. Saint Petthelm being dead, to him succee-  
ded Frithwald in the See of Candida Casa. So  
that the illustrious Cardinall Baronius is evi-  
dently mistaken in the sense of a passage in  
S. Beda, in which after mentioning the death  
of Heddi, he immediately adds these words,  
To conclude Petthelm, who a long time was Deacon  
and a Monk with his Successour Aldelm, was  
went to repose, &c. From which Passage the  
learned Cardinall affirms that Petthelm had  
for his Successour Aldelm: whereas S. Beda's  
meaning was, that Aldelm was Successour to  
Heddi, and that Petthelm was S. Aldelm's Dea-  
con and Monk: which from severall Authors  
we have verified before.

6. As touching the Companions of S. Pe-  
tthelm, the uncertainty of their native coun-  
treys is as great. Saine Wiro, as hath been declar-  
ed, is likewise challenged by the Irish, and  
one particular mentioned in his Life argues  
strongly for it, where it is sayd, That it was  
the custom in the Island where he was born that  
when any Bishop was elected, he was sent to  
Rome to receive Ordination from the hands  
of the Pope, and so to return and take

possession of his See.

7. Saine Wiro therefore being thus ordained, was  
with great joy received by his flock, to whom he  
diligently gave wholesome instructions both by  
preaching and example. Yet a desire long fixed in  
his mind, to live in a farrish country known only  
to God, still remained. Whereupon privately esca-  
ping away with S. Petthelm and S. Orger, he pas-  
sed over into France: where as hath been sayd, he  
was with all respect and favour received by Prince  
Pipin: who held him particularly in such vene-  
ration for his eminent sanctity, that he chose him  
for his spirituall Father and Guide of his soule,  
to whom he usually confessed his sins, and this  
with so great humility, that his custom was to  
approach to him with bare feet.

8. How long he remained with him is un-  
certain: But certain it is that thirsting after  
Solitude, he retired himself to the place called  
the Mount of S. Peter of Odilia, near the City of  
Ruremund in the Diocese of Liege, where borth by  
his preaching, Sanctity and Miracles he became  
illustrious. And being full of years and Sanctity, a  
feaver not violent freed him from the prison of his  
flesh, and sent his spirit to heaven. His commo-  
ration among the Saints is placed in our Mar-  
tyrologe on the eighth of May. His Body was bu-  
ried in the Chappell dedicated to our Blessed Lady  
near Ruremund: but afterward, at least a great  
part of it was translated to Maestrick, where it is  
held in great veneration.

9. It remains that wee speak briefly of  
S. Orger, who is generally acknowledged to  
have been born in Brittain. For Surin in his  
Life declares that Saine Petthelm and S. Wiro in  
their journey to Rome passing through Brittain,  
by a speciall Providence of God S. Orger a Deacon  
adjoyned himself to their company, who out of a  
servent desire of heavenly good things concerning  
all commoditie, and pleasures on earth, became an  
inseparable Companion to S. Wiro, whom from  
Rome he followed to the said Mount of Saint  
Peter, where leading a heavenly life upon  
earth, and inflaming the soules of many  
with a Love of Spirituall and Celestiall good  
things, he there happily ended his Life on the  
tenth of September, on which day his memo-  
ry is celebrated. The Centuriators of Magde-  
burg confounding him with S. Aldebert, doe  
mistake in affirming that he was son to the  
King of the Deiri, or Yorkshire.

Martyr. Aug.  
8. Maij.

Sur. 10. Sept.

Martyr. Aug.  
10. Sept.

## V. CHAP.

## V. CHAP.

1. 2. &c. Egbert Archbishop of York: re-  
stores the Primitive dignity to his See,  
5. He consecrates Suffragan Bishops.

1. THE same year, as hath been sayd, not  
only the See of Canterbury, but that of  
York also received a New Pastour: For Wilfrid  
the younger, either dying, or which seems  
more probable, voluntarily reliquishing



A.D. 734

Malmbs.

12.

Id. ib. f. 169.

Id. lib. 1. cap. 12.

Harv. f. fac.  
8. c. 12.  
Malmbs. vbi  
sup.Bonif. ac.  
ep. 85.

that see, there was chosen in his place Egbert brother to Eadberr, or as some also call him, Egbert, who shortly after was King of the Northumbrians.

3. The Church of York, since the death of the founder of it and first Arch-bishop Saint Paulinus, to this time continued in much deprelition; by whose fault this happened, it does not appear perhaps it was by means of the contentions long continuing among the Bishops, or the multiplication of Sub-priests. But now Egbert being a man of great parts and courage, restores it to its primitive Dignity, as William of Malmshury thus declares Egbert saith he, by his prudence and assisted with his Brethrens power reduced that See to its first State. For as it is manifest to any one who reads the Ancient Gifts of the English Nation, Saint Paulinus the first Prelat of that Church, was by open violence and hostility driven out of it: So that he was forced to retire himself to Rochester in Kent, where he died Bishop of that See, and there left the Archbishopall Pall which he had received from Pope Honorius. As for his Successors in that great Church of York, they contented themselves with the simple Title of Bishops, not aspiring higher. But Egbert a man of a more haughty disposition considering with himself what, as it is a mark of pride for a man to seek honours undue so it is a mark of baseness to neglect such as are due, thereupon by severall Appeals to the See Apostolick he at last recovered the Archbishopall Pall, so raising that Church once more to a Metropolitan Dignity.

3. Not any of our Historians doe impute this action of Egbert to a culpable ambition, on the contrary his memory is much celebrated by them: Harpsfield says that he was a Prelat in many regards worthy of high commendation. And William of Malmshury gives him this Character, That he was a Treasury of all liberal sciences. And of this, says he, I can produce a witness of unquestioned authority, the learned Alcuin, who in an Epistle to the Emperor Charles the Great thus writes, Let mee be furnished with Books of more exquisite learning such as whilst I lived in mine own country of Brittany, by the favour and industry of my worthy Master Egbert Arch-bishop of York I had the use of. And if such be your Excellencies pleasure, I will send thither some of my Disciples, to copy out there, or bring with them into France the choicest flowers in their Libraries. Probably this Alcuin who after Saint Aldelm and Saint Beda was the most learned man of the English Nation had a principall regard in this passage cited out of him, to that most Noble Library which Egbert furnished at York.

4. But nothing gives a greater lustre to him, and more lets to his learning and erudition then that Saint Boniface indged him a person capable to resolve his difficulties. There is among his Epistles one written after the death of Saint Beda to him, in which he desires him to send him some of that Holy Doctors Treatises, and will

ask his advice, whether he might lawfully permit a certain Priest, besides whom there was none other, to administer Baptism, and celebrate Mass in a large territory inhabited by Christians indeed, yet such as were tainted with errors: considering that the said Priest who long agoe had fallen into the sin of fornication, afterward not only was absolved after Penance, but also restored to his degree and office, contrary to the expresse Canons of the Church. Now the Question is, Whether it be better, or at least a lesse ill that such a Priest should perform the Office of the Altar contrary to the Canons, or in case he be deprived, a multitude of Infants should dye without Baptism, and the rest of the people without sacraments: I since that people can not be furnished with another more chaste Priest? Which is indeed no Question at all.

5. Egbert having obtained his Archbishopall Pall this same year supplied two Episcopal Sees which were vacant. For to Flethelm Bishop of Candida Casa he substituted Fridwald: And the Holy Bishop Aetha having been unjustly expelled his Church of Hagustald, and there being no probability of his restitution, least our Lords flock should remain longer without a Pastor, he consecrated thence Fridthor: Who notwithstanding in our Ecclesiastical Monuments is not esteemed Bishop, till the death of Aetha, which followed five years after.

## VI. CHAP.

VI. CHAP.

1. 2. &c. A Summe of the Gifts of S. Willibrord: and his death.

6. 7. &c. Severall Bishops consecrated by Nathelm Arch-bishop of Cantebury.

9. Queen Frithogitha's pilgrimage to Rome.

1. THE year following the most famous Apostle of the Frisians, the great and first Arch-bishop of Franche, Saint Willibrord received the eternall reward of all his labours. Wee have often mentioned him before, and will here only add a brief summe of his life and death out of the Gallican Martyrologe.

2. On the seventh of November at Epternac in the Territory of Triers is celebrated the Commemoration of Saint Willibrord Bishop and Confessor, Apostle of the Frisians. He was by Nation an English-Saxon, and being endowed with many Divine Graces, he with nine Companions were by Saint Egbert directed into Lower Germany. From thence they passed over into Friseland: and began the Apprentissage of his Apostolick Office as Pastors, but made good by his

A. D. 736.

Martyr.  
Gallic.  
7. Novemb.

A.



At the Castle of Kereche near an Ancient  
ruined Church of Saint Thomas, he built an Ora-  
tory to the honour of the Holy Cross. Pope Zen-  
gion being before admonished by an Angels-  
call vision, solemnly ordained him Arch-bishop  
in the Church of Saint Peter; at the request of  
Duke Pipin: and withal strengthening him with  
Apostolick authority to preach and dilate the  
Gospel: so the end he might with a more prof-  
perous success undertake that labour, he gave him  
the Surname of Clement, as whom after the two  
Princes of the Apostles the Care of Religion in  
his infancy was committed.

3. From Rome he returned into Friseland, and  
at Utrecht upon Rhene placed his Episcopall  
See, building there a Church which he consecra-  
ted to Saint Martin. He baptized with the  
Water of regeneration Pipin the Son of Charles  
Martel. He spread the Gospel largely in Frise-  
land, baptizing Carechumens, confirming  
Nephewes, celebrating holy Orders, and almost  
in every village building Churches, over which he  
constituted Pastors.

4. Whilst he was busily employed in these  
sacred works, there came to him Saint Boniface,  
who in process of time became his Successor in  
his Bishoprick and Apostleship of the Frisians:  
Who staying with him about two years, assisted  
him with courage and diligence in procuring  
the salvation of many. At last after many la-  
bours, incommodities and travells undertaken  
by him for many years in planting the Church  
and saving of souls, he rendered his holy and  
happy spirit to his Creator at Epornac: after  
he had for the space of forty years with a pious  
and meritorious Apostolick governed the Church  
founded by himself.

5. His Sacred Body was buried in a Monastery  
of that Town, which formerly he had erected:  
where it did shine with so many illustrious Mi-  
racles, that both the Monastery and Church were  
afterwards called by his Name. Concerning  
his Successors Ebas, Boniface and Gregory  
we shall treat in due place. His Life was  
written both in verse and prose by his Coun-  
try-man Saint Alcuin, an eloquent Wit-  
ness of his sanctity.

6. The same year Norhelm Arch-bishop of  
Canterbury having received his Archiepisco-  
pall Pall from Rome consecrated severall Bi-  
shops: For the See of Hereford being vacant  
by the death of Wulfred he substituted in his  
place Cuthbert: Who four years after suc-  
ceeded Norhelm himself, being translated  
to the See of Canterbury. But before that,  
he finished a very costly Crosse begun by  
his Predecessor, and moreover built a  
sumptuous Tomb, in which he placed the  
Bodies of the three preceding Bishops, Turtil,  
Torthere and Wulfred: to which he adjoyned  
three more, a certain Nobleman called Mil-  
frid, with his Lady called Quenburge, and  
Oswin the Son of Osolin: as appears by the  
verses inscribed on it, recorded by S.  
Godwin in his Catalogue of the Bishops of He-  
reford.

7. The Church of the East-Angles like-  
wise being deprived of her two Pastors  
Radbert Bishop of Dunwich, and Hadulph  
Bishop of Eborham: The said Arch-bishop  
gave for Successor to the former Cuthbert  
(called by Hoveden, Herwald) and to the  
other, Ethelfrid: Concerning whom nothing  
remains to posterity but their names.

8. The next year Alduin Bishop of Lich-  
field dying, two Bishops were consecrated in  
his place, Wita in Lichfield, and Tetra (or  
Tortelm) in Lyecester. In this City of Lye-  
cester (which, saith William of Malmshury,  
is very ancient, and situated in the mid-  
land countrey of England, called Legecestria  
from the River Leger passing by it) Saint  
Wilfrid, as hath been declared, after his ex-  
pulsion out of the Kingdom of the Northum-  
bers, made his abode, and exercised jurisdi-  
ction there. After whose departure the  
Kingdom of the Mercians had but one Bishop:  
till this year, in which for the Pastors of the  
Province two Bishops were ordained. And  
Lyecester continued an Episcopall See till the  
time of King Edgar, when Leuin Bishop of  
the Lindisfar, or Lincoln, united Lyecester  
to his See.

9. Moreover in the place of Forthere Bi-  
shop of Shireburn, Herwald was consecrated:  
The cause whereof was not the death of  
Forthere, but as Florentius testifies, because  
he attending Frithogitha Queen of the West-  
Saxons, undertook a Pilgrimage to Rome: And  
it was not fit that the Church should want a  
Pastor. This is the same Frithogitha Wife  
to King Ethelard who eight years before this  
was so munificent a Benefactress to the Mo-  
nastery of Canterbury: And now the flame  
of Divine Charity encreasing in her soule,  
she abandoned all her splendid possessions,  
and gave her self entirely to God. And in  
those days, as we read in Mathew of Westmyn-  
ster, many Kings and Bishops, Noble men and  
ignoble, Clergy-men and secular, yea women  
also did the like.

## VII. CHAP.

## VII. CH.

1. &c. Ceolulf King of the Northumbers  
becomes a Monk: His Munificence to the  
Church of Saint Cuthbert.

1. THE same year A.D. 737 saw a spe-  
ctacle, which all other Christian  
countreys esteemed prodigious, but was  
become no wonder in our Island: and this  
was a potent King in his ripe age, and the  
midst of his prosperity, to renounce all  
wordly glory, advantages and contentment,  
and to prefer before all these a poor Cell, a  
course habit, sparing and simple dyet, and  
submission to the meanest of his Subjects.

This



A. D. 757.

This was *Ceolulf* King of the Northumbrians to whom *S. Bede* had dedicated his *History* of Britanny, not so much that he might by his eminent quality be a protector of it or of the *Author*, as by his learning and judgement to be a corrector. And it is not to be doubted but that so many examples which he found there, of persons contemning, hating and flying from all worldly temptations and pleasures, had a strong influence on his mind to inflame it with the love of heavenly and only true happiness.

Hoved. ad  
A. D. 881.

1. A little before he thus offered himself a *Holocaust* to our Lord, he had bestowed liberally many possessions on the *Monastery* of *Lindisfarne* where the famous *S. Cuthbert* learnt and practised the rudiments of his *Sanctity* whose life and glorious actions he had read in *S. Bede's* writings. *Hoveden* among the munificent gifts of this King to *S. Cuthbert* reckons these places, *Worcester*, *Wiltshire*, *Walsingham*, and *Cearlingham*. But the Religious King esteemed this liberality not considerable, unless he gave himself likewise to him by embracing a *penitential* life in his *Monastery*: which this year being the ninth of his reign, he performed.

Huntingd. l. 4

2. This space of nine years spent in vanity (*saith Huntingdon*) seemed to him a whole age: for he was in great anguish of mind that so great a part of his life should be lost in the vain cares and encombrances of the world. He resolved therefore to consecrate the remainder of his years to spiritual wisdom, and to the eternal advantage of his own soul. Therefore proposing to himself out of the *History* of *S. Bede* six potent Kings for his imitation, he resolved to follow their examples: These were *Æthelred* King of the Mercians, and *Kenned* his Successor: Likewise *Codwalla* King of the West-Saxons and *Ina* his Successor: *Sigebert* King of the East Angles, who became a Monk, and was afterwards slain by the Tyrant *Penda*: And *Sebbi* King of the East Saxons, who embracing a Religious Profession, by Divine revelation foresaw the withstanding day of his death, he saw it and was glad. These did not consume their substance with harlots, like the Prodigal son, but went on their way with sorrow sowing their seed, that they might return with joy and present their sheaves to our Lord. King *Ceolulf* therefore added a seventh (*Hebdomadam*) to the number of perfect Kings: and receiving a *Monastical* habit, in exchange of the Temporal Crown which he left, God set upon his Head a glorious Crown of one entire precious stone.

nod. l. 3. c. 5.

3. The *Monastery* into which he retired was that of *Lindisfarne*: the Monks whereof were the Disciples of *S. Aidan*, whom long before this, King *Oswald* had sent for thither out of Scotland: and they following his example practised far more rigorous austerities, then were usually seen else where. For not only all the Religious men, and women too, of that institution continued fasting every Wednesday and Friday till Vespers were accomplished: but also

wholly abstained from wine and all strong drink, contenting themselves with Water mingled with a little milk. But whether it was that experience shewd them that English Complexions, not so robustious as those of the Scots, could not support this great austerity, or whether likewise it was out of condescendance to the delicacy and infirm temper of King *Ceolulf*, at his entrance an indulgence was given to the Monks, and they were permitted for their drink to use a moderate proportion of Wine or Ale.

4. Now besides his former liberalities to that *Monastery*, King *Ceolulf* at the time of his *Monastical* Tonfure gave the *Mannor* of *Warkworth*: So writes *Camden* out of our *Ancient Monuments*: *Warkworth*, saith he, with all its dependences was a possession of the Church of *Lindisfarne* by the gift of King *Ceolulf*. For this mansion at his renouncing the world he bestowed on the said Church, in which being made a Monk he aspired to a heavenly kingdom.

Cuth. is  
Northumb.

5. Our *Martyrologe*, in which his memory is celebrated among the Saints on the fifth of January, reters his death to this last year: But certain it is that his life was prolonged there the space of twenty three years: So that we are to interpret, that this year he dyed to the world. Now how happily he concealed himself in that solitude from the world, and how charged he was with merits and graces when he left it, this is sufficiently testified, saith *William* of *Malmshury*, by the honour he received in being buried close to *S. Cuthbert*, and by many Divine Miracles wrought there by his intercession. His Relicks were afterwards translated to *Northam*, saith *Hoveden*, where they likewise became illustrious by Miracles, being placed in a Church there built by *Egred* Bishop of *Lindisfarne* about seventy years after this King's death, and dedicated to the honour of *Saint Peter*, *Saint Cuthbert* and *S. Ceolulf*.

Martyr. 4<sup>th</sup>  
Janu.M. Anb. d.  
Reg. l. 1. c. 1.Hoveden his  
Hap. sa.  
p. 144.

6. This Holy King resigned his Kingdom to his Nephew *Eadbert*, or *Egbert*, a Successor likewise of his virtue and piety: for saith *William* of *Malmshury*, he governed it the space of twenty years with great prudence and justice. He had likewise a Brother of his own name *Arch-bishop* of *York*, who by his own wisdom and his Brothers power restored his See to its primitive dignity. But of these two illustrious persons more hereafter.

Malmsh. l. 6





## under the Saxon Heptarchy. XXIII. Book. 23

## VIII. CHAP.

1. *St. Boniface his journey to Rome.  
2. How by Apostolick authority erected  
severall Bishopricks in Germany.*

THE Gifts of *S. Boniface*, which are the principall busines of the greatest part of this Age, almost yearly furnishing out History, doe call us into Germany, from thence to attend his journey to Rome, which he again undertook in the year of Grace seven hundred thirty eight: The occasion of his journey (as we read in the *Antiquities* of his Life, the account whereof is collected from that of his Disciple *S. Willibald*) was partly to visit *Pope Gregory* third of that Name, as likewise to commend himself to the Prayers of the Holy Apostles and other Saints reposing there: and also to obtain from the said Pope, as appears by his Letters, a resolution of certain difficulties touching the state of soules committed to his charge.

2. He went therefore to Rome attended by a great troop of French men, Bavarians and Brittaines: Where being arrived, he was kindly received by the Pope. The people of Rome likewise had him in such veneration, that they flockt in great multitudes to his preaching, and endeavored to detain him a long time among them. For of old it had been their custom when any man of note or sanctity came to Rome, they would with all civility, respect and kindness entertain him: Thus they did in former ages with *S. Athanasius*, *S. Epiphanius*, *S. Hieron*, *S. Peter of Alexandria* and many others.

3. Now when *S. Boniface* was ready to depart, the Pope very liberally bestowed on him many gifts, and whatsoever Relicks of Saints he desired. He sent likewise by him severall Letters to the Bishops, Princes and Abbots of Germany, requiring their assistance to *S. Boniface* in the great charge committed to him of converting soules, as likewise their presence to whatsoever synods he should assemble, and their Obedience to his orders and Decrees made according to the Rites prescribed by the See Apostolick, which had authorized him to his Apostolick Office, and constituted him the supreme Pastor of Germany.

4. With these Letters *S. Boniface* departed from Rome, and came to Sicinum, or Ravenna, where he abode some time with *Luitprand* King of the Lombards. Thence he proceeded towards Germany; and being arrived near the River *Donau*, he made some stay there, expecting a synod of Bishops which he by the Popes order had called. And from thence he wrote Letters to certain speciall friends *Gyppum*, *Baban*, *Uttin* and *Wyr* Religious Men, as likewise to all their Monks, and seve-

ral Religion Virgins, in which he gave them a particular account of this his journey, and the successe of it.

5. The year following being invited by *Vilo Duke* of the Bavarians, he visited his countrey, staying there many dayes, and preaching the word of God, with great fruit. There he found many false Christians, who wasted the Churches, and seduced the people. Some of these falsely pretended themselves to be Bishops, and others usurped the Office of Priests: Many likewise with fictions and pernicious lyes wrought great mischief among the ignorant. A further course of whose malice he found not any meanes more effectually to prevent, then by dividing the Province of Bavaria into four Dioceses: which with the consent of *Duke Vilo* he performed: the Government of which he committed to persons of eminent vertue, whom he ordained Bishops.

6. Of these the first was *Iohn*, whose Episcopall See was placed at *Salzburg*: The second was *Erimbert*, who governed the Church of *Frisingen*: the third was *Hunibald*, who was consecrated Bishop of *Ratisbon*, the Metropolis of *Augsburg*. And *Vinism*, who before had been ordained Bishop by the Pope of the whole countrey, had the Church of *Pader* assigned to him.

7. Having done this, he wrote to the Pope giving him an account of all things and desiring his confirmation and ratification for perpetuity: Therein imitating his Predecessors: For so did *Eugenius* and *Damianus*, in the British Church: so did *S. Patrick* in Ireland; and so did *S. Augustine* among the English Saxons demand from the See Apostolick a confirmation of their Ordinances.

8. We have still extant the Popes answer hereto, containing an approbation of what he had done: Likewise an injunction to assemble a synod of all Germany, and in his place to preside over it. And because the necessities of those Churches would not allow him repose in any one place, he renewed his Apostolick Authority to erect Bishopricks wheresoever he should iudge expedient.





A. D. 740.

IX. CHAP.

IX. CHAP.

1. Cuthred succeeds King Eibelard in the Kingdom of the West-Saxons.
2. Norhelm Arch-bishop of Canterbury dying, Cuthbert succeeds.
3. 4. The Death of the Holy Bishop Saint Acca.
5. 6. Etc. The Martyrdom of Saint Iuthwara a British Virgin: of her Sister S. Sidwella.
10. 11. Etc. The Gesta of the Holy Virgin S. Fridiswida
17. 18. Death of S. Eibelburga Abbess, formerly Queen of the West-Saxons.
19. The Death of Saint Arnulf a Hermit.

A. D. 740.

IN the year of our Lord's Incarnation seven hundred and forty Cuthred began his reign over the West-Saxons, whose Predecessour Eibelard, by some called his Brother, by others his kinsman, dyed the year before. This King, saith Hunningdon, was much afflicted by the proud King of the Mercians Eihelwald, who sometimes made open war against him, and sometimes raised sedition in his country in all which Fortune threw her self very various between them, sometimes the one, and sometimes the other gaining advantage. And now and then, being weary they would make peace: which seldom lasted any considerable time, the one or the other presently renewing the war.

1. The same year there was exalted to the Archbishopric of Canterbury being vacant by the death of Norhelm, Cuthbert, who four years before had been consecrated Bishop of Hereford. He was descended from an illustrious Saxon family, and as Nobly he administered his Office. He was no sooner established in his seat, but Aldulf Bishop of Rochester dying, he consecrated his Successour in that See a Priest called Dun.

3. At this time the Holy Bishop Acca formerly a great friend to S. Bede and encourager in his studies and Writing, ended his life, of whom mention hath been severall times made before. A brief relation of his Gesta we will here adioyn from Miram: who recites his name among the Saints on the last day of November though in our Martyrology his commemoration be on the nineteenth of February. Concerning him Miram thus writes Acca a Bishop is named the third among the Apostolick Priests which under the conduct of S. Willibrord departed out of England and arrived at Friesland in the year of our Lord six hundred and ninety, to procure the con-

secration of S. Swibert, he was there detained, and was long after ordained Bishop of (Hagustald, not) Linderfarn (as Miram mistaking writes)

4. How saint-like his life was Almighty God shewd by many miracles after his death, as Hroiden testifies saying, The same year Acca Bishop of Venerable memory was received into the happy region of the living, after he had administered the Church of Hagustald twenty four years. His body was buried with great honour in the Eastern part of that Church. And above three hundred years after his death, by occasion of a Revelation made to a certain Priest, his Sacred Relicks were translated, and put into a shrine: Where to this day he is held in great veneration. And for a demonstration of his Sanctity his chasuble, Albe and Maniple which had been buried with his Sacred Body, to this day doe not only preserve their colour, but primitive firmness likewise.

5. In our Martyrology on the three and twentieth of December this year is commemorated the Martyrdom of a devout British Virgin called Iuthwara: The Circumstances of her death and Martyrdom and a brief abridgment of her life we find in Capgrave: The Holy Virgin S. Iuthwara (saith the Authour there) was born of Noble parents, and from her childhood being prevented by a plentiful Grace of Gods holy Spirit, she was diligent to serve our Lord in all good works. She living in her Fathers house after the death of her Mother, with all innocence, became amiable to all, and made a progresse in vertues, as she did in years. Whensoever any Pilgrims came to her Fathers house, as frequently they did, she with great cheerfulness of devotion and humility attended and ministered to them. She had a Brother called Bana, and three devout Sisters, S. Eadwara, Saint Walgitha and Sidwella, all which imitated her piety and vertue.

6. Not long after S. Iuthwara's Mother was dead, her Father took a second Wife, a woman for her extraction Noble enough, but of a most malicious disposition, for her soule by the Devils insinuation was full of the gall of bitterness, especially against this devout Virgin: for the destruction of whom she employed continually the thoughts of her poisonous heart in contriving snares and mischievous treachery: And for the executing thereof she intended to make Bana, a robustious man, but fit for any villany, her instrument.

7. It was the Holy Virgin's constant practise in all Vigils of Saints to be present at Divine Service, and to spend whole nights in Prayer: But thither she never went alone, but in the company of other Virgins. She was likewise very assiduous in Watching and Fasting and other Mortifications subduing carnall desires. With these austerities and grief for her Fathers death, she became extremely feeble and pale. This occasion by the Devils suggestion her malicious Mother in Law took to execute her rancour against her. For which purpose dissembling her bloody intent under a shew of Motherly affection and care, she began to

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Hroden. hic.

Martyr. Aug.  
23. Decemb.Capgrave, in  
S. Iuthwara.

Hroden hic.

Martyr. Aug.  
19. Febr.  
Martyr in Feb.  
Aug. 30. Nov.

speak



Speak kindly to her, and solicitously to enquire the cause of her painedness. *S. Guthwara* suspecting no ill, imputed it to the loss of her dear Father, the grief for which had caused great pain in her breast. The malicious woman having heard this spoke comfortably to her, and promised her to find out some remedy. And presently after she brought her two small pieces of Fresh cheese still dropping with whey, which she had her to lay upon each breast before she went to Church, assuring her that this would take away all her pain. The simple Virgin suspecting no harm, did accordingly. Then the cruel stepdame went to the Virgin's Brother *Dana*, and told him that his Sister was with child: and for a proof thereof, advised him to open her breast, and taking away the linnen cloath which covers them, he should see them all wet with milk dropping from them. The young man foolishly believing her, meets his Sister as she was coming out of Church, and before all the people asked her, Who had got her with child. The poor Virgin astonished at such a Question, protested she was not with child. Whereupon he presently opened her breasts, and finding the linnen all moist, in a rage he drew out his sword, and cut off her head.

8. Immediately after this, the Holy Virgin with her own hands took up the head, and to the astonishment of all, carried it back steadily into the Church. And moreover for a further proof of the Holy Virgin's sanctity, Almighty God caused a fountain to burst forth out of the place where she had fell, and over the fountain miraculously a Tree began to grow.

9. Thus writes the Author of her Life, adding many other Miracles as testimonies of her sanctity. The memory of this Holy Virgin, as likewise of her sister *Sidwella* is much renowned in some Western parts of England, and certain Coapells have been erected to their Honour in *Devonshire*. Our Martyrologie styles them *British Virgins*, adding that the Martyrdom of *S. Guthwara* happened in some part of *South-wales*. Which is very probable, because none of our Ancient Historians treating of Saxon affairs, have mentioned any of these sisters.

10. Wee will adioyn to her another admirable Virgin, who was without all question of English blood, and whose glorious Memory is celebrated both at home and abroad. Now though her actions and death can not by any certain signs be consigned to determinate years, yet since our Writers generally agree that they belonged to the times of the Reign of *Cuthred* King of the *West-Saxons*, & our Martyrologie likewise declares that she flourished about this year seven hundred & forty, it seems expedient here to assemble such particular passages touching her life and death, as are found dispersed in our severall Authors, *William of Malmsbury*, *Mathew Paris* and *Capgrave*.

11. The Holy Virgin concerning whom wee are now to treat, is the famous *S. Frideswida*, the ornament and Patroneffe of the most

illustrious City and University of Oxford. Her Father's name was *Didan* a person of Noble quality and her Mother, *Safrida*: Both which for their happiness in the birth and pious education of such a daughter, have deserved to be kept in the memory of posterity. Almighty God was pleased even from her infancy to shew that he chose her for his own, so great a sence of piety he inspired into her soule in her most tender years. For saith the Author of her life, even then she had an aversion from all delicacies, in so much as she usually lay upon the hard pavement, and not this rest would she afford her self till she could no longer resist sleep: so that a great part of the night she spent in prayer upon her knees, or prostrate on the ground. Her ordinary dyer was barley-bread with a few hearbes and roots, and her drink only water. Hence it was that her Parents perceiving that all her thoughts were directed to God, freely gave her leave to consecrate her self entirely to him in a Religious Profession. And by her example twelve other Virgins of Noble families forsook the world to attend only upon our Lord.

12. By the Munificence therefore of the King she built a Monastery, into which entering with her companions, she passed the greatest part of her time in Prayer and Fasting: And this particular task of Devotion she imposed on her self, to recite a certain number of Prayers to God upon her knees a hundred times each day, and as many in the night.

13. But what soule can perfectly aspire to goodness, without incurring the envy of him who is unchangeably evil? And when his envy is once raised, all his petnicious subtilties will be employed to destroy or diminish at least, the good which he envyes. *Saint Frideswida* enclosed in a Monastery may seem secure from all attempts prejudiciall to her purity: Yet even there the Devil found a way to endanger her. Before she had consecrated herself to God, there was a certain Prince deeply wounded by her beauty, not knowing that he was prevented by another celestiall Rival. He used all the Arts and flatteries of a Lover to win the devout Virgin's affections. But in vain: Her spirituall espousalls made his hoped-for Marriage impossible, and the desire of it sacrilegious. But what will not carnall Love inflamed with rage attempt? Since flatteries could not prevail when she lived free in the world, he will not fear to use force now she is confined to her Enclosure. This when the Holy Virgin saw, she concluded there could not be any other security for her but in flight. Hereupon she privately stole alone out of the Monastery, and endeavoured to secure her self in a wood neighbouring thereto. But the peircing eyes of a Lover discovered her flight, & pursued her thither: Which she perceiving, by secret pathes through our Lords guidance, she escaped to Oxford, whither she arrive



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very late in the dark night. But Childer also  
did lust and rage conduct the furious zow,  
who early in the morning entered the Town.  
Then the Holy Virgin, whose strength was  
wholly spent, utterly despised of all fa-  
vours from Creatures, and therefore having  
recourse to Gods omnipotence only, she  
with tears begged of him a defense to her  
self, and punishment to the ravisher. This  
she did at the instant when the Young Prince,  
whose Name was *Alaric*, or *Algar*, was  
entering the gate of the Town, attended by  
many servants. She had no sooner set up  
this Prayer to heaven, but by a Divine hand  
the lustful young man was struck with  
blindness. Which visible judgment opened  
the eyes of his mind, and made him clearly  
perceive how hateful to God his obstinate  
attempt was. Whereupon by *Misogon* di-  
rected to the Holy Virgin he condemned his  
own folly, and with great submissiveness be-  
gged pardon; promising an eternall bun-  
ishment of all such desires out of his mind.  
This his repentance procured compassion  
from the Holy Virgin: by whose renewed  
Prayers his blindness was as quickly cured as  
it had been inflicted. This Miracle recorded  
by all our Historians, was so notable to all,  
and so unquestioned for many Ages, that as  
*William of Malmsbury* observes, the Princes of  
that Island had a scrupulous fear, lest their  
gate of the City, which *Algar* found so fatal to  
himself.

14 In thankfulness to God for this delive-  
rance the pious Virgin erected another Mon-  
astery, where assembling other chaste compa-  
nions of the same passion and devotion, she  
spent the remainder of her life in purity and  
divine Contemplation. And after her death her  
immaculate body reposing there, became the  
principall ornament of the City. For though  
long before this in the time of the Britains,  
*Oxford* had been a Seat of the Muses, yet wee  
doe not find that the English Saxons as yet had  
restored it to that dignity.

Camd. in  
Oxfordshire.

15 Hence it is that Camden, a diligent sur-  
veyer of ancient Monuments, thus writes, Our  
Ancestors the Britains with great prudence  
consecrated this City of Oxford to the Muses,  
whence from Greece they translated thither, as to  
a more happy and fruitful seminary. But the  
following ages under the Saxon being much em-  
ployed in destroying of Churches, this place was not  
exempted from the common fate: so that for a long  
time it was celebrated for nothing but the Relicks  
of *S. Frideswide*, who was numbered among the  
Saints because a certain Prince called *Algar* vio-  
lently attempting her chastity, after she had by so-  
lemn vows consecrated it to God, was miraculously  
struck with blindness.

Martyr. Ang.  
29 Octob.

16 The Memory of her sanctity is celebrated  
in our Martyrology on the 25. twentieth of Octo-  
ber. And as for her Monastery: first inhabited  
by Religious Virgins, it was in after times pos-  
sessed by secular Canons, from whom it came  
to Regulars, as shall be shewed in due time.

17 This year 2. to dyed *S. Ethelburga*, for-  
merly *Queen of the West-Saxons*, who had so  
zealously and prudently incited her Hus-  
band *King Ine* to relinquish the perishing  
glory and pleasures of this world, that he  
might without interruption attend only to  
eternall and Spirituall happiness. After his  
departure to Rome she visited her self into  
that famous Monastery of *Barking*, where she  
professed a Religious life: and after some time  
was elected Abbess, in which Office having  
with great Sanctity spent severall years she  
happily dyed, and is numbered in our *Martyro-  
logy* among the Saints on the ninth of July.  
*William of Malmsbury* writing of her and  
*King Ine* her husband, says that they were  
both united in mutuall charity during their  
Lives; and after their death both dignified by  
God with divine Miracles.

Martyr. Ang.  
9 Julij.

18 This is a different *S. Ethelburga* from  
her who was first Abbess of the same Mon-  
astery of *Barking*, who was daughter of *Anna*  
King of the East Saxons, and Sister to *Saint*  
*Edward* Bishop of *London*. She had for  
her Successour in the Office of Abbess *S. Hildelitha*, to whom *S. Adelm* dedicated  
his Book of *Prerogative*. And after her the third  
Abbess of the same Monastery was this *Saint*  
*Ethelburga* *Queen of the West-Saxons*. Infor-  
mation as that Monastery well deserved the  
Title given it by one of our Historians, who  
styles it, a well known sacred Repository of many  
Saints.

19 Wee will conclude the occurrences of  
this year with briefly recording the Memory of  
a certain devout Hermit called *S. Answf*,  
who as a Memoriall of his sanctity has ere  
his name to a Town in *Northamptonshire*, where  
he piously lived and happily dyed. Frisched  
*Arnulfsbury*, or more contractedly *Bynbur*,  
near a place dedicated to *S. Nea*. There this  
devout Hermit having served God many  
years with great fidelity and fervour, after  
he had filled the whole Province with the  
odour of his virtues, this same year blessedly  
dyed, as wee read in our Martyrology, where  
his Name is recorded among the Saints on  
the two and twentieth of August.

Martyr. Ang.  
22. Augus.

## X. CHAP.

X. CHAP.

1. 2. &c. The Letters of Pope Zacharius to  
*S. Boniface* with severall Ordinances.

1 IN the year of our saviour hundred for-  
ty one Pope Gregory third of that name  
dyed, to whom succeeded Pope Zachary,  
which being come to the knowledge of *S. Bo-  
niface* in Germany, he presently wrote an Ep-  
istle to him by one of his Priests called *Drin-  
chard*, to testify his obedience, & give him an  
account of his proceeding. Among which he  
inform'd him that he had newly erected three  
Bishopricks in Germany: The Episcopall Seat of

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Bonif. ep. 13.

one



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144p. 19

A. D. 742  
Ap. Bonif.  
144p. 141

one was a Town called *Wirtzburg*, of another *Buriburg*, and of the third *Erfisfurt* (or as some write, *Eychstedt*, so called from the abundance of *Oakes* growing near.) These *Episcopall Sees* he desires may be confirmed and established by the *Pope*. And severall other *Points* he added, in which he humbly desired the said *Pope's Order* and resolution: As will appear by the *Answer* returned to him the following year.

2. Another *Letter* likewise he sent by the same *Priest* to a certain *Prefect* whose *Territory* lay in his way to *Rome*, desiring him that he would grant the same security, and afford the same assistance to this his *Messenger*, that he had formerly done to others. The said *Prefect's* name is *Regibert*.

3. As touching the three *Episcopall Sees* by him newly erected, he does not name the *Bishops* ordained in them. But by the *Subscriptions* to a *Synod* the next year wee may collect that they were those three *Priests* which in the year of our *Lord* seven hundred twenty five he had called to his assistance out of *Brittany*: namely *Burchard*, *Witta*, and *Willebald*. *Burchard* was consecrated by him *Bishop* of *Wirtzburg* (*Herbipolis*.) *Witta*, who likewise from *Whiteness* (for to the *German* name signifies) is by some named *Albwinus*, had his *See* at *Buriburg*, an ancient Town near *Friselare* or *Paderborn*: And *Willebald*, who came out of *England*, being the son of a *Prince* called *Richard* son to king *Lothare*, as some affirm, seems to have been placed in the third *See*, though commonly in *Writers* he be called *Bishop* of *Eyslad*.

4. The year following *Saint Boniface* received an *Answer* to his *Letter* from *Pope Zacharias*: wherein after expressing much joy for the wonderfull successe of his preaching he. 1. Confirms the three *Bishopricks*, newly erected by him in *Germany*: adding that he had sent to the three *Bishops* *Epistles* of *Confirmation*, which they were to receive from his hands. 2. Whereas *Carloman Duke* of the *French* had desired *Saint Boniface* to assemble a *Synod* in *France* and preside in it, to correct the infinite disorders of the *Clergy* hapning by reason they had no *Archbishop*, neither had any *Synod* been convoked there of fourscore years: *S. Boniface* answered the *Duke*, that *France* not being within the district of his *Jurisdiction*, he had no authority without order from the *Pope* to call a *Synod* there: Hereupon *Pope Zacharias* gives him authority to assemble a *Synod*, and in his name to preside there. 3. The speciall disorders which he would have rectified were to exclude from *Priest-hood*, or if they were already *Bishops* or *Priests*, to prohibe the exercises of their office to all such persons as were guilty of adultery, or had had many wives, or cohabited after they were *Priests* with the wives they formerly had, or had shed the blood of any, *Christians* or *Pagans*. 4. Whereas *Saint Boniface*

had petitioned for leave to constitute one who might be his *Successor* in his *Archiepiscopall* authority, the *Pope* absolutely refused him: as being contrary to *Ecclesiasticall Canons*: Yet he permits him at the hower of his death to design a *Successor*, upon this condition notwithstanding, that such his *Successor* shall repair to *Rome* and receive *Ordination* there, and no where else. 5. Whereas a certain person of quality had married his *Widow's* wife, who likewise formerly had been the wife of her couzen german, and in his life time was separated from him, and had received the *Sacred Veyle* of Religion, and the *New husband* pretended, but falsely, that he had a dispensation for this *Marriage* from the the *See Apostolick*, *Pope Zacharias* commands *Saint Boniface* that he should take order to dissolve so abominable a *Matrimony*, telling him withall that he had sent a *Commensatory Breif*, to the same purpose. 6. To a certain admonition which *Saint Boniface* had sent to the *Pope*, desiring him to prohibite certain *Superstitions* laid to be practised at *Rome* near *Saint Peters Church* on *New-years day*, or the night before, at which time there were publicly in the streets dancing after a *Pagan* manner, with loud acclamations: neither would any one then out of a *Heathenish Superstition* lend his neighbour any thing out of his house, not so much as fire: and more over women wore about their arms and leggs *ligatures*, *phylacteries* and *superstitious knots*, which also they made to sell to others: that they observed *auguries*, *incantations*, &c. All which superstitions caused great *Scandall* among the *Germans*, who thought every thing to be lawfull which they saw or heard to be practised at *Rome*: Hereto the *Pope* answered that indeed such things had been some times done at *Rome*: but as soon as he was consecrated *Pope*, he utterly forbad them as most detestable and pernicious practises, commanding *Saint Boniface* to doe the like. 7. Whereas certain *Bishops* or *Priests* formerly guilty of adultery and fornication, pretended that they had a dispensation from the *See Apostolick* to exercise their charges notwithstanding, the *Pope* bids *Saint Boniface* by no means to beleive them, but to execute against them the rigour of the *Canons*. 8. To conclude, he tells him he had sent other *Letters* to *Carloman* desir'g his assistance to him in the execution of these *Ordonnances*.

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XI. CHAP.

XI. CHAP.

1. 2. &c. A Synod at Ratubon convoked by King Carloman : in which S. Boniface presided.

3. The Decrees of it confirmed by the Pope.

4. &c. S. Boniface his Letter to Cuthbert Arch-bishop of Canterbury : taxing the disorders of the English.

B. 741. ad  
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1. After the receipt of these Letters, the proceedings of S. Boniface and his suffragan Bishops are thus described by Cardinal Baronius, out of the *Antiquities of Saint Boniface's Life*: At that time, says he, when the Noble Duke Charles Martel had finished the course of his life, and his Sons Carloman and Pipin had succeeded in his Government, of which, Carloman, as being the eldest, disposed all publick affairs of the Kingdom: S. Boniface went to him, and presenting Pope Zacharias his Letter, earnestly besought him for the Love of God, the establishment of his Dominion and the salvation of his Subjects to advance the Christian Faith, therein imitating the zeal of his Illustrious Father. Upon which request, Carloman as if he had received a command from heaven, used his utmost endeavours to recall to the way of justice and piety all persons, Ecclesiasticks and Secular, who had swerved from the duties to which Christian Religion obliged them: for this purpose employing both his kingly authority and the Ecclesiastical likewise. He commanded moreover a Synod to be assembled at Ratubon, by the precept whereof all abuses should be corrected. The Decrees of which Synod, being full of edification, doe here follow.

1. In the Name of our Lord Jesus Christ, I Carloman Duke and Prince of the French, in the year after our Lords Incarnation seven hundred forty two, on the eleventh day before the Calends of May, have by the Counsell of the servants of God and of my Nobles, in the fear of Christ, assembled to a Synod the Bishops which are in my Kingdom, together with their Priests, namely Boniface Arch-Bishop, Burchard, Regin, Willard, and Willibrord, Dado and Adam with their Priests: to the end they may give mee advice how the Law of God and Christian Religion, which in our Predecessors days has been much disordered, may be restored, and the Christian people hitherto seduced by false Priests may be brought back into the way of salvation. Therefore by the counsell of the said Religious Prelates, as likewise of my Nobles order has been taken for consecrating Prelates in our Cities, over whom wee have constituted Arch-bishop Boniface who is Legat of the See

Apollonick. Wee have appointed likewise, that every year a Synod be assembled in our presence for restoring the ancient Canons and Discipline of the Church, and correcting abuses.

2. More particularly, wee command that restitution be made of all monies fraudulently taken from Churches. 3. Wee have deprived of all participation of Church-revenues all false Priests, Deacons and other Clerks who have been adulterers or fornicators, moreover degrading them, and constraining them to Penance. 4. Wee have utterly forbidden all the servants of God, Ecclesiasticks, to fight; or wear arms, yea or to be present in our Armies, excepting only those who are purposely chosen for the Divine Ministry, the Celebrating of Masse, or carrying sacred Relicks, that is, one or two to attend the Prince, and to carry before one Priest to hear Confessions and enjoin Penances. 5. Likewise wee have interdicted the same persons to hunt with dogs, or to keep hawks. 6. Moreover wee have decreed according to Holy Canons that all Priests in their Parishes be subject to their proper Bishops, and every Lent give him an account of their Ministry, of the order observed by them in Baptism, celebrating of Masse, reciting Prayer and Catechizing. And that whenever the Bishop according to the Canons shall make his visitation for administering Confirmation to the people, every Priest be ready to receive and entertain him at the charges of the people to be confirmed. Also that every Maundy Thursday they receive one (hymn) of the Bishop: receiving likewise from him a testimony of their chastity, blameable life and soundness of Faith. 7. Wee have also ordained according to the canon of the Council of Nicaena by the Canons that no stranger Bishops or Priests from whence soever they come, shall be admitted to the Ecclesiastical Ministry before they have received an Approbation from the Synod. 8. Likewise we have decreed that every Bishop their great solicitude to withdraw the people of God from all Heathenish Superstitions, all sacrifices over the dead; all sortileges, Divinations, Phylacteries, Amulets and Incantations: exercised after a Pagan manner by some foolish Christians near their Churches, under the name of Holy Maryes and confessions, so provoking the wrath of God and his Saints: Particularly we require them to forbid earnestly those sacrilegious divers called Miracles. And for the rooting out of all such Pagan Superstitions wee command our Mayors (Graphones) every where to give their assistance to the Bishops. 9. Also wee have ordained that whatsoever Ecclesiastical person or Religious woman shall after this Synod fall into the crime of fornication, shall be put in prison, and live penitent in bread and water. And if he be a Priest, he shall be scourged and remain a Prisoner two years: if an inferior Clerk or Monk be guilty of the same he shall be whipped thrice, and continue in prison a year then to doe Penance. 10. Wee have decreed moreover that no Priests or Deacons shall wear Cassocks like Lay-men, but Ecclesiastical robes (casulis) as becomes the servants of

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God. And that not any of them permit a woman to live in his house. 10. Lastly that all Monks and Religious Virgins be careful to order their Lives as becomes their Profession according to the Rule of S. BENEDICT.

4. When this Synod was concluded Saint Boniface transmitted to Rome a Copy of its Decrees, to be approved by the See Apostolick. Which being perused by the Pope, he likewise called a Synod, in which the said Decrees were read and confirmed: Of all which Pope Zacharius gave information in an Epistle directed to all Bishops, Priests, Deacons, Abbots, and likewise to all Dukes, Counts and all Gods servants in the Dominions of the French: Particularly enioyning all due respect and obedience to their Arch-bishop Boniface. This he did because many of the French Clergy looked with envious eyes upon him, as being an extern and a Religion man: for which reason his preeminent Legation Authority was displeasing to them.

5. Of all this S. Boniface likewise gave an account in an Epistle to Cuthbert Arch-bishop of Canterbury, who the year before had written and sent some presents to him. In which Epistle he gave him a breif of the foresaid Decrees: Adding this moreover, That in that Synodall Meeting all the Bishops present made a Confession of the Catholick Faith, and protested their resolution to their deaths to preserve Unity and subjection to the Roman Church, and that they would be obedient to Saint Peter and his Vicar: That every year they would assemble a Synod: That all Metropolitans would demand from the See Apostolick Archiepiscopall Palls: and that in all things their desire was to be Canonically obedient to the Precepts of S. Peter, that so they might be reckoned in the number of the Sheep commended to him. To this Confession, sayd he, we all consented and subscribed, directing it to the Body of S. Peter Prince of the Apostles. Which the Pope and Roman Clergy received gratefully.

6. Therto he adds many grave Instructions and Admonitions becomming an Apostolick Prelate: As, That all Bishops should denounce to their Metropolitans such abuses as they could not amend in their Dioceses: and in like manner the Metropolitans to the Pope: for so doing, they shall free their own souls from the guilt of the blood of such a perub. Moreover he signified to him that most of the servants of God with him were much scandalized and displeased upon occasion of a great stain and ignominy cast on the English Church and Nation, which he aduises him to wipe away by a solemn prohibition made in a synod of the Clergy and Nobility, to hinder that frequency of their womens going and coming back from Rome: considering that few of them returned uncorrupted: A proof whereof is, that there were few Cities in Lombardy or France in which there were not Harlots of the English Nation. He advised him likewise severely to reprehend, and if they amended not, to ex-

communicate both alive and dead any of their Princes and Great men who sacrilegiously invaded Monasteries, possessing their revenues, and governing the Monks, as if themselves were Abbots. And lastly with his utmost endeavours to hinder the intolerable superstition and excess of cloathing reigning in Britanny, where their vestments were, as they thought, adorned, but indeed defiled with embroidery of Purple and silk which vanity, sayd he, is a sign of the coming of Antichrist, and an occasion of bringing luxury and uncleanness even into Monasteries.

7. It is probable that admonitions so severe and earnest from a person of so great authority as S. Boniface, being the Popes Legat in so great a kingdom, might be the occasion of celebrating a Synod in Britanny at Clevesbore, in which a remedy was found against sacrilegious invasions of Church-revenues and Priviledges. For after diligent search, the formerly mentioned Law and Priviledge made by Wihred the pious King of Kent was found and recited in this Synod: whereupon Erhelbald King of the Meritians by a New-Law confirmed the same in his Kingdom also. Norwithstanding as shall be declared, King Erhelbald himself became a transgressor of his own Law, for which he was sharply reprehended by S. Boniface, and repenting his iniustice, made satisfaction for it.

XII. CHAP.

1. 2. &c. Another Synod at Liptin: In which Adalbert and Clement, Hereticks are censured, and emprisoned.

5. 6. S. Boniface imputes Simony to the Pope: who clears himself.

7. Jurisdiction over all France given to S. Boniface.

THE year following S. Boniface celebrated another Synod at a place called Liptin not far from Cambray, whither Caroloman who kept his Court there, called him. In which Synod, besides a Confirmation of the Decrees of the former, it was ordained that a Petition should be made to the Pope to send three Palls for three Arch-bishops newly ordained by S. Boniface, Grimon in the City of Reuen, Abel in the City of Sens, and a third at Trier.

2. In the same Synod likewise, as appears by Pope Zacharius his Answer, S. Boniface discovered and condemned the blasphemies and errors of two Arch-hereticks, Adalbert and Clement. Of which the one challenged to himself Episcopall authority without Ordination: wallowed in luxury: sett ut Cresset and little Oratories in the feilds, seducing the people by false pretended mi-

A. D. 743.

Spilm. l. i.  
Canc. Brit. ad  
hanc annum.

Pid. l. 10. c. 6

XII. CHA.

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Pid. Baron.  
l. i. c. 6.

Ap. Bonif. ep.  
l. 4. c. 6.



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racles, and withdrawing them from publick Churches. Yea such was his Pride that he would be stiled a saint, and consecrated Churches to his own honour, affirming that he knew many Angels by name: severall of which names S. Boniface had sett down in his Epistle to the said Pope, which were indged to be the Names rather of Devils then Angels.

3. The other Heretick was so given over to lust that he kept a Concubine by whom he had two children: yet challenged Priesthood to himself, saying that this was agreeable to the Old Testament. Further he affirmed that Christ rising from the dead, took with him all that were then in Hell, not leaving any one behind him. All which most detestable Doctrines and practises the Pope likewise condemned, saying that S. Boniface rightly stiled the Authors of them Ministers and Procurers of Antichrist, and did well in causing them to be shut up in prison.

4. The reason which made Saint Boniface more earnest against these Hereticks, particularly Adalbert, was because though his Errors and wicked practises were manifestly contrary to the Doctrine and Tradition of the Church, yet his behaviour was so subtle and hypocritical, and such a moving persuasiveness he had in his tongue, that he had almost seduced the Religious Prince Carloman. Now the first time that Saint Boniface entred into discourse with him, among others, *Sturmu* the first Abbot of Fulda was present: who earnestly endeavoured to dissuade him from that dispute: the like did *Lullu* and *Megin-guam*. But S. Boniface answered them, He that is in us is greater then he that is in him. Thereupon reasoning with him, he so convinced him, that he putt him to silence. After which he enclosed him prisoner in the Monastery of Fulda. But more of these Hereticks, when they shall be sent to Rome, where their Heresies will be more fully detected.

5 But presently afterward, by the false suggestion of certain unknown persons, there had like to have ensued a breach and division between the said Pope and S. Boniface, by occasion of a scandalous imputation cast upon the Pope, that he had *simoniacally* demanded money for the Archiepiscopal Palls which he had lately sent. This report being too easily beleived by S. Boniface, he wrote a sharp Letter to the Pope, telling him he was astonished that *Simon Magus* his poyson should infect S. Peters Chair, which had heretofore thundred out maledictions against that crime.

Ap. Bonif. 143.

6. But the good Popes mild, yet grave answer prevented all progreffe of dissention between them: Dearest Brother, said he, I beseech your Charity that hereafter you would forbear to write in such a stile to me: for it is very offensive and injurious to be accused of that which we doe detest. Far be it from us or any of our Clergy to sell for money the Gift which we

have received by the Grace of the Holy Ghost. And as for those three Palls, know for certain that not any money at all hath been received by any of my Officers for them. Yea on the contrary, the Fees which by custome was due to our Coffet for your Confirmation, I freely allowd is out of mine own purse.

7. Besides this, in the same Letter, to shew he had blotted out all resentment of this injurious imputation, he not only confirmed the Province granted to Saint Boniface by his Predecessour, but besides Bavaria, enlarged his Jurisdiction through all France, giving him authority in his Name and his Power to correct & reforme whatsoever he found any where to decline from Christian Faith or the Constitutions of Canons. The year following an occasi hapned to S. Boniface to have his turn of reprehension from the same Pope, which he suffred with the same Spirit of Christian meeknes. But before we relate it, certain affairs of Brittainy require to be interposed.

## XIII. CHAP.

XIII. Ch.

1. 2. The Brittainis furiously invade the West Saxons: and are repulsed.

4. 5. The resignation and death of Daniel the Venerable Bishop of Winchester, &c.

1. **A**Ll sorts of vices reigning among the English and Saxons, provoked Almighty God to punish the Kingdom with a bloody war against an Enemy which though allways full of malice, yet through civill divisions and want of strength had many years given disquiet to none but themselves. These were the Brittainis, who this year made an irruption into the Provinces of the English with such prodigious forces, that they seemed to have a design & hope to hazzard the regaining of the whole Kingdom again. The time and successe of the war is thus described by Henry of Huntingden:

2. Cuthred King of the West-Saxons in the fourth year of his Reign, saith he, making peace with Ethelbald King of the Mercians, they bound both their forces together, to fight against an innumerable multitude of Brittainis which had newly broke into their Provinces. When they were met, the two Kings, each of them followed by most valiant tryed soldiers, dividing their armies to a reasonable distance, made severall ways so furious an impression upon the vast body of the Brittainis, that though for some time they courageously resisted, yet they were not long able to sustain so terrible a weight, but at length were forced to fly, yielding their backs to the swords of their pursuers and their spoiles to their returning Victors. Which being done the two Kings

with



with triumph returning each into his own dom-  
inion, were with great joy received by their Sub-  
jects.

The year following the Reverend and  
Holy Bishop of Winchester Daniel having with  
great piety spent forty three years in the ad-  
ministration of that Diocese, to the end he  
might conclude his long-lasting age in  
quiet repose, surrendered his Bishoprick, and  
became a Monk at Malmesbury (Meldunt.)  
Thus writes William of Malmesbury from the  
ancient Tradition of his own Monastery. But  
his repose on earth continued a short time,  
for the year following he happily attained  
to an eternall repose in heaven. His Succes-  
sours name was Humfrid, whose name we  
find among the subscriptions to a Synod as-  
sembled at Cloveshoe the second time,  
shortly after. As for the Holy Bishop Daniel  
though by his great vertues he well deser-  
ved a name among our Saints, yet we doe  
not find him recorded in our Calendar.

The same year Mildred was ordained Bi-  
shop of Worcester, the successor of Wilfrid  
who dyed the year before. Concerning  
whom we can find nothing in our Ecclesi-  
astical Monuments, but what Bishop Godwin  
produces, Wilfrid Bishop of Worcester, con-  
temporaneity to S. Bede was consecrated Bi-  
shop in the year of Grace seven hundred and  
seventeen, and dyed in the year seven hun-  
dred forty three.

XIV. C H A P.

1. S. Boniface falsely calumniated to Duke  
Pipin.
2. &c. His Letter to the Pope: and  
Answer.
3. A sedition his malicious mistake.

IN the mean time Saint Boniface his pa-  
tience is exercised for his good: for  
he found adversaries not only in the Court  
of Duke Pipin, a proper seat for envy and  
malignity but at home also among his com-  
panions in the work of the Gospel. As for  
the former sort, he easily made voyd all  
their designs against him with a Letter writ-  
ten to the Duke: and his domestick accu-  
sers he overcame by his meeknes.

Who these were, & what they layd to his  
charge we find in a Letter written to him by  
the Pope: the tenour whereof is this: Virgilius  
and Sidonius Religious men living in the Pro-  
vince of the Bavarians have lately visited us  
with their Letters: in which they have intimated  
that your Reverend Fraternity enioynd them to  
rebaptize certain Christians. At the reading of  
this we were much troubled: and should ex-  
tremely wonder if it should be true. Among other  
examples they produced this, of a certain Priest

in the same Province who being ignorant of the  
Latin tongue, he presumed it wrong to baptize  
in saying, Baptizo te in nomine Patris  
& Filii & Spiritus Sancti. And for this, it  
is said, your Reverend Fraternity thought fit  
that Baptism should be reiterated. But Holy Bro-  
thers, if he who baptizes, introduces no error or  
heresy, but through ignorance only failes in pro-  
nunciation, we can by no means allow that such  
Baptism should be repeated. But as your Holy Fra-  
ternity well knows, who soever is baptized even  
by Hereticks in the name of the Father, of the  
Son and of the Holy Ghost, must by no means be  
rebaptized, but only be purified by imposition of  
hands. If the matter therefore stand, as hath  
been related to us, Holy Brother, abstain here-  
after from such injunctions: and be carefull to  
observe what the Holy Fathers teach.

3. Upon the receipt of this Letter S. Boniface  
presently without reply acquiesced: And  
the same year dispatched to Rome his Priest  
Eoban with Letters to the Pope, in which he  
suggested many things very necessary for the  
Churches of France, contained in twenty  
seven heads of great advantage to Ecclesi-  
astick Discipline.

4. Hereto Pope Zacharias immediately an-  
swerd, adioyning to every one of the said  
Points his own iudgment. Withall he in-  
formed him that the most excellent Prince  
Pipin had sent likewise to him a Religious  
Priest named Audoban, with other Points of  
the like nature, concerning the Rights of  
Bishops, Priests, &c. also touching unlawfull  
Marriages, inquiring what was to be ob-  
served therein according the Rites of the Church,  
the Discipline of Holy Fathers and Canons of  
Councils: And many other things he had  
proposed relating to the good of soules. To  
all which likewise he had returned an An-  
swer. Consequently he enioynd S. Boniface  
to assemble a Synod, and therein to discover  
to the Bishops his said Determinations.

5. He gave him moreover order that the  
forementioned contumacious and Sacrile-  
gious Hereticks Aldabert, Godelace and Cle-  
ment should be made to appear before the  
said Synod, that their cause might again be  
accurately examined. And in case they were  
found wholly to twerve from the way of  
Truth and iustice, and being convinced,  
would not retract their errours and amend  
their faults, that then the Princes assistance  
being desired, they should be proceeded  
against with all severity according to the  
Canons of the Church. But if they should per-  
sist in Pride, and protest that they were in-  
nocent, then his will was that they should  
be sent to Rome, and with them two or three  
Priests approved for their piety and pru-  
dence, to be their accusers: and there the  
cause should be with all care examined by  
the See Apostolick, and judgment given on  
them according to their merits.

6. Before we declare how S. Boniface ob-  
served what was enioynd him by the Pope, in

calling

Bonifac.  
ep. 139.

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A. D. 743

calling a Council, and therein convincing again the said Hereticks and doing other matters for the Churches good, all which was done the year following, it will be expedient in the mean time to admonish the Reader of a mistake made by *Astadius* a Calvinistical Chronologist, who affirms, that this year a Synod was assembled in Brittany against the sodomitical impurity of the English Clergy: Whereas no Synod was called there this year: and in that which was assembled two years after, though many disorders are censured in it, yet this is not named among them.

XV. CHA.

## XV. CHAP.

1. 2. A third Synod assembled by S. Boniface at Mentz.
- 3 4 In which Gervilio Bishop of Mentz is deposed, or Homicide, &c
- 5 S. Boniface Arch-bishop of Mentz: and Primate of Germany.

A. D. 745.

Bonif. Ep. 10.

Mirac. Foll.  
1022. 1. 100.ap. Sup. id.  
P. S. Bonif.  
5. 100.

Id. bid.

1. IN the year of Grace seven hundred forty five, S. Boniface according to the admonition given him by Pope Zacharias, and the command of Duke Carloman assembled his third Council at Mentz in Germany: at which were present (according to the account given by himself to Heresid an English Prelate) eight Bishops, all of the English Nation: But of them those only Names remain which *Miram* hath recorded saying, At the Synod of Mentz convoked by S. Boniface were present Abel, Burchard, Villebald, Verbet and Vera (perhaps Vetta, or Wittan.)

2. The Decrees of this Synod touching Ecclesiastical Discipline contained in the fore-mentioned thirty seven Heads, sent by Saint Boniface to Pope Zacharias, and by him with some corrections approved, are not now extant. But other affairs of great consequence agitated and determined, are mentioned in the Life of S. Boniface in *Sursio*: Where we read that in the said Synod not only many Ecclesiasticks infected with Heresy were excommunicated; but severall Bishops also infamous for horrible crimes were deposed. The prime Authors of all Errors in Germany were the two Arch-hereticks Aldbert and Clement: Whose cause was remitted to Rome, and there with all circumspection judged, as shall be largely declared.

3. Of Bishops sayd to be deposed in this Synod, the name and speciall demerit of one only is now recorded, and that was Gervilio Bishop of Mentz where the Council was held. The cause of his Deposition (according to the said Authour) was this: At that time the Thuringians implored the assistance of a

German against the Saxons which wasted their country. He presently sent an Army, and with it Gerold Bishop of Mentz, who was Father of Gervilio. Gerold in the combat among many others was slain. And his son who at that time was a Lay man attending at Court, to assuage his grief for his Fathers death, was taken into the Clergy, and made Bishop of Mentz in his Fathers place.

4. Not long after Carloman gathered another Army, which himself lead into Germany, and took Gervilio with him. Whilst this Army lay encamped on both the sides of the River *Wesiger* (Welter) Gervilio commanded his servants to go privately into the enemys camp, and there diligently enquire who it was that slew his Father. This he did, and finding the man not far off, he desired him to come and speak with his Master. He came, and as soon as Gervilio had notice of it, he met him on horse back in the midst of the River: Where as they were discoursing together, Gervilio taking out a sword which he carried privately, ran the man through, who presently falling into the river, there dyed. Upon this a mighty clamour was made, and the two Armies began a fierce combat: in which the Saxons were overcome, and Carloman after the victory retired home. Now this fact of Gervilio, was by none at that time imputed to him as Homicide. He returned therefore to Mentz, where, as before, he administered the Office of Bishop.

5. But among other crimes with which he was charged in the present Synode, this was one. And the Holy Prelate Saint Boniface publicly declared, That no man could exercise lawfully the function of a Bishop, who had been polluted with the slaughter of any one. And besides this, he objected to him that he himself had seen him with Hawks and Hounds publicly recreate himself: which was absolutely forbidden to Bishops by the Canons. Gervilio having heard his accusation, and perceiving that he could not resist both secular and Ecclesiastical authority armed against him, referred himself to the judgment of the Synod, and was deposed.

6. After whose deposition Saint Boniface (who hitherto had been an Arch-bishop at large, without any particular Title or See) was by Carloman and his Brother Pipin appointed Prelate of the Church of Mentz: And that his dignity might be more eminent, the same Princes determined to exalt the See of Mentz, which at this time was subject to another, to be the Metropolitan Church of all Germany: which likewise by a Message sent to the Pope, they obtained and effected.



XVI. CHAP.



## XVI. CHAP.

1. The Heresies of Adelbert a French  
man and Clement a Scot: condemned by  
Pope Zacharias in a Synod.

2. Colen made an Archbishoprick: but  
subordinate to Metz.

THE cause of Gerveli being thus de-  
termined, the Fathers of the synod  
consulted concerning the two Arch-her-  
etics, Adelbert and Clement: Whole Errors  
though they then condemned, yet they  
thought meet to send them to the Apostolic  
See, that their condemnation might be  
more solemn. They decreed likewise to  
send with them the forementioned Priest,  
Deneard, to act the part of an Accuser in the  
name of the synod before the Pope: To him  
likewise they gave Letters and the Acts of  
the synod to be presented and confirmed by  
him.

2. Being arrived there, Pope Zacharias called  
together, according to the custom, a synod of  
Bishops, before whom Deneard appearing,  
presented the Epistle of S. Boniface, in which  
he informed the Pope that since the time  
that he had conferred on him a jurisdiction  
over all the Churches of France, at their own  
request, he had suffered many injuries and  
persecutions from false, and adulterous  
Priests and other Ecclesiasticks. But that his  
greatest trouble proceeded from the said  
two blasphemous Heretics, Adelbert who  
was a French-man, and Clement, a Scot: Who  
though they differed in their Errors, yet  
were equal in the enormity of their crimes.  
For whose regard he had incurred the en-  
mity and maledictions of the French, who  
grievously complained against him because  
he had taken from them their great Apostle,  
Adelbert, their Patron and intercessour with  
God, a man who was a worker of wonder-  
full Miracles. He desired therefore the Pope  
to shut them up in close prison, after he had  
given them up to Satan, that none might be  
poisoned by their abominable Heresies.

3. Now we will here more fully declare the  
Errors, blasphemies and crimes charged  
upon Adelbert, and further demonstrated by  
Deneard, who presented certain Writings to  
the synod containing the Life & Acts of that  
Arch-heretic, together with an Epistle of our  
Lord Jesus, which he said fell from heaven into  
the City of Jerusalem, and was found by the Ar-  
changel Michael in the Gate of Ephraim, and  
copied out by a Priest called Icora, and by him  
sent to another Priest in Germany called Thalas-  
ius, &c. and at last by the hands of an Angel  
was brought to the Sepulcher of Saint Peter at  
Rome, where several persons belonging to the Pope  
finding it kept their days Vigil with fasting and  
prayers, &c.

4. As for the other Book, it was read, and  
it began thus: In the name of our Lord Jesus  
Christ, here beginneth the life of the Holy and  
Blessed Bishop Adelbert, born by the Election of  
God. He was begotten of simple parents, and  
nourished by the Grace of God: For whilst he was yet  
in his Mother's womb, she saw in a vision as it  
were a Calf issuing out of her right side: Which Calf  
designed that Grace which he received from an  
Angel before he was brought forth, &c.

5. Besides these the same Deneard presen-  
ted likewise a Prayer, composed by Adelbert:  
in which after supplications made to God  
the Father, he addressed himself to the An-  
gels saying, I beseech, conjure and humbly en-  
treat you, &c. Angel Uriel, Raguel, Tubiel, Mi-  
chael, Adin, Tuban, Sabaoth, Samichel, &c.

6. When these Writings were read before  
the synod by Gregory the Notary, Regentary and  
Nomenclator, all the Bishops concluded that  
the man was madd, and that those were  
names of Devils, not of Angels, except only  
S. Michael, since Divine authority delivers to  
us only the Names of three Angels: Michael,  
Gabriel & Raphael. Therefore, they condem-  
ned them all to be burnt: Notwithstanding  
the Pope thought fit they should be layd up  
in his Archive with a perpetuall mark in  
memory of their condemnation and repro-  
bation.

7. Besides these Writings it was layd to the  
charge and proved against the same Adel-  
bert, that from his childhood he was an Hypocrite,  
saying that an Angel of our Lord in human shape  
had from the utmost ends of the world brought  
him Relicks, he knew not of whom, but such as  
were of wonderfull sanctity, by vertue of which he  
could doe all things whatsoever he asked of God.  
Hereby he insinuated himself into the minds of  
silly women and ignorant peasants, who affirmed  
him to be a man of Apostolic sanctity. That he  
had led unlearned Bishops to ordain him, con-  
trary to the Canons: and that hereby his heart  
swelled with such Pride, that he esteemed himself  
equal to the Apostles of Christ. Inasmuch as being  
appointed to consecrate a Church to the honour of  
the Apostles and Martyrs, he consecrated it to his  
own honour, or rather defiled it. That he would  
likewise reprehend those who desired to visit the  
Shrines of the Apostles, and to hinder them he  
built Oratories, and set up Crosses in the fields, or  
near Springs, or where soever he thought good,  
commanding the people there to make their  
Prayers to him: Inasmuch as multitudes of seduced  
people desisting their own Bishops, and Churches,  
gathered meetings in such places, saying, The me-  
rits of S. Adelbert will help us. Besides this, he  
gave to the people the parings of his nayles, and  
the hairs which fell from his head, bidding them to  
mingle these with the Relicks of S. Peter. Yea his  
presumption came to that point, that when  
any came, and prostrated themselves at his  
feet, desirous to confesse their sins, he  
would tell them: I know all your sins already,  
your very thoughts are not hid from me:  
therefore there is no need to confesse them.



A. D. 745.

Go home in peace, have no doubt at all but your sins are pardoned. These and many other like marks of pride and Hypocrisy did Adelbert shew in his habit, gait, gesture and behaviour.

8. As for the other Heretick called Clement, his Heresies did more openly destroy the common Faith of the Church: He rejected all the Sacred Canons, all the Writings of the Holy Fathers, and all authority of Councils. He would maintain that he might lawfully be a Catholick Bishop, though he had two children born in adultery. Yea he introduced Judaism, affirming that a Christian might without sin, if he pleased, marry his own Brothers Widow. Moreover in opposition to the constant Doctrine of the Fathers, he taught that Christ the son of God, when he descended into Hell, delivered out of that infernall prison all without exception, believers and infidels. And many Heresies more he published touching Divine Predestination, contrary to Catholick Faith.

9. These things being made known to the Synod at Rome, The Fathers unanimously deprived Adelbert of his sacerdotal function: condemning him to Penitence: and in case he should afterward seduce any, they pronounced Anathema against him, and all that should adhere to him or his doctrines. In like manner they deposed Clement, and actually excommunicated him: and whosoever should consent to his sacrilegious Opinions.

10. Our late Zealous Reformers of Scotland may here discover with gratulation their prime Patriarch, who desirous to be an Apostle of a New pure Religion, made the foundation of it to be a contempt of the Doctrines of Ancient Fathers and Sacred Canons of the Church. And in the like unhappy attempt he will shortly be imitated by another Priest of the same Nation called Sampson, who in despite of sacred Tradition and the Universall practise of the Church denied the necessity of Baptism, asserting that by the simple Imposition of hands by a Bishop, without Baptism, one might be made a good Catholick Christian.

As Bonif.  
ap. 138.

11. An account of all these Proceedings Pope Zachary gave S. Boniface in a Letter, requiring him to publish through Germany & France the condemnation of these Hereticks. He signified moreover that he confirmed all things which had passed in the synod of Mentz, ratifying the erection of that See to a Metropolitan dignity, though he knew that many schismaticall Priests in France did earnestly oppose themselves against it. And whereas a request had been made to him from France that the City formerly called Agerippina, but then Colonia, might be erected to be a Metropolitan Church, he signified his assent, but so that it should be subordinate to his See of Mentz. He also intimated to him, that in case a certain Seducer, named Geleus, who formerly had usurped the name & au-

thority of a Bishop should present himself to him at Rome without his approbation, he would treat him as he deserved: And he enjoyned likewise S. Boniface not to admitt any Bishops or Metropolitans confirmed by him at Rome, except they brought Commendatory Letters from him.

## XVII. CHAP.

XVII. CH.

1. 2. *Of a Letter of Saint Boniface and the Synod of English Bishops at Mentz to the Mercian King Ethelbald reproving him for his incestuous lusts and Sacrilege.*

7. *Of another Letter of the same to Egbert Arch-bishop of York.*

NEITHER did S. Boniface's Christian Charity and Pastoral sollicitude confine it self to Germany alone: But he thought it his duty to give his best assistance to his Native country Brittain, almost over-whelmed with a sea of vices. There King Ethelbald, the most potent among the English-Saxon Princes, had in a high manner offended God in a sacrilegious invasion of the rights and revenues of Churches within his Dominions of Mercia, in offering violence to the chastity of Religious Virgins consecrated to God, and many other crimes, and there was a just fear lest such enormities in a King should become exemplary to his subjects, and draw many to imitate them. Therefore S. Boniface and his companions in this synod of Mentz, who were all Bishops of English race, thought expedient to admonish the said King Ethelbald of his Duty as a Christian Prince, by a Letter directed to him in the name of the whole synod. Which was likewise done by them.

2. This Letter is still extant in which with a modest yet vigorous stile, becoming an Apostolick spirit they signified to him, that publick fame having informed them that he had all his life abstained from Marriage: which if he had done out of the Love and fear of God and for chastities sake, they should have much rejoiced in: But they were told that he refused to take a lawfull wife, and polluted himself in adulteries and unlawfull lusts, not abstaining even from devout Virgins the spouses of our Lord: a sin so horrible, that it is by God esteemed equall to Heathenish Idolatry. Yea the ancient Pagan Saxons did so abhorre adultery that if any woman, though unmarried were found guilty of it, they would compel her with her own hands to hang herself, & after her death they would consume body with fire, and hang him who had corrupted her, over her smoking ashes. Or else they would cause a multitude of women to drive her out of their town with whips, cutting all her garment away to her waist, and lancing her body with knives: and thus she

would



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would be entertained by the women of the next village, who would use the like rigour towards her till they dispatched her of her life. Now if Heathens have such a zeale for Matrimoniall Chastity, how jealous will our Lord be of his spouses contracted to him by Law, and how infinitely more heavy will the punishment be which he will inflict on their sacrilegious corrupters!

3. They adured him moreover to consider that Gods fury will more feircely be inflamed against Kings who are guilty of unlawful luits, because probably their subjects will imitate them: by which means the whole Nation, like Sodom, will become polluted, and thereby leave a posterity effeminated by luits, despised both by God and men, and regardless even of their Faith. An example whereof might be seen in the Nations in Spain, Province and Burgundy, which giving themselves to filthy luxury were forsaken by God, who justly suffered the Saracens to come upon them and overcome them, so that now they have lost all knowledge of God and their Holy Faith.

4. Hereto they added another great Crime which publick fame made him guilty of, which was breaking the Priviledges of Churches and Monasteries, and invading their revenues: in which abominable sin he was followed by his Nobles, who sett no bounds to their rapin and cruelty to Ecclesiasticks and Monks, depriving them of their subsistence, and bringing them into servitude. They therefore earnestly beought him to consider that among all the Saxon Kings since the Conveyance of that Island, not any had been guilty of such sacrilegious cruelty and unbounded luits, except only two, Ofred King of the Northumbers, and Ceolred his predecessour in the Kingdom of the Mercians: And how horrible their deaths were, he could not be ignorant: particularly of this latter, whom the Devil visibly hurried away to hell in the midst of his idleness and banqueting,

5. Therefore with humble and Fatherly prayers they besought him not to despise their counsell: but freely and speedily to amend those greivous offences against God: considering how short this present life is, how momentany the delectation of the filthy flesh, and how ignominious it is for a Prince after a short life to leave behind him a perpetuall example of sin to posterity, &c.

6. This Letter being written they did not send immediatly to King Ethelbald, but prudently considering that reproofs or counsels which arrive unseasonably to persons of high estate, seldom produce any good effects, but rather harden them the more: Therefore they inclosed it in another directed to a certain Priest named Heresfrid, to whom the King would more willingly hearken, then any other, and who like-

wise out of fear to God, would not fear boldly to admonish the King. Him therefore they desired to present it to King Ethelbald, when he saw a fitting opportunity.

7. At the same time likewise saint Boniface wrote another Epistle to Egbert the learned Arch-bishop of York, in which he acquainted him, that having received command from the Apostolick See that in what Nation soever he saw or understood that errors were sowed among the people, or the Ecclesiastick Rules depraved by ill practices and customes, that he with the Popes own authority should endeavour to invite and reduce into the right any Transgressours who soever they were. In obedience to which command he together with eight other Bishops of the English Nation assembled in a synod at Mentz had sent an humble admonitory Letter to Ethelbald King of the Mercians which they had given order should be first shewe to him, that he might correct in it any thing which he did not approve, and add thereto what in prudence he should think meet. Withall desiring him that if in his Province of the Northumbers any such poysonous root of wickedness was springing, he should speedily pluck it up. He requested him likewise to send him some Treatises of Beda, who of late brightly shone with divine Light and Grace in that Province: Telling him also that among other small presents he had sent him the Copies of certain Epistles of saint Gregory, which he beleived had never before come into Britanny, and if he pleased, would afterwards send him more: Because he had at his being at Rome copied out of the Popes Archives a multitude of such Writings. Besides all this he with much seriousness entreats him that he would be his Counsellour and helper in inquiring and finding out the Ecclesiastick Rules of the Judgments of God, &c.

8. What was the successe of the foresaid Letter of saint Boniface to King Ethelbald, it is not known, saith Baronius. But not any Historian hath declared that by these admonitions he any thing amended his life. However certain it is that two years after this (he should have said twelve) he ended his life very unhappily: For thus wee read in the Epitome of the English History: In the year of our Redeemer seven hundred fifty seven Ethelbald King of the Mercians was by night miserably murdered by his Guards. Thus writes Baronius. Notwithstanding though none of our Historians expressly mention the amendment of this King, yet wee shall shew probable grounds of it, by declaring his ioyning with Cuthbert Arch-bishop of Canterbury in restoring the priviledges of the Church and Ecclesiastick Discipline, &c. and we may reasonably iudge that this Epistle had a great influence into such a good change.

b.d. ep. 8.

B. rom. hic.



A.D. 716.

XVIII. C.

## XVIII. CHAP.

1. 2. &c. S. Boniface by the Donation of  
Carlozman builds the famous Monastery  
of Fulda in Germany.

4. 5. 6. Successions of Bishops in England,  
&c.

1. **S**aint Boniface having established for  
himself and his successors a fixed Metro-  
politan See at Mentz in Germany, was desirous  
to find for himself a place of quiet retire-  
ment in which he might unbend his mind,  
and recollect it from Pastoral solitudes and  
conversation, whensoever his affairs would  
permitt. For which purpose a certain Seat  
in the Solitude of Donatus near the River  
Fulda seemd to him very convenient and  
agreeable, that there interrupting a while  
the tumultuous busineses of Mariba, he  
might at fit seasons embrace the best part  
and employment of Mary, to sit at our Lords  
feet, and in quiet contemplation attend to  
what our Lord would say unto his soule.

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Ap. Bar. h.c.

2. But because a Seat so agreeable belonged  
to the right & jurisdiction of others, he was  
compelled to have recourse to Carlozman by  
Petition, to have that place charitably be-  
stowed on him. Which petition of his was  
not in vain: For as Baronius from the Au-  
thority of S. Boniface his Life declares, Carlozman  
having read this Petition was much pleased with  
it, and having called together all his Nobles, he  
made known to them the Holy Bishops request,  
and with their consent in their presence he made  
a surrendry of the place to him, saying, What-  
soever therein belongs to mee, from this hour  
I transferr it to God, inasmuch as all the land  
which on all sides lyes about it for the space of  
three miles is to be assigned to his service. Ha-  
ving made this Assignment, he sent Messengers  
to all the Nobles in the Territory of Grapfeld  
earnestly desiring them, that whosoever had any  
interest in any part of the land situated within  
the foresaid limits, they would freely bestow it  
upon God, to be the Seat of a Monastery which  
S. Boniface had a desire to build. This Request  
of the Prince being made known to those Noble men,  
they unanimously and with all devotion gave up  
all their right to God, to S. Boniface and the Ve-  
nerable Abbot Sturm. And to the end the  
said Assignment and Delivery might remain  
firm to posterity, Carlozman, who was the princi-  
pal Benefactor, commanded a Charter to be  
made in good form, to which he putt his Seale.

Mir. in Fast.  
Belg. 5. l. 10.

3. Thus in the year of our Lords Incarnation  
seven hundred forty six the famous Monastery  
of Fulda, saith Miram, by the free donation of  
Carlozman and Pipin Princes and sons of Duke  
Charles Martel was erected, or at least the foun-  
dations of it were layd. In which, as soon as it

was perfected, Sturm having congrega-  
ted a certain number of Menly was constitu-  
ted Abbot. This Noble Monastery proved  
in after times a source of innumerable ble-  
ssings to the whole countrey of Germany.

4. The same year in Brittainy, Ingulf Bi-  
shop of London dying, there succeeded him  
Egulf, known only by his name to posterity,  
and by his subscription to a Synod the year  
following assembled by Cuthbert Arch-bi-  
shop of Canterbury.

5. In the Kingdom likewise of the East-  
Angles both the Bishopsricks of Dunwich and  
Helmham being vacant by the deaths of  
Cuthwin and Erbsfrid, there was substituted  
in their rooms one only Bishop to administer  
both the Sees. His name was Herdulf, who  
subscribed likewise to the same Synod as Bi-  
shop of Dunwich and Helmham. Yet true it  
is, that this does not agree with the order  
of Bishops of those Sees found in William of  
Malmshury, who assigns two Bishops succee-  
ding at this time in the foresaid Sees, namely  
Lamsfert and Albeirich. But concerning these  
two, we shall treat, and of their succession,  
many years after this.

6. At this time also the Kingdom of the  
East-Saxons was deprived of their King Selred  
by a violent death, after he had reigned  
twenty eight years. All that wee can  
find concerning it is this: short account  
given by Henry of Huntingdon, King Selred,  
saith he, this year was taken out of this life:  
for ancient Writers affirm that he was slain at  
this time: but how or by whom he was slain,  
they say nothing at all.

Huntingdon.

## XIX. CHAP.

XIX. C.

1. 2. &c. A third Synod at Clovesho in  
Kent for reforming abuses: and the De-  
crees of it.

1. **T**HE year of Grace seven hundred  
forty seven brought much good and  
spirituall profit to the English-Saxon Churches  
in Brittainy, by the happy reformation  
of Ecclesiasticall Discipline made in a famous  
Synod a third time assembled at Clovesho by  
Cuthbert Arch-bishop of Canterbury. Which  
place seated in Kent, is at this time called  
Cliffe, by reason of a high mountain or  
cliffe (anciently named Clwas) and a small  
territory interlacent between the Rivers  
Thames and Medway called No: from  
which two names arose the word Clovesho,  
or Clovesho.

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2. The cause of assembling this Synod  
was the miserable decay of piety, and Or-  
der through the whole Kingdom, suggested  
to Arch-bishop Cuthbert by some Bishops  
in an Epistle sent him five years before,



as hath been declared. For rectifying which disorders the Arch-bishop leclouly treated with Ethelbald King of the Mercians, to whom the Kings of Kent were subiect and tributary, desiring that himself would assist in Reformation of the Church by a Synod to which he would please to afford his own presence. This being obtained, the Synod was called, in which twelve Bishops were present, all of them contained within the Province of Canterbury, for of the other Province of York, not one appeared. And besides them, King Ethelbald with his Princes and Nobles was assistant.

3. The Acts and Decrees of this Synod have out of a very ancient Manuscript in Saxon letters, been faithfully extracted by Sir H. Spelman. In the Preface whereof is expressed the generall design and motive of the present Meeting to have been, that with good advice order might be taken for restoring Fairty in the Church, concord among one another and Reformation of the State of Religion. After which Cuthbert Arch-bishop of Canterbury presiding in it caused to be read two Writings of Pope Zacharias translated into English, in which were contained Prescriptions for reforming abuses, regarding persons of all degrees and conditions, with terrible denunciations against the disobedient. The reading of which caused great thoughtfulness in the minds of the Bishops, who began mutually to exhort one another by rectifying of their own lives to afford good example to the rest of the Clergy and seculars of the kingdome: and that they should sett before their eyes the Homilies of the Holy Pope S. Gregory and Canonical Decrees of the Fathers, as a fitt Rule by which they might reform themselves.

4. Then followed severall speciall Canons, one and thirty in number, written in an abstruse stile, which argues the Antiquity of them. The Reader may at large peruse them in Sir H. Spelmans first volume of our ancient Saxons Councils: It will suffice in this place briefly to sett down the sence of each in order, as followeth:

1. It was ordaind therefore. 1. That Bishops should be carefull to shew themselves by the sanctity of their lives good examples to others, and to exercise their Pastoral Offices according to the Canons of the Church. 2. That they should preserve the Unity of Peace among one another. 3. That every year they should visit their Dioces. 4. That they should take care that Abbots and Abbesses govern their Monasteries Regularly. 5. That since at this time Monasteries by the avarice and Tyranny of Great men were miserably oppressed and depraved, yet Bishops should at least take care that the poor Monks should not want the Ministry of a Priest, for the necessity of their soules. 6. That no Monks should be exalted to Priesthood till after due tryall of their vertue and capacity. 7. That Bishops take order that in Monasteries there should

be Schooles for the trayning up the young Religion in the love of sacred knowledge, to the end they might become afterwards profitable to the Church. 8. That Priests should always be mindfull of their Office and vocation to attend to the Altar in celebrating Masse, to Reading, Prayer, &c. 9. That they should be diligent in preaching and baptizing according to the lawfull Rites of the Church. 10. That they should be studious to understand aright the Creed, Pater noster, and the Holy Mysteries words in the celebration of Masse: and that they should interpret them to the people, and explain them in the English tongue. 11. That they should all agree in the manner and order of baptizing, Teaching, &c. 12. That they should sing in the Church with modesty, and if they were unskillfull, they should content themselves with reading. 13. That they should celebrate the Office of the Church uniformly, and in like manner solemnize the Feasts of the Church. 14. That our Lords day should be celebrated by all, and that the people should be obliged to repaire to Church, &c. 15. That seven Canonical Hours should be observed uniformly both in Churches and Monasteries. 16. That Litanies and Rogations should be performed by all the people uniformly according to the Rite of the Roman Church on the seaventeenth before the Calends of May, and three dayes before our Lords Ascension, with celebration of Masse and Fasting till three in the after noon, without admixing vanities, playes, running of hories, feasts, &c. 17. That the Feasts of S. Gregory Pope, and of S. Augustin sent by him the Apostle of the Kingdom should be solemnly celebrated. 18. That the Times of Fasting in the fourth, seaventh and tenth month according to the Roman Rite be neglected by none: and that the people be admonished before those times come. 19. That Religious men and women observe their Regular Instituts modestly, and abstain from vanity in apparrell. 20. That Bishops take care that Monasteries, especially of women, be places of silence and devotion: and that the entrance into them of Poets, Musicians, vain leasters, drinkers and feasters be utterly forbidden: since great scandalls and suspicion arise from such. 21. That all Ecclesiasticks and Monks fly particularly the Sin of Drunkenness. 22. That such likewise live in a fitt preparation for the Holy Communion: and that when occasion is they confesse their sins &c. 23. That Lay persons also, young and old dispose themselves so as to be fitt to receive the same Holy Sacrament. 24. That Seculars be not admitted to Religious Profession, till after fitt examination and probation. 25. That after every Synod Bishops promulgate to their Clergy the Decrees there made. 26. That the people be exhorted to Alms giving by which their sins may be redeemed: but withall that they be taught not so to trust in their Almes, as from thence to take a licence to sin. 27.

That



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That in the Holy exercise of Psalmody, whether in the Latin or Saxon tongue, men be carefull to ioyn their hearts to their voyces: And that those who doe not understand the Office in Latin, should however be carefull to have their minds and affections fixed upon God and Spiritual things. 28. That Monasteries be not burnd with a greater multitude then they can maintain: That Superiours doe not over-press their Religion with labour: and that both Men and women Religious abstain from secular vanity and fashions in apparell. 29. That Monks and Nuns be not permitted to inhabit among Seculars. 30. That since there is a suspicion entred into the minds of Kings and Princes, that Ecclesiasticks, Bishops and Priests doe not bear them inward affection, nor wish their prosperity, but rather the contrary: The said Ecclesiasticks in this Synod doe protest that such suspicion is without ground; and if it were iust, they should be guilty of sins not only contrary to their sublime Profession, but even to the common Duty of Christians. To shew therefore that they were free from a vice so detestable, it was ordained, That all Ecclesiasticks and Monks in every Canon call Hower should incessantly implore the Divine Clemency for the safety of their Kings, Dukes, Nobles and all Christian people, as well as for themselves. 31. That they be all unanymous in Faith, Hope and Charity both to God and one another: and diligent in Praying both for the Living and the Dead, celebrating often the Propitiatory Sacrifices for their repose &c.

6. To this effect were the Canons of this worthy Synod. After the conclusion whereof Cuthbert the Arch-bishop of Canterbury sent a Copy of all the Acts and Decrees by his Deacon Kincbert to Saint Boniface: thereby shewing him that he had nor been unmindfull of his admonitions, nor of the Precepts of Pope Zacharias. And it is not to be doubted but now King Ethelbald renewed that respect to Gods Church, which he shewd so worthily in his younger years: a further proof whereof he gave two years after this, in restoring the Priviledges and immunities thereof, which had by himself and others been so much infringed.



## XX. CHAP.

1. Succession of Kings in Kent.
2. Kenred a hopefull Prince of the west-Saxons, unhappily slain.
3. The Monastery of Bredon in worcestershire, founded.
- 4 & 5 &c. Of Sampson a naughty Scottish Priest.

1. THE year following Edilbert King of Kent and eldest son of Wishred, after a reign of three and twenty years, dying without issue, his Brother Edbert succeeded him. Some of our Historians account Edbert the elder Brother, and affirm that he dying this year, Edilbert the next succeeded. The Error on which side soever it lyes, is not much materiall. And indeed these Princes of Kent to whom the Titles of King are given, were so obscure, that no wonder, both their names and actions should be delivered to posterity uncertainly. In the late Synod at Cloveson in Kent, among the subscriptions none is named as King: but Ethelbald King of the Mercians, to whom these Princes were tributary, and therefore those three Brothers, Edilbert, Edbert and Alric, who reigned successively in Kent, are to be esteemed as reckoned under the Titles of Princes and Dukes, Subscribers to the said synod. As touching the Prince who now dyed, all that is recorded of him, is that he bestowed on the Monastery of Religious Virgins at Menlsey in the Isle of Thanet certain lands, as Harpisea declares.

2. The same year, which was the ninth of the Reign of Cuthbert King of the West-Saxons, saith Huntingdon, his Son Kenric was slain: a Prince of wonderfull hopes: tender in years, but vigorous and fierce in combats, and ioyfull to find any occasion to exercise his valour. This young Prince in a certain expedition being too eager in pursuing his good success, through immoderate heat discontented his own soldiers, and in a sedition raised by them was slain.

3. To this year is referred the new erection of a Church and Monastery at a Town called Bredon, in the Province of Worcester by a certain Noble man of the Mercian kingdom called Ranulf. Concerning which Camden thus writes: At the foot of the said Hills is seated a Town called Bredon where was a Monastery founded: Concerning which wee read this passage in a Charter made by Offa, who was afterwards King of the Mercians, Offa King of the Mercians doe give land containing thirty five acres of tributaries to the Monastery named Bredon in the Province of the Mercians (Worcestershire) to the Church of S. Peter Prince of the Apostles built

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XX. CH.

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cont. in  
Worcester.



## XXI. CHAP.

1. 2. A Noble Charter confirming the Pri-  
viledges of the Church, by Ethelbald  
King of the Mercians.
3. 4. &c. A famous Miracle in Germany  
by the Intercession of S. Swibert.

1. IN the year of Grace seven hundred  
forty nine Ethelbald King of the Mercians  
touched with a remorse for his Sins, made  
worthy satisfaction to the Church for his  
former Sacrileges, by publishing a Noble  
Charter to confirm its immunity. Which  
Charter may be read in Sir H. Spelman, thus  
inscribed by him: The Priviledge of Ethel-  
bald King of the Mercians, granted to Monas-  
teries and Churches. In which being mindfull of  
the reprehension given him by S. Boniface in an  
Epistle fore mentioned, and repenting his former  
Life, he made all the Monasteries and Churches  
of his kingdom free from all taxes, labours, bur-  
dens, gifts, &c. And at the end of it is signi-  
fied, that the said Charter was signed by sever-  
all Bishops and Noblemen in the three and  
thirtieth year of the said Kings reign, at a fa-  
mous place called Godmundsleech: Which place  
is at this day called Godmunchester, and it is  
seated in the Province of the Iceni (or Hun-  
tingdon Shire.)

2. At the same time dyed Ethelwold King  
of the East-Angles, called by some Elfwald,  
by others Ethelred: to whom succeeded his  
his son Ethelbert, or as some Writers: name  
him, Albert: who was born to him by his Que-  
en Leofruna. Concerning whose admirable ver-  
tues & Sanctity wee shall treat at large when  
wee come to his Marriage and death, or more  
truly his Martyrdom immediately attending it.

3. Here wee ought not to omit an illu-  
strious testimony which God was pleased  
this year in Germany to give to the Sanctity  
of our glorious Saint and Apostle of the Ger-  
mans Saint Swibert. It is faithfully related  
in an Epistle sent by Saint Ludger Bishop of  
Munster to Rixfrid Bishop of Maestricht, in  
which Epistle a large description is made of  
the affairs of the Northours own time tou-  
ching the Apostasy of the Frisons. But that  
which concerns the glory of S. Swibert, is  
there thus related:

4. It hapned in the year of our Lord seven  
hundred forty nine that the illustrious Prince  
Pipin after a glorious Victory obtained against the  
Saxons and Westphalians, hastned his return to  
Colen with his wearied Army. But the Westpha-  
lians, though utterly routed by the triumphant  
sword of this Noble Prince, had such indigna-  
tion to be under the dominion of Christians, that  
without delay they gathered a new powerfull Ar-  
my, and marching by paths unhaunted and

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Spelm. de  
Concil.Ap. Sur. in  
Append. a d  
tit. S. Swib.  
Man. i

more

boile there, which my Grand-father Eanulf found-  
ded to the praise and glory of God who loves for  
ever. This devout Charity of Eanulf Al-  
mighty God rewarded by exalting to the  
throne of the Mercian Kingdom his grand-  
child offa, who held it illustriously the space  
of nine and thirty years, as shall hereafter  
be declared.

4. This is all which occurred memorable  
in Britany this year. Passing therefore over  
into Germany, wee shall find there the whole  
care of the late planted Church to lye in a  
manner upon Saint Boniface alone. Who  
being much disquieted with false Teachers  
pretending to be Preists, and spreading per-  
nicious errors touching the Sacraments of  
the Church, his best remedy was to consult  
the See Apostolick: for which purpose he  
sent this year Burchard Bishop of Wormsburg to  
Rome with Letters to acquaint Pope Zacharias  
with the impediments which he mett with  
in propagating the Faith.

5. What those speciall impediments  
were, does appear by the Popes Answer: In  
which wee find that great numbers of false  
Preists who never had been ordained by Bishops,  
and confounding all Ecclesiasticall order, refu-  
sed to be subject to Bishops, against whom they  
aroused popular tumults, making separated Con-  
gregations, in which they taught doctrines con-  
trary to Catholick Faith; not requiring before  
Baptism an abrenunciation of Satan, and re-  
fusing to sign with the Crosse, yea not so much  
as instructing such as were baptized in the Faith  
of the Blessed Trinity.

6. And among such Ministers of Satan a  
principall one was a certain Scott, named  
Sampson, who also had the impudence to teach  
that without the mysticall invocation of the Blessed  
Trinity, yea without any baptism at all, a man  
might become a good Catholick Christian only by  
the imposition of the hands of a Bishop.

7. Now to prevent any further contagion  
by such guiltfull seditious Ministers, the Pope  
advised S. Boniface to collect a synod, and  
there not only depose them, but likewise  
shut them up in Monasteries, there to doe  
penance to the end of their lives. For which  
purpose he should require the assistance of  
the Noble Dukes and Potentats of France And  
particularly as touching that naughty Scottish  
Preist (Nequissimum virum) Sampson, he re-  
quired him not to content himself with only  
deposing him: but that he should also ex-  
communicate and expell him out of the  
Church.





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more compendious they got before the Princes army near to the town of Verda, where they cunningly layd ambuscades with a resolution furiously to rush upon him in his march.

5. When this came to the knowledge of Pipin by the relation of his Scouts, he was some thing troubled by reason his Army was much diminished, and had in it many wounded unserviceable men: Notwithstanding calling to mind the many great Miracles which by the intercession of Saint Swithbert, whose body lay there at Verda, had been performed, and having a firm confidence in God, he lighted from his horse, and prostrating himself on the ground, he with great devotion implored the help and Patronage of that most holy Bishop, withall vowing to God and Saint Swithbert, that if by his intercession and merite he might obtain a Victory over the Pagans, and bring his Christian Army safe home, he would in a solemn Procession attended by all his Nobles with great devotion make a Pilgrimage to his shrine at Verda.

6. This Prayer was no sooner made, but immediately a wonderful light shone over the Christian Army, which not only dazzled, but quite blinded the Pagans, insomuch as in a terrible fright the God of the Christians should from heaven consume them, they dispatched away to Prince Pipin word of their cheifest Princes to beg peace, and make profession of subjection to him: Who withall constantly related to him what they had seen, and how much they were amazed at it.

7. As soon as the Prince heard this, being assured that so great a delivery came by the intercession of S. Swithbert, with great joy he adored and gave thanks to God, and having received from the Pagans hostages for performance of conditions, he attended by his whole army entered in an humble manner into Verda: and there both himself and his Nobles putting off their shoes he visited the shrine of S. Swithbert, and there offered Royall Gifts to Almighty God and S. Swithbert for that without any effusion of blood he had got the upper hand of his perfidious enemies. And from that time he chose S. Swithbert for his special Patron and Protector. Neither did his piety rest there, but a few years after this he treated solemnly with the Pope for his Canonization.

XXII. CH

## XXII. CHAP.

1. 2. Of S. Richard an English King: the Father of S. Winebald, &c. He dyed at Lucca.

5. The death of S. Tecla an English woman, and Abb. ss. in Germany.

8. Of S. German an English Missioner in Germany: and Marige.

A. D. 730.

1. THE year of our saviour hundred and fifty is configned by severall writers to the death of an English King called Ri-

chard, memorable to posterity for his sanctity: A brief of whose life is represented in an epitaph to this day extant in a Church of the City of Lucca in Italy, where he dyed and was enterr'd, the tenour whereof is as followeth:

2. The sister of King Offa was Mother to S. Richard. This King S. Richard was King of England, a voluntary exile from his country, a deliverer of the world, a conqueror of himself. He was Father to the two holy Brethren S. Winebald and S. Winebald, and of their Sister S. Walburga a Religious Virgin. He made an exchange of an earthly kingdom for an heavenly: He quitted a Kings Crown for a life eternal. He put off his Royall Purple, to take a mean habit: he forsook a Royall throne, and visited the shrines of the Saints: He layd by his Scepter, and took a Pilgrims staffe. He left his daughter S. Walburga in his kingdom, and went into a foreign country with his sons. There also he left with S. Boniface the glorious Martyr, then Arch-bishop of Mentz a man of wonderful sanctity, and born in his own kingdom England. The same holy King extended the bounds of his banishment further, and visited the shrines of the Holy Apostles beyond the Alpes: and afterwards returned himself into other untroubled places to the end he might more freely there attend to God. At length after a long continued exile, after many internal combats, after frequent and painful sufferings by hunger, thirst and cold, all his conflicts ended in the Province of Italy and City of Lucca: there he received his rewards, thence his soule was received into heaven: and his Sacred members were placed near the Body of S. Prigdisiana in a Church dedicated to his honour: where his glory shines abroad by many miracles. His Festival is solemnized on the seventh day before the Ides of February.

3. The observations made by the illustrious Cardinall Baronius in his Annals this year upon this Inscription, particularly to disprove the Title of King of the English attributed to S. Richard, doe not seem to mee concluding. For though it be true that his name is not found in the Catalogue of the Saxon or English Kings: that is no sufficient proof against him: Since wee read very many examples of the like: So in S. Bede mention is made of Edilfrid son of Ofwald, King of the Deires: likewise of Althunt and of Ofra King of the Mercians: And Euseb in his Character in Harpsfeld calls himself King of the West-Saxons. S. Boniface also mentions Sigiswald King of the same Province: and Ina, a King called Balad: Lastly in the Life of S. Bonulphe wee read of one Ethelstan King of the South-Saxons, yet not the names of any of these appear in the Catalogues of the Kings of those severall Kingdoms. And whereas he affirms that Philip of Eystar a German is the first Author who gives the Title of King to S. Richard it is a mistake: For Wolfhard an Author much more ancient, who lived in the next Century to this, and with great fidelity wrote the Life of Saint Walburga, affords him the same Title; and Stuartum in

Ap. Rom.

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A.D. 750.  
Ann. in  
170. 1. 1.Martyrol.  
Rom. 7. Feb.  
Graf. ad vii.  
vii. S. Wil-  
helm.

Fid. 1. 8. c. 11.

Fid. 3. 1. 1.  
Graf. ad vii.  
vii. S. Wil-  
helm.

his Notes upon the same Life affirms, that all Authors almost with one consent make him a King of England, inasmuch as none in his found will deny it. And indeed hereto agree the Roman Martyrologie, Philip Bishop of Eystar, Frithemine, Melanm, Teper, Gualter and very many others. Yea Greiser in his observations on the Life of saint Wilibald son to this saint Richard proves by many arguments the same, as from common Tradition, from ordinary Images of him, from severall Missals, Breviaries and Authours. Notwithstanding, that he did not actually, at least nor long, enjoy this Title and power, may be granted. Now the right which he had thereto may be shewed out of our Ancient Monuments.

4. For wee have before declared how Lothere King of Kent succeeded to his Brother Egbert, to the prejudice of his Brothers son Eadric. And after eleven years reign being dispossessed and slain, his son was also debarred the Succession, & never mounted the Throne. Now this Prince Richard according to the opinion of some Writers, and particularly of the learned Annalist, R. F. Alsford was that disinherited son of Lothere, who content with the security and sweetness of a private Life, never sought nor desired sovereignty though iustly due to him.

5. But more probable it is, that this Richard was a King of the West-Saxons immediately after King Ina. For though Ethelard be the the onely King named his Successor: Yet Saint Bede sayes expressly, that King Ina left his Kingdom to severall young Princes, among who this S. Richard probably was one. This is confirmed by what we read in the life of this Prince, that he recommended his children Winnebald and Willibald to S. Boniface, because he was of his kingdom: Now it is certain that S. Boniface was born at Kirton near Exeter in the Kingdom of the West-Saxons. But Ethelard being a Prince of high spirits seems to have excluded the rest, and S. Richard, whose ambition lay another and better way, was willing to employ his thoughts and endeavours in pursuing the hopes of an Eternal Kingdom, to be obtained by peaceableness and neglect of temporall Glory.

6. And God was pleased to reward this his love with a far greater Blessing, in giving him three children worthy of eternall memory, S. Willibald, S. Winibald and S. Walburga. These three children in the year of Grace seven hundred twenty five were sent by their Father to S. Boniface in Germany because he was born in his kingdom, as the Authour of S. Richards Life writes, twenty years before the said S. Boniface was Arch-bishop of Mentz: neither did their Father accompany them at that time, as the Authour of the Inscription mistaking writes: But severall years after followed them thither, out of a desire to enjoy their happy conversation, and end his Life in the society of so many Saints. Notwithstanding out of a Motive of Devotion

very fashionable in that age, he undertook a Pilgrimage in a mean habit to visit the shrines of the blessed Apostles at Rome: After which in his return this year through Etruria, or Tuscany, God was pleased in the City of Lucca to put an end to his journey, and restore to him with advantage a heavenly Crown. And we are obliged to that Noble City for preserving his Memory in so Noble a Monument. His name is both in the Roman and English Martyrologie recited among the Saints on the seventh of February: Where likewise he is stiled S. Richard King of the English: because perhaps he had a right, though never any possession of the Kingdom.

7. The same year dyed the Holy Virgin Tecla Abbess of the Monastery of Kirzengen at Ochmsfurt in Germany, for so doe the Centuriators of Magdeburg stile the place: And write concerning her and her holy companions in this manner: This age or Century likewise had women famous for their learning: some of which Boniface sent for out of England into Germany to preach the Gospel; namely Chunitinde, Tecla, Lioba, Waldeburga, Chunnilda, and Bragitha. We doe indeed acknowledge that these Holy Virgins were sent for out of England into Germany: but not to be Preachers: It is no Catholick custom to make women overseers and disposers of Ecclesiasticall matters: The end for which they were invited out of England was indeed to teach German Virgins the Institutes of a Religion Conversation. As touching S. Tecla in particular, she had her devout education in the Monastery of Winborn: wherein she profited so well that S. Boniface thought her fitt to teach others what she had so well learnt, and to govern others, having been so perfect in Obedience her self. This Office after she had piously and diligently exercised fifteen years, she was called to the embraces of her heavenly Bridegroom, on the fifteenth day of October: on which day she is commemorated among the Saints in the Roman Martyrologie.

8. Our Martyrologie likewise mentions a certain English man a Bishop called German, who went over Sea to preach the Gospel to the Brabanters and Frisians. Which Office having performed in an Apostolick manner, he received an Apostolick reward, which was a Crown of Martyrdom this year. Rosvoldus a learned Jesuit mentions him in the Calendar on the second of May. Whether this were a person distinct from him who was Brother to S. Ediltrudis, is uncertain: Concerning whom William of Malmesbury makes mention, saying, In the Church of S. Edmundsbury there lye the Bodies of two Saints, German and Botulf: whose Gestis I cannot find in the Antiquities of that Church, nor any where else. Only thus I find of them, that the former was Brother to Saint Etheldritha, and the second a Bishop.

A. D. 750.

Martyrol.  
Rom. 7. Feb.Magdeb.  
Cent. 9. fol.  
342.Martyrol.  
Rom.  
15. Octob.Malm. b. de  
Pont. l. 2.  
f. 240.



## XXIII. CHAP.

1. 2. *Edilhun a Valiane Consul rebels against the King of the west Saxons: and is subdued.*

3. 4. *The King of the Northumbers persecutes a holy Bishop.*

THE same year there were commotions both in the Western and Northern Provinces of our Island. For in the West-Saxons Kingdom, as Huntingdon relates, Carbed in the eleventh year of his Reign fought a furious combat against Edilhun a Noble man (Consul) of a most bold courage. Who raising a sedition against his Lord, and both their Armies meeting in the field, though Edilhun was far inferior to the King in number of soldiers; yet he maintained the combat a long time with admirable courage, for his single valour supplied the place of many bands of soldiers. And when the victory was ready to declare itself for him, an unfortunate wound pouring his body made the Kings just cause to triumph over his perjury and infidelity.

2. Edilhun with the blood issuing out of this wound expelled likewise Pride and contumacy out of his heart. So that voluntarily submitting himself to his King, and repenting his rebellious Treason, he not only found pardon, but was admitted into his Lords favour and friendship.

3. But in the Kingdom of the Northumbers we find a virtuous King persecuting a worthy Bishop and another innocent person: and what the offence or provocation was, not any of our Historians mention. The Story is thus briefly touched by Mathew of Westminster and Hoveden: Eadbert (or Egbert) King of the Northumbers took Zenolphus Bishop of Lindesfarn Prisoner, and lead him Captive into the City called Bebban, where he was cast into chains, and in that state remained a long time. Likewise he commanded the Church of S. Peter in Lindesfarn to be besieged. The motive of which siege is further declared by the same Hoveden, saying, Offo the son of Alfred, an innocent young man was compelled for avoiding the fury of King Eadbert to seek sanctuary at the Relicks of the Holy Bishop S. Cuthbert, where he remained till being almost starved to death by famine, he was without armes taken out from thence. As touching the City where the said Bishop was so straitly imprisoned, and which in this Narration is called Bebban, it is seated in the Province of Northumberland near the Isle of Farne, and is at this day called Bamburgh.

4. Now though we find expressed in no Historian the cause of the Kings displeasure against the said Bishop, yet we may perhaps probably collect it from other actions of the same King performed this year. To which

purpose the *Antiquary* of the *Epistola* at the end of S. Bede's History relates how King Eadbert the same year by force annexed to his Dominions the territory of Cyle with other regions. Now this Territory at this day called Keale or Cyle was possessed by the Scots: and was seated at the Frith of Cluid (Gluta affluarium): where the City Alenis, and the Castle now called Dunbretton lyes. Notwithstanding since the King of the Northumbers pretended to all the right which the Romans formerly enjoyed in those parts, which extended as far as the said Frith: King Eadbert might think he had just cause to recover it. Now it is probable that the pious Bishop Kennulf opposed the Kings ambition and avarice, and so incurred his displeasure.

## XXIV. CHAP.

1. 2. *Fr. Pope Zacharias resolves several Doubts of S. Boniface, &c.*

THE following year nothing occurs to furnish our History either in the Ecclesiastical or Civil state of Britanny, but only the death of two Bishops in the Kingdom of the Merians of Werts Bishop of Lichfield, to whom succeeded Hemet: And of Almy Bishop of the Lindesfarn, whose place was supplied by Aldulf.

2. But in Germany S. Boniface affords sufficient matter. For he this year sent Lut or Lullo in a message to Pope Zacharias, to desire of him a resolution of certain difficulties occurring in his Province: and also a confirmation and Privileges to his Archiepiscopal See of Mentz, and his now founded Monastery of Fulda.

3. As touching the Doubts proposed to the said Pope, the Resolution of them is found in his Answer: where he tells him. 1. That he could not condemn him for refusing to communicate with the French Bishops, who refused to keep the Promises made by them.

2. That Christians ought to abstain from eating the flesh of Choughs, Crows, Storks, and much more of wild beasts. 3. That the Roman Rite was, upon Maundy Thursday after the making of Chrism, to cause three Lamps to be lighted, spacious enough to burn three days: & that upon Saturday the Vigil of Easter other Lamps to be lighted from thence for the ceremony of blessing the Four. As for the making use of fire taken from burning glasses, they had no such Tradition at Rome. Concerning such as had the falling-sickness, if it came from their birth, they were not to be admitted into the Church, for fear of infecting others: But the same rigour was not to be used to such as had it afterwards: those might be admitted to the Communion, yet so as that they must come when all others had communicated.



v. 2 *The Bodies of Saint Kilian, Saint Colman and S. Totman translated by Saint Boniface.*

3 4 *Ec. Their Gifts: and Happy Martyrdom: and wonderfull discovery of their Relicks.*

1. **T**HE same year Saint Boniface with great devotion took up the Bodies of Saint Kilian formerly Bishop of Würzburg, Saint Colman a Priest, and Saint Totman a Deacon, all which had come out of their Native country Ireland, to preach the Gospel in Germany, where they were blessed with the Crown of Martyrdom. Their Sacred Bodies, I say, Saint Boniface now took up, to expose them to the veneration of devout Christians, and afterward to bury them more honourably: a happy presage of the honour himself was shortly after to receive.

2. Now though their Gifts doe not properly belong to our present History: Yet so much interest this piety of Saint Boniface gives us in them, that a breif account of their actions and Martyrdom will not be judged altogether impertinent here: which wee will collect from a very ancient Monymus Authour in Sursium.

3. Saint Kilian, saith he, was born of a Noble Stock in Ireland and from his childhood was brought up in learning: But shortly by Gods preventing Grace despising curious study, and worldly enticements, he retired himself into a Monastery where with great perfection he gave himself to Prayer and the observance of Regular Discipline. Such progresse he made hereby in all piety and vertue, that he was esteemed worthy in due time to be promoted to the Degree of Priesthood, and afterward to the Government of his Monastery.

4. The fame of his sanctity being far spread, and drawing very many to see and admire it, the Holy man fearing the tentation of vainglory, began to meditate

1. That there was no prohibition for Religious Persons to wash one anothers feet, as well as men. 6. That it is more congruous not to admitt to Priesthood any till they be of good years and such as have a good testimony: and that the age prescribed by Canons is thirty years: Notwithstanding in case of want, and necessity, such may be taken as have passed five and twenty. 7. As touching the Question how long men are to stay from eating: Lord after the beast is skild, this was not found in Tradition: yet his counsell was not to eat of it till it had been dryed well in smoke and then boyld: Yet in case any desired to eat it unboyld, let him at least abstain till after Easter. 8. That concerning the renewes of the Church, he need to make no scruple to require a shilling of every house (solidum de casa) and that would suffice. 9. That in case any had been received into the Clergy, who at their Ordination had conceald such Capitall sins as they had formerly been guilty of, and such sins came afterward to be discovered: such were to be deprived and condemned to Penance. 10. That in insupportable persecutions by Pagans, it is permitted to fly. 11. That Tribute might be exacted from the Slavi inhabiting in that country. 12. That by his Messenger Lul, he had sent him a Rel, signifying where, and how many Crosses are to be made in celebrating Masse.

4. For as much as concerned the Priviledges to be given to his Archiepiscopall See of Mentz, he in a distinct Letter declared in this Form, By the Authority of the Blessed Apostles Saint Peter wee doe ordain that the foresaid Church of Mentz be for ever to thee and thy Successors erected and confirmed a Metropolitan Church, having under it these Citties, Tongres, Colon, Worms, Spire and Troyes (Trecas, or Trekas,) as likewise all the Nations of Germany which by thy preaching thou shalt convert to the Light of the Gospel.

5. Lastly whereas Saint Boniface had signified to the said Pope that he had built a Monastery dedicated to the honour of our Saviour, in a forest of vast extent, in which he had placed Monks who lived under the Rule of Saint Benedict in great austerity, abstaining from flesh and wine, who had no servants, but contented themselves to live by their own labour: in which Monastery he purposed with the Popes leave to retire himself some times to rest his old weary limbs, and after death to be buried: and consequently desired his Holines to patronize it and endue it with convenient Priviledges: Hereto the Pope condescended, subiecting the said Monastery immediatly to the See Apostolick, forbidding any Bishop or others to exercise any authority in it, or so much as lay Masse, unlesse invited by the Abbot: and confirming for ever all lands of which it was possessed at that time, or should accrue to it afterward.

6. These were the last Letters which passed



A. D. 751.

how he might retire himself from the knowledge of freinds, and withall the spirit of Charity to the soules of others, inflaming, among so many others in this age, his heart likewise, he took with him certain companions, and passing over into Brittainy, he from thence sailed into France: and travelling through severall Regions he entred into Germany as far as *Wurtzburg*, determining there to sow the precious seed of the Gospel. Which that he might doe with better successe, he went to *Rome* to demand from the *See Apostolick*, in which at that time *Cornel* late Pope, a licence and power to preach to Pagans. And having obtained this together with Episcopall dignity, he returned to the same place in Germany.

5. At his going to *Rome* he had left *Saint Gallus* the famous Abbot, in Germany: and at his return he left *Saint Columban* in Italy: so that there remained to attend him only *Saint Coleman* a Priest, and *Saint Torman* a Deacon. And being arrived at *Wurtzburg* he found a new Duke there, called *Gilbert*. Now after he had spent some time in preaching the Gospel with great efficacy, the said Duke sent for him to appear before him, and demanded what *New Doctrine* that was which he taught. To whom the Holy Bishop freely revealed the Summe of Christian Doctrine touching the blessed Trinity, the Incarnation of the Son of God, &c other necessary Mysteries of our Religion. At that time the Duke, though convinced of the unconquerable truth of his Doctrine, yet deferred the acknowledging of it. But not long after seeing the Holy mans perseverance, he came privately to him to be more perfectly informed, and, forsaking the Idolatrous worship of *Diana*, who had been held in great veneration by him, he gave up his name to *Christ*, and on the next solemnity of *Easter* was baptized. Whose example was followed by great multitudes of his Subjects in *Francia*.

6. Now the said Duke had formerly taken to wife a Lady named *Geilana*, who had been married to his Brother and remained still a Pagan. The unlawfullnes of which marriage the Holy Bishop delayd to discover to the Duke, fearing it might be a hindrance to his embracing the Faith. But when he saw him well established therein, he then told him sincerely that such a Marriage was forbidden by the Religion he professed. The Duke at the hearing of this was much afflicted and astonished, for he loved his wife with great passion. Yet his answer was, That he resolved not prefer the love of any creature before God: But that at present preparing for an expedition against his enemies, he could not suddenly effect a business of so great importance: but at his return he would perform his duty.

7. But when these things came to the knowledge of the *Duchesse Geilana*, her rage was horribly inflamed against the Men of God, and she meditated continually how to destroy them in her husbands absence, and so as that it might not come to the notice of any. Presently therefore by the Devils suggestion she found two fit Ministers of her cruelty, who for a certain reward promised to satisfy her. At this time it hapned on a certain night that *Saint Kilian* being not perfectly awaked from sleep, there appeared to him a certain man in glorious apparell, who said, *Freind Kilian, arise, thy labours are almost at an end: there remains only one conflict more, and then thou shalt come home to mee with victory*. Having said this, he presently vanished out of his sight. And the Holy Bishop arising, called to him his two companions, knowing this to have been a divine Visitation, and said to them: *My Brethren, Now let us watch, for our Lord is at hand, to knock at our dore: Let us take heed he find us not unprepared*. At midnight therefore as they were devoutly busy in prayer, the two bloody executioners entred the room: Whom alsoon as the Holy Bishop saw, he said to them, *Freinds, Wherefore come you hither? Doe you execute what you are commanded, and we will finish our course*. Alsoon as this was said, they were all three murdered, and buried in the same place: likewise into the same grave were cast their Books and Vestments, that no sign of their death might appear, but it should be thought that they were travelled to some other place. The abominable *Duchesse* likewise made a stable be built over the place where the Sacred Bodies had been buried, to prevent any sign of what had been done.

8. Shortly after the Duke returning, went to the house where he had left the Holy men: and not finding them, he enquired diligently whither they were gone: the *Duchesse* told him, that they being at liberty without any restraint, were gone whither they thought good. With this answer the Duke was satisfied, and enquired no further. But not long after one of the Murderers was suddenly possessed by the Devill, and cryed out with a loud voyce, *O Kilian, thou pursuest mee terribly, I am consumed with fire: I see ever my head a sword dropping with thy blood*. Thus roaring out, and tearing his own flesh with his teeth, he from a temporall torment was carried to torments everlasting. The other likewise becoming raging-mad, cast himself on his own sword, and so in despair dyed. At last the execrable *Duchesse* seeing these things, was seised on and terribly tormented by Devils, and with all her power cryed out, *I am justly tormented, for it was I who sent Murderers to destroy the Holy men*. O

Kilian,



*Kilian, thou pursuest mee terribly: O Koloman, thou burnst mee: O Tarnan, thou addest fuel to the fire.* Thus raging and blaspheming, she was so horribly vexed, that the force of many men could scarce hold her: and in the end after intolerable torments, she went to the place of endlesse inconceivable torments.

9. After these things were past, the generall report is that the Duke Gozbert was murdered by his own servants, and his son deprived of the Dukedom, yea and all his kindred and freinds so persecuted by the inhabitants of the countrey, that they were scarce permitted to live in it. But the cause of all these disorders is not known, whether it was for their constancy in the true Faith, or some other Motive.

10. The Martyrdom of these holy Saints hapned in the year of Grace six hundred eighty nine, three years after they returned from Rome. And their name is celebrated among Gods Saints on the eighth of July. Their Bodies were discovered to a certain man called *Aradangu* by his young schollars, who by a Divine impulse cryed out, that three Holy men were buried in such a place. For which *Aradangu* reprehending them, was strook with blindness, and miraculously recovered his sight, when the *holy Bodies* were taken up. From his relation *Saint Boniface* was informed of these things, who therefore caused them to be honourably removed to another place: And in respect to them procured the Town of *Wirtzburg* to be erected into an *Episcopal see*.

King of the West-Saxons, and a resolution by arms to free himself from dependance on the Mercian Crown. Whereupon having composed all matters at home, and received into Grace the valiant Captain *Edilthun*, he assembled all the forces of his Kingdom against *Ethelbald*, who met him with an equall Army at a place called *Bearford*, probably the same which his now called *Burford* in *Shropshire*: where the preference between them was determined. *Henry of Huntingdon* beyond any other of our Historians relates most exactly the circumstances of this war: in this manner:

2. *Cuthred* King of the West-Saxons in the thirteenth year of his reign, not being able longer to support the imperious exactions and insolencies of the Mercian King *Ethelbald*, raised an Army and boldly met him in the field at *Bearford*, chusing much rather to expose himself to death, than to suffer his liberty to be any longer restrained. He brought with him the valiant Captain *Edilthun*, whom he had lately received into grace, on whose courage and prudence he did so much rely, that he the more confidently undertook this war. On the other side *Ethelbald*, who styled himself King of Kings, came into the field attended with a potent army composed, besides his own Mercians, of Kentish-men, East-Saxons and East-Angles.

3. Both these armies being ranged in Order, and marching directly towards one another, when they were almost ready to meet, the Courageous *Edilthun* who went in the front of the West-Saxons, carrying the Kings Ensign, which was a golden Dragon, struck the Enemies Standard-bearer through the body: upon which the West-Saxons gave a great shout, and received great encouragement. Then the Armies met, and the battell began with incredible fury, and a thundering noise of clashing of arms, resounding of strokes, and crying out of wounded men trampled under feet. Each party fought the more eagerly, because they were assured that the Victory would for ever make either the Mercians or West-Saxons Masters of the other. One might see there two Armies which a little before had dazzled the sight with the shining of their Armour, and which looked like two forests, by reason of innumerable spears erected, presently after all defiled and obscured with dust and blood, dissipated and torn asunder, and their beautiful Ensigns so rent and defiled, that they could scarce be known to their own party. On each side those who were most daring and courageous kept close to their Standards, and most furiously rushed upon one another, doing horrible execution with their swords and battell-axes: Neither of them had any thought of yielding, yea each party assured themselves of Victory.

4. But wheresoever the Valiant *Edilthun* made an impression, ruine accompanied him on all sides, his battell-axe like a thunderbolt clove asunder both bodies and arms. And on the other side wheresoever the courageous Mercian

1. 2. *Cuthred* the West Saxon King frees himself from Subjection to the Mercian.

6. Prince *Caroloman* becomes a Monk: and his Brother *Pipin* crowned King of France in the room of *Childeric*, who is deposed.

1. **A**T this time began the decadence of the Mercian Kingdom, and the advancement of that of the West-Saxons. Before this year the Mercian was both in largeness of dominion, riches and power incomparably surmounting any other in *Brittany*, in so much as except the *Northumbers*, all the other States, even that of the West-Saxons, were tributary to him. But God, whose Providence had ordained that the whole English-Saxon Nation in *Brittany* should be reduced into one Monarchy under the West-Saxon race, inspired courage into *Cuthred*



King Ethelbald rushed in, he made a horrible slaughter, for to his irresistible sword arms were as thin clouds, and bones as soft flesh. Whilst therefore these two warriors, like devouring flames, waisted their enemies on all sides, it hapned that they both met one another. Each of them, then gnashing his teeth with rage against his opposite, stretched forth their arms, and with all their strength struck terrible blows at one another, with little advantage for awhile on either side. But God, who resists the proud, and from whom alone strength, courage and magnanimity proceeds, then put an end to his favour formerly shewed to King Ethelbald, & deprived him of his usual confidence. Therefore, perceiving that his customed forces and valour failed him, a terror from heaven assailed his mind, so that he was the first in his army who began the flight. Neither from that day to the last moment of his life did God afford him a prosperous success in any of his undertakings.

id. 3.

5. Thus describes the foresaid Author this terrible decisive battell: and for a conclusion adds, That from that time the Kingdom of the West-Saxons became very potent, and so continually prospered, till it brought all the rest into subjection to it. But this was not till the beginning of the following Century, when King Egbert became Monarch of the whole Kingdom, changing its Name into England. Thus passed matters in Brittany.

6. And at the same time a far greater change was made in France. For the worthy Prince Carloman having the year before quitted his Principality, and out of a strange fervour of Divine Love retired himself into the Monastery of Saint Benedikt at Mount Cassin, there to serve God the remainder of his life in poverty and solitude: the Nobility of France contemning their effeminate King Childeric, with one consent determined to raise Prince Pipin, in whose only hand the whole power and management of the State remained, into the Throne: And to give a greater authority to the Change, they thought good to consult Pope Zacharias, to whom they represented the impotency and vicious effeminacy of their King, and the admirable courage, prudence and all Royal endowments of Pipin, withall the necessity in which that Kingdom stood of an able supporter against the Saracens and other terrible enemies, which threatened the destruction of it. Hereupon the Pope gave his sentence according to their desires, and appointed S. Boniface to annoint and set the Crown on the Head of Pipin, which he accordingly performed in the City of Suissens. As for Childeric, who was the last of the Merovingian race, after his deposition he was thrust into a Monastery.

Regin.  
A. D. 730.

## XXVII. CHAP.

1. The Britanni invade the West-Saxons and are repelled.
2. 3. &c. King Cuthred dying, Sigebert a Tyrant succeeds: and reigns but one year.

1. THE year next following the terrible battell between the Mercians and West-Saxons in Brittany, the Britanni, thinking this a fit season for them to enlarge their Dominion, when the West-Saxons, though conquerors, had much diminished their forces to get a bloody victory, with a great Army made an impression into the Western parts: But their success was not according to their expectation: for as Huntingdon relates, Cuthred in the fourteenth year of his reign fought against the Britanni, who, not being able to resist him who had lately conquered King Ethelbald, presently began to fly, and for their folly and cowardice deservedly suffered a great slaughter, without any damage done to the West-Saxons.

A. D. 733.

Huntingd. 4.

2. This was the last exploit of this Noble King: for as the same Historian writes, the great and renowned King Cuthred after so great prosperities and victories, the next year by the cruelty of death was taken away from this world, leaving a successor unworthy to fill his Throne. This his Successor was his kinsman Sigebert, who held the Crown a very short time. For swelling with pride because of his Predecessors' victories, he became insolent and intolerable to his own subjects, whom he treated ill all manner of ways, and for his particular spite deprived all his Lawyers. Hereupon a principal man among his Nobles called Cumbr, was induced by the general complaints of the people to intimate their grievances to their New King: Which he faithfully performed, earnestly beseeching him to make his government easier to his subjects, and quitting his former inhumanity to shew himself amiable both to God and men. But these exhortations were so far from producing a good effect, that he commanded Cumbr should cruelly and unjustly be put to death: yea and increased the insupportable fierceness of his Tyranny.

A. D. 734.  
Id. 5.

3. This behaviour of his did so inflame with rage the minds of the West-Saxons, that within the space of one year they deprived him both of his kingdom and life. The manner whereof the same Writer thus proceeds to declare, Sigebert being incorrigible both in his pride and other vices, the Nobility and common

A. D. 735.

people



A.D. 755.

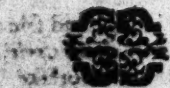
people assembling themselves together, with prudent deliberation and unanimous consent drove him out of his Kingdom, and chose for their King an excellent young man of the Royal family called Rimenolf. As for Sigebert after he was thus expelled by his Subjects, and fearing yet greater punishment for his former demerits, he in great fear hid himself in a vast forest called Andredswald: where a certain swineherd of Cumbræ, (who had been so unworthily slain by him) finding him, he revenged in him the unjust death of his Lord. Thus ended his unhappy life King Sigebert, a man, saith William of Malmesbury, horribly cruel to his Subjects and contemptibly cowardly to his Neighbours.

Malm. de  
Reg. Angl.

4. Yet among the vices and impieties of Sigebert, one good action of his is recorded, which was his charitable liberality to the ancient Monastery of Glasenbury. For in an Appendix to the life of Saint Patrick and in the Antiquities of the same Monastery we read, how the Danes at this time cruelly wasting the Northumbrians, a certain Abbot called Ticca who lived in those parts, fled the country, and coming among the West-Saxons, there he retired himself into the Monastery of Glasenbury. Where after he had for some time lived with much edification, he was chosen Abbot the year. A powerful mean whereby he gained the love and favour of the Monks, was his enriching that place with many precious Relicks which he brought with him out of the Northern parts, as the Sacred Bodies of Saint Adrian Bishop, Saint Ceolfrid, Saint Benedict Bishop, Saint Ethern and Saint Sigfrid Abbots of Winton and Girony, of Saint Beda Priest, of Saint Edda, Saint Bege and Saint Hilda Abbesses, of Saint Boisil, and Saint Idan Brother to Saint Fursey, of Saint Elan Bishop, and Oyle from the Tombe of Saint Nicholas, some Relicks likewise of S. German Bishop of Auxerre.

App. ad P.  
I. P.  
Antiqu.  
Glasen.

5. To this Abbot Ticca (or Tictan) and to the Monks of Glasenbury did King Sigebert for the value of fifty pieces of Gold bestow two and twenty Hydes of land in reward. The same Abbot likewise at the same price bought of this King six hydes of land remaining there in the Western part.



## XXVIII. CHAP.

A.D. 751.

XXVIII.  
CHAP.

1. 2. *St. Saint Boniface preparing his journey to the Frisians, became Apostles, resigns his Arch bishoprick of Mentz to S. Ballus, &c.*

Nothing illustrated this present year so much as the last labours and blessed Martyrdom of S. Boniface. Thirty years had he now spent in cultivating our Lords vineyard, employing all his strength and vigour both of mind and body in so laborious a work. He had often petitioned the See Apostolic in vain to allow him in his old age to appoint a Successor in his See of Mentz, that he might enjoy a quiet repose in his Monastery of Fulda. But of late hearing that the barbarous Nation of the Frisians had renounced the Christian Faith, which had been so diligently taught them by S. Willibrord and his Disciples, the zeale of Gods house did so burn in his heart, that instead of seeking repose, he resolved to renew his former labours, and to expose himself to the extremest dangers among those ingratefull Frisians, whilst he endeavoured to rebuild Gods Church there demolished.

Barn. vic.

2. But before he would execute this New purpose, he judged necessary to provide for the Security and quietnes both of his Church of Mentz and Monastery of Fulda. For the former he wrote a Letter to Pope Steven signifying to him his intention of endeavouring to replant the Faith among the Frisians: and lest by his absence his Church of Mentz should be deprived of a head and direction, he begged his permission that he might resign it to his faithfull companion and assistant in his labours, Lul or Lullo, a man both for his learning, piety and prudence most eminent among his Disciples.

3. It seems it was the Divine Will that this Apostolic Bishop should conclude his life in the laborious exercise of his Charge: For though his hitherto so oft renewed requests for this favour would never be granted him, when the motive thereto was a quiet retirement: Now as soon as he demanded it to the end he might more freely engage himself in new travells and dangers, the Pope easily granted his request. Whereupon he immediately consecrated Lul Arch-bishop of Mentz: whom also he enjoined to be diligent and faithfull in preaching to the people and doing all other Offices belonging to his charge of so many soules. He required him likewise to finish the building of the Church which he had begun at Fulda, and there to bury his body, wheresoever it

was



A. D. 755.

was Gods will he should dye. Moreover to provide all things necessary for his journey, and particularly what in a chest of his books he should enclose a sheet to enwrap his body after his death. For by many tokens he signified that his death was approaching: the apprehension whereof did not at all discourage him notwithstanding from this his dangerous journey.

Magdeburg.  
9. f. 80.

4. Now this Lull, say the Centuriators of Magdeburg, was by nation an Englishman, of a City called Maldubia: brought up in learning and piety by the holy Abbot Eata, and had for his surname Irel, as appears by an Epistle of Hereta to him. He was one of the twelve Monks which Egbert Arch-bishop of York sent into the countrey of the Frisians. From whence Saint Boniface as soon as he was delegated into Germany called him: Who made no delay to attend him. He planted severall Churches in Havia, Thuringia and Erford: and instituted in Regular Discipline Monks in the Monastery of Fulda. Notwithstanding in this Narration there is a mistake: for Saint Lull was not sent by Egbert, but called out of England with many other devout Priests by Saint Boniface in the year of Grace seven hundred twenty five as hath been declared.

Bonif. Ep. 92.

5. Now Saint Boniface having thus ordained Lull by the consent of Pope Steven, as likewise of King Pipin and the Nobility of the countrey: he further wrote a Letter to a certain Priest called Fulrad who was Chaplain to King Pipin, and had great power with him. Him he earnestly desired to obtain from the King his Protection of this his son and now fellow-Bishop: as likewise of all the people committed to his charge, that after his death they might not by the rage of confining Pagans be dispersed and loose the Faith they had embraced.

ib. Ep. 93.

6. In the next place for the security of his beloved Monastery of Fulda, he had recourse to King Pipin for his protection of it: that the secular power might be ioyned to the Ecclesiastical which he had formerly obtain'd of the See Apostolick. And accordingly the devout King gave him a large Charter, ratifying all the Immunities and Priviledges which the Pope had formerly granted to the said Monastery. A Copy of which Charter is still extant among the Epistles of Saint Boniface: In which likewise the said King confirmed for ever the possession of all the lands with which his Brother Carloman had endowed it.

ib. Ep. 97.

7. Such preparation being made, S. Boniface was ready with an undaunted courage inspired by the Grace of Gods holy spirit to begin his journey, when one obstacle more presented itself, a removall whereof he was forced to begg of Pope Steven, in a Letter which is the last that ever he wrote. That Obstacle was, a pretension which the Bishop of Colen made to the Church of Trecht, the principall

See of the Countrey of the Frisians, as belonging to his Province, and consequently that S. Boniface had no right to enter into it. In opposition hereto S. Boniface informed the Pope, that though indeed anciently King Dagobert had bestowed the Castle of Trecht with a Church there demolished on the Bishoprick of Colen, yet it was with a condition annexed, that he should undertake the charge of preaching and converting the Nation of the Frisians: which he had never done: but that people remained Pagan till the coming of S. Willibrord and his companions, sent thither and ordained Bishop by his Predecessour Pope Sergius, who built there an Episcopall Church consecrating it to the honour of our Saviour. And after his death Prince Carloman had recommended the same See to himself, desiring him to take it into his care and constitute a Bishop therein, as he thought fit. Therefore he concluded that the said See did of no right belong to the Bishop of Colen, but was immediately subject to the See Apostolick. In conclusion he besought the Pope that search might be made in the Archives at Rome for the writing and Commission given by Pope Sergius to Saint Willibrord, by which might appear the insufficiency of the pretensions of the Bishop of Colen.

8. The Answer hereto from Rome is not now extant: but by the proceedings of S. Boniface it appears that the cause went on his side: For he administered the affairs of the See of Trecht, without any dependency on the Bishop of Colen.

9. Being ready to begin his journey, he sent for the Religious Virgin S. Lioba (one of those which he had invited out of England to establish Regular Discipline in Germany) and exhorted her earnestly not to desert this countrey in which she was a stranger, nor to faint in a vigorous pursuit of her holy employment, but to perfect the good work begun by her: He told her, that bodily weakness and infirmities were not considerable, neither was an age, esteemed by us long, to be regarded if compared with eternall Rewards which shall crown all our good endeavours. Having said this, he commended her earnestly to Bishop Lull and the Senior Monks of the said Monastery, admonishing them to shew all care and respect to her: Telling them withall that it was his resolution that after both their deaths her bones should be layd near to his in the same grave, that they may expect the day of Resurrection together, since they had served our Lord with the same desire and affection. When he had said this, he bestowed on her his Monasticall Cowle: once more admonishing her not to forsake that Land of her pilgrimage. Thus all things being prepared for his journey, he went into Friseland. These things are extracted out of the Life of S. Lioba written by Radolphus, at the request of Rabanum Maurus.

Radolph. in  
vita. S. Liobae.



## XXIX. CHAP.

1. d. &c. The last Gifts and Martyrdom of  
S. Boniface and his Companions.

11. 12. &c. His Body translated from  
Vtrecht to Mentz, and thence to Ful-  
da.

15. 16. That S. Boniface was an English-  
man: not a Scott.

1. **W**EE are now come to the last and  
best passage of this glorious *saints*  
life: which was, his willing offering of it to  
out Lord as a Sacrifice of sweet smelling Sa-  
vour. The manner of it wee will heresett  
down as wee find it extracted out of the *Gifts*,  
of S. Boniface, by the illustrious Cardinall Ba-  
ronius.

2. After the holy Bishop had sett all things  
in order in Germany, he, attended by such  
persons as he had made choice of, entred  
the boat, and descending by the Channel of  
the *Rhene*, arrived safe into the region of  
the *Frisians*: Where from place to place he  
preached the word of God with great fer-  
vour, and carefully built Churches. And so  
great successe did God give to his labours,  
that within a short time he, assisted by *Saints*  
*Eoban*, converted and baptized many thou-  
sants of men and women. Now the said  
*Eoban* he ordained Bishop of *Vtrecht*, to the  
end that in his old age he might have one  
to ease him by sustaining a great part of his  
burden. There were present likewise and  
assistants to him severall *Presbys* and *Deacons*;  
Among the *Presbys* the principall were *Vin-  
truce*, *Walter* and *Adalber*: and among the  
*Deacons*, *Strichald*, *Hamunt* and *Bos*. More-  
over there were certain *Monks* also, *Wac-  
car*, *Gunderbar*, *Wilsker* and *Adolf*, which  
attended him. All these unanimously la-  
boured with him in preaching the Gospel,  
and with him also attained the crown of  
Martyrdom.

3. Now all these after they had passed  
through severall parts of that countrey,  
and were come to the *River Borna* in the  
confines of *East Friseland*. S. Boniface ha-  
ving none with him but his own compa-  
nions, commanded their *Tents* should be  
pitched: because there he intended to ex-  
pect the coming of those who after Baptism  
were to receive Confirmation: For the day ap-  
pointed thereto was at hand.

4. But when it was come, and the sun  
was mounted to its height, all those which  
were expected by him with the same ten-  
dernes of attention that children are ex-  
pected by their fathers, were become utterly  
unworthy to receive the Grace of Gods

Holy Spirit which that day was to have been  
conferred on them by the Sacrament of Con-  
firmation: For of freinds they were turned  
into enemies, and of *Neophytes* into *Ser-  
geants* and *Executioners*. They came run-  
ning then with great rustling of armour  
to the *Tents* of these defenceles *Saints*:  
Which when the *Servants* saw, they be-  
took themselves likewise to their wea-  
pons, endeavouring to defend the holy  
men against the rage of that furious mul-  
titude.

5. But *Saint Boniface* when he heard the  
noise of this tumult, in the first place he had  
recourie to his spirituall Sanctuary and for-  
tesse, for he took the *Sacred Relicks*, which  
in all his iourneys he caried with him: and  
then calling to him all his *Ecclesiasticks*, he  
went with the out of the Tent, and restraind  
the servants who were ready to resist,  
saying to them, *My children, abstain from  
fighting, doe not combat with your adversaries,  
but rather render them good for evil. Now the  
long wished-for day is come, in which wee are from  
this miserable world invited to eternall joys. Why  
would you then debarre your selves from so great  
a grace and happines? On the contrary be coura-  
geously chearfull in our Lord, and with thank-  
full minds receive the inestimable gifts of Di-  
vine Grace now offered to you. Put your trust in  
our Lord, and he will deliver us out of all dan-  
ger. With such speeches as these he withheld  
his servants from setting upon their enemies.*

6. Then addressling himself in a fatherly  
manner to the *Ecclesiasticks* of each degree,  
*My most dear Brethren*, said he, *if the memory of  
my former admonitions be not utterly defaced out  
of your minds, shew now that you have not forgotte  
them. Call to mind those words of our Saviour,  
Fear not those who kill the body, but can not hurt  
the soule. Fixe the anchor of your Hope in God one-  
ly, who after this momentary life will give you  
an eternall Crown among his heavenly Saints.  
Doe not, I beseech you, in this point of time loose  
the everlasting rewards of Victorious soules: Be  
not therefore either corrupted with the flatteries  
of these Pagans, or terrified with their threat-  
nings: but courageously and manfully suffer this  
present danger of death for his love who for us suf-  
fred infinitely more, that you may for ever rejoyce  
with him in heaven.*

7. The holy Bishop had scarce ended this  
exhortation, when the furious multitude ar-  
med with swords and all kinds of weapons  
rushed upon them, and with bloody hands  
in a barbarous manner murthered them all.  
Having done this, they hastily ran into their  
*Tents*, and took with them all their *Books* and  
*coffers* in which were enclosed the *Sacred  
Relicks*, thinking they should find in them  
great treasures of Gold and silver. Thence  
with hast they went to their Boats, loaden  
with all the provisions of meat and wine,  
of which they dranke with great ioy.  
After this they fell into debate a-  
bout dividing the treasure which they



A. D. 755.

vainly hoped they had found. And when after long and earnest disputes they could not come to an agreement, on a sudden a furious quarrell arose among them, which became so inflamed, that with the same madness, and with the same arms with which they had slain the Holy Martyrs who came among them only to save their soules, they now destroyed one another.

8. This slaughter being at an end, those which remained alive, moved with the same hope of treasure, ran to the coffers: which when they had broken up, instead of gold and silver, they found nothing but books and other papers of spiritual Doctrins. This sayling of their expectation did so enrage them, that they threw away the Books in the feild, and among the ferns, and other in-commodious places: Yet notwithstanding through a marvellous Providence of God, and for a Proof of the sanctity of his servants, the same Books and papers, a long time after, were found entire and undamaged: and so carried to the Churches, where they remain to this day.

9. Among the rest there was found one Book of the Gospels which the Holy Bishop for his comfort always carried with him: This Book though it was cut quite through with a sword, as may still be seen, yet with such cutting not one letter of it was abolished, which truly was a wonderfull Miracle. It is reported that S. Boniface, when the murderer was ready to strike him with his sword, held up that Book to defend his head, as nature suggests in such a danger by which means it came to be cutt thorough. The Murderers being thus frustrated of their hopes, went sorrowfull to their homes.

10. But when the Neighbouring Christians heard of the Martyrdom of these holy men, they with armed forces entered the countrey of those barbarous Murderers, who preparing themselves for defence, were so oppressed with the guilt of their crime, that they could nothing resist, but fled away and were slain by the Christians, so suffering a double destruction, of their bodies in this world, and their soules in Hell.

11. Not long after, the Ecclesiasticks of Treverth came and took the Sacred Body of S. Boniface, which they carried back and honourably buried in their Church. This being known to S. Lullus Arch-bishop of Mentz, he called together a great number of his Clergy and of secular men of a higher condition, and declared to them the death of S. Boniface, and how his Body was entred at Treverth, contrary to the expresse order which he had given. He desired them all therefore to ioyn with him in executing the holy Bishops last Will. Hereupon they all went to Treverth, and having received the Sacred Body, they brought it back with great pomp and solemn Processions to Mentz, from whence to the great grief & vexation of Saint Lullus, it was con-

veyed to Fulda, where with great honour and veneration it was reposed. } Thus writes Cardinal Baronius from the Authour of Saint Boniface his life taken out of Saint Willibalds Narration: Where likewise is a declaration of many wonderfull Miracles wrought there by his Intercession: Which the devout Reader at leisure may peruse. He with his Companions suffered this year on the Nones of June, thirty six years after he had received the Charge and Apostolical Office of preaching to the Pagans.

12. Concerning the place where these holy Martyrs suffered, Miram calls it Ostrache, in the Eastern Friseland. And as for the Number of them, a different account is given by severall Authours. He who prosecuted the Epistome of Saint Bedas History reckons fifty three: Hucbaldus fifty two: Rixfid Bishop of Treverth, fifty one: and the Gallican Martyrologe onely two and twenty: but perhaps there wee are to understand, that only so many Names of them have been recorded by ancient Writers.

13. The foresaid Authour of S. Boniface his life among these Martyrs names only two Bishops, S. Boniface himself and S. Eoban: but in the Gallican Martyrologe it is expressly sayd, that S. Adalbar was also a Bishop, probably ordained after they parted from Mentz: For thus wee find his commemoration, In Friseland on the twentieth of April is celebrated the Translation of S. Adalbar Bishop of Erford and Martyr, who was consecrated Bishop by S. Boniface, and together with him crowned with an illustrious Martyrdom on the fifth of June. His Body saith Miram, in a manner entire u at this day with great veneration kept at Erford in the Collegiate Church of Canons dedicated to the most blessed Virgin: where they celebrate anniversary buriall on the twelfth day before the Calends of May.

14. Though the Body of S. Boniface was for the greatest part of it entombed at Fulda, yet that some considerable Relicks of it were deposited at Bruges in Flanders is testified by the Gallican Martyrologe on the thirteenth of March in these words, At Bruges the deposition of S. Boniface Bishop and Martyr, a man truly Apostolical whose glorious Trophee, together with that of S. Eoban Bishop and other twenty (two) servants of God, is yearly celebrated by the Catholick Church in the Nones of June, being the day in which they finished their happy conflict.

15. Now whereas some Writers will make it a doubt whether S. Boniface was of the English-Saxon blood, to iustify which they endeavour to make a collection of some to themselves seemingly probable proofs that he was a Scott: The contrary is expressly declared by S. Boniface himself in his Epistle written in his own name & seaven other Bishops in a Synod at Mentz to Heresfid a Priest and Chaplaine to King Ethelwald, where he says that they were all of the English Nation: so that they also who affirm that Adel a Bishop one of the same Synod was a Scott, are manifestly mistaken. In

A. D. 755.

Martyr. Gal.  
30. April.Martyr in  
1. of Belg. 1.  
Iunij.Martyr. Gal.  
11. Martij.

Bonif. Ep. in.

another



A. D. 752.  
1<sup>st</sup> Epist. 10.

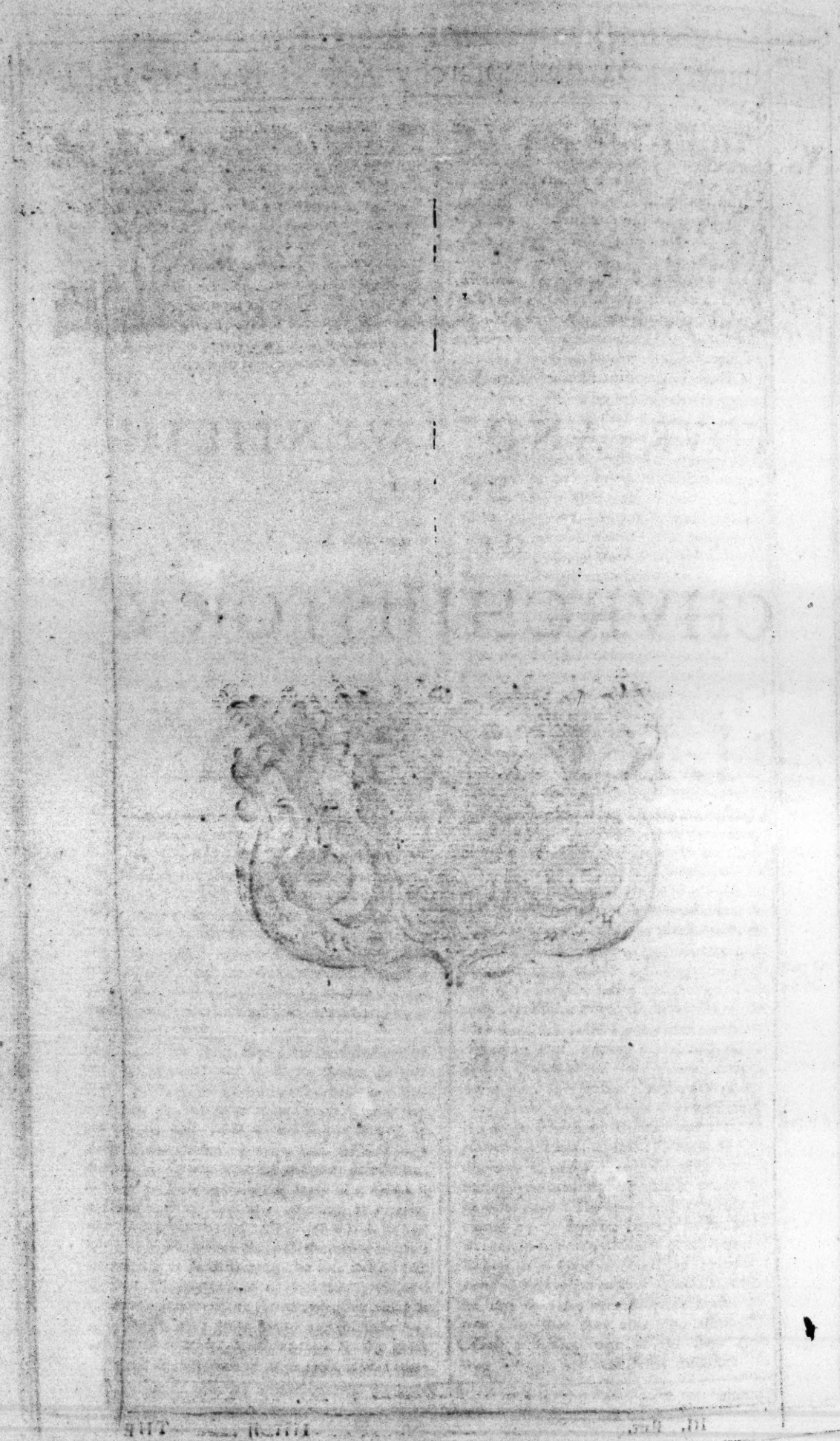
another Epistle likewise of *Saint Boniface* to *Pope Zachary* we read this passage. In the Church wherein I was born and had my education, that is, in *Transmarin Saxony* (so England was anciently call'd, for distinction from the other Saxony in the continent) a Synod at London was assembled by *S. Augustin* Archbishop, by *S. Laurence*, *S. Justus* and *S. Mellitus* Bishops; Disciples of *S. Gregory*, in which, &c. Yea he writes plainly that he was (*Vernaculus Gentis Anglorum*) a Native of the English Nation: and that the Saxons were wont to tell him, We are of one and the same blood.

16. These Testimonies sure are more then

sufficient to disprove the impudence of *Dempster* the Scottish Historian, who affirms that in a Book a little before published by him he had by nine most firm arguments demonstrated one of *Marianus* and twenty other Authors, that *Saint Boniface* was no Englishman, but a Scott. Whereas the same *Marianus* in expresse words writes, that he was (*Natione Anglus*) by *Nation* an Englishman. And *Simpson* a Scottish Protestant Historian shews far greater sincerity then *Dempster*, who says, *Boniface* was born in England, not far from *Exeter*: at a town anciently called *Cridadunum*, now *Kirton*.

A. D. 752.  
*Dempster* Hist. Scot. l. 2. c. 130*Marian*, ad A. D. 717.*Simpson*, l. 2. c. 8.








THE  
FOUR AND TWENTIETH  
BOOK.  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAP.

## I. CHAPTER.

1. 2. *An Anniversary Commemoration of the Martyrdom of S. Boniface, &c. ordained by a Synod in England.*  
3. 4. *&c. Letters out of Brittany to Saint Lullus Successour of S. Boniface.*

A.D. 754.

 Year was scarce passed after the Martyrdom of Saint Boniface and his devout Companions, when the English-Saxon Church in Brittany by a common Decree ordained an Anniversary Commemoration of them. For as soon as Cuthbert Arch-bishop of Canterbury heard of their said Martyrdom he assembled a Synod of the Bishops and Abbots of his Province: in whose Names he wrote a synodical Letter to Lullus the Successour of S. Boniface in the Archiepiscopall see of Mentz, which to this day remains among the Epistles of S. Boniface:

Ap. Bonifac.  
Ep. 76.

1. In which Epistle he acquaints him: 1. With their sincere affection to him and his fellow-bishops in those barbarous new-converted Regions: how joyfull they all

were of their prosperity, and how great a part they took in any calamity befalling them. 2. He adds that it was a great subject of joy to them that their Nation of Brittany should have the Happiness to send forth so many illustrious Preachers and Apostles, endued with such spirituall courage as not to fear to encounter with Nations so ferce in their superstition; and with such spirituall wisdom and knowledge as so perswade and induce them to forsake their ancient Idolatry. 3. He tells him that in this their General Synod they had unanimously decreed to celebrate with an annuall Feast the fifth day of Iune, in commemoration of the glorious Martyrdom of Saint Boniface and his companions, whom they chose together with Saint Gregory and Saint Augustin, as their speciall Patron, and Intercessour with our Lord. 4. He desires that the same Charity and propinquity may continue between both their Churches, which was begun in the life time of S. Boniface, and that mutuall Prayers, and celebration of Masses on both sides may dayly be made for one another, both living and dead. 5. He admonishes him, that whereas in many places of late the State of Religion began to shake by the rising of

New-Setts,



A. D. 755.

whilst unconstant and sensuall men deserting and contemning the Decrees of Ancient Fathers and Ecclesiastical Laws, invent and according to their own inventions publish new Doctrines, prejudiciall to soules: therefore he and his Churches together with them ought to begg the intercessions of the Holy Apostles and Martyrs of Christ, that he would give them grace to continue constant in the Orthodox Faith, and Unity of the Church. A good pattern and example of which constancy ought to be the late Famous Doctor and Martyr of our Lord S. Boniface, who willingly suffered all incommodities and dangers for the Faith: and who being now admitted as an household servant into the presence of God, as he will be a powerfull Defender of those who follow his example, so on the contrary he will be a terrible accuser before the Supreme Judge of all such as shall forsake that Rule and Communion with the Roman and Apostolick Church, which he allways followed.

Ap. Bonif.  
Ep. 74.

Other Letters likewise out of Brittany were written at this time to the same Holy Archbishop Lullus: one from his kinsman Kineard Bishop of Winchester, who two years before this succeeded in the place of Humfrid: In which he desires him that the same Communion of Prayers and charitable Offices may continue between them which had intervened between Saint Boniface and S. Daniel and Humfrid his Predecessors. A second from Milner Bishop of Worcester, signifying how a little before he had passed over into Germany to enjoy the conversation of S. Boniface, and presently after his return heard the news of his death: for which though at first he was sad, yet the consideration of the great glory which he now enjoys, and what a glorious Patron and Pillar to all of his country he is now become, his sorrow was quickly turned into joy and thanks giving. He further exhorts him that the same mutuall Charity which S. Boniface had conciliated between them, may still continue, and that he would afford him his instructions, and Prayers, promising all obedience to his commands, &c.

II. CHAP.

II. CHAP.

1. 2. &c. The unhappy death of Ethelbald King of the Mercians: and severall judgments touching his future State.  
3. 6. Beornred, his murderer succeeds: and is expelled by Offa.

Huntingd.  
f. 344.

THE same year Ethelbald King of the Mercians after a reign of forty one years with great vicissitude of fortune, was taken out of the world by a violent death. Huntingdon writes that Ethelbald fight

ing a second time against the West-Saxons at Secundun, a wonderful slaughter was made of his Army, and he disdaining to fly, was slain. Another Historian says, that though he fled, he could not avoid being slain. Now this place of the battell then called Secundun, is seated in the borders of Staffordshire and Warwickshire, about three miles from Tamworth, and is now called Serkington. Notwithstanding the Author of the Epitome at the end of S. Bede's History affirms, that he was by treachery miserably slain in the night time by his own guards: So that it is probable this misfortune hapned to him after his flight from the said battell.

1. Being thus unhappily slain, his Body was buried at Repandon in the County of Darby: Which Town, saith Camden, we now call Repton, which in ancient time was very ample and renowned, but now is straitened to a small village. It was formerly famous as having been the burial-place of Ethelbald the good King of the Mercians, who by the treachery of his own servants was slain. And Ingulfus adds that there was then at Repandon a most famous Monastery where this Kings body was buried: But what became of his soule, the judgments of God are uncertain to us.

3. The judgments of men likewise concerning him are uncertain. Huntingdon judges hopelessly of his future State: For after he had related the sad, but iust death of the Tyrant Sigebert, he ioyns him thus with Ethelbald, Behold (saith he) the manifest judgment of God: Behold how our Lords justice retributeth worthy punishments to mans demerits, not only in the world to come, but even in this life also. For setting up wicked Kings for the punishment of their subjects: one he suffers to rage a long time for their longer vexation; and that such a King becoming by so long a continuance in wickedness more depraved, he may in Hell be more sharply tormented: as the forementioned King Ethelbald: Another he quickly exterminates, &c.

4. Yet other Writers passe a more favourable judgment of his State. Camden calls him a good King: and certain it is that he shewed great signs of Repentance. Hence William of Malmesbury after he had produced S. Boniface his sharp letter to him, addes: Neither could the Letters of so great a Saint want effect which with so much circumspection and Zeale he sent to him, as became the duty of an Apostolick Legat, and his Charity to his countrymen.

5. These succeeded in his place Beornred, who yet by others is not reckoned among the Mercian Kings, because he impiously slew King Ethelbald, and unjustly usurped his place from which he was cast by his worthy Successour King Offa. This is briefly thus related by Hoveden: In the year of Grace seven hundred fifty-seven a civil war was raised in the Kingdom of the Mercians, between the usurping Tyrant Beornred and Offa. But coming to a battell, Beornred was compelled to fly, and Offa by this victory became King.

6. Beornred being thus deposed, could find

A. D. 757.  
Wolm.  
A. D. 756.Ep. Bed.  
A. D. 757.Camden in  
Dabysh.

Ingulf. f. 131.

Huntingd.  
L. 4. f. 44.Malm. de  
Reg. Angl. 4.

A. D. 757.

Hoveden.



K. KENVL-  
PHVS.

A. D. 757.

III. CHA.

under the Saxon Heptarchy. XXIV. Book. 625

K. KENVL-  
PHVS.

A. D. 757.  
Huntingd.  
Westmon. hic  
Wigorn. hic.

no security among the *Mercians*, who all hated him, both high and low. He seems therefore to have fled into the Kingdom of the *Northumbrians*: For twelve years after this we find him acting the last exploit of his cruelty in that country, which was the burning of the City called *Cataraft* (now *Carre-ridge*.) But himself escaped not punishment long: for the same year he through the just judgment of God, perished likewise by fire: Thus writes *Mathew of Westminster*.

III. CHAP.

- 1. 2. Pope Paul's Letter to Egbert King of the Northumbrians.
- 3. 4. King Egbert becomes a Monk.

1. THE same year Pope Steven dying, there succeeded in his place Paul first of that name: From whom we find an Epistle not yet published, directed to the two *Northumbrian Brethren*, Egbert (or Eadbert) King of that country, and Egbert Bishop of York. In which he signifies to them how a certain *Abbot* called *Fordred* was lately come from thence to Rome, where he made his complaint to him, that whereas a certain *Abbeſſe* had bestowed three *Monasteries* upon him, the names of which were *ſtanhing*, *Fraga* or *Cucha-wald*, and *Donemada*, the said King had violently taken them from him, and bestowed them on his Brother the Prince *Mel*. In case this complaint was true, he desired the King to consider how great a crime and how dangerous to his soule it was, to invade places dedicated to the service of God, taking them from him who was ready to perform that service, and bestowing them on another who was wholly immetied in worldly cares.

2. What successe this Epistle had, it does not appear. Onely this is certain, that at this time the Kingdom of the *Northumbrians* was full of disquiets. The year before this, the King with the help of the *Picts* had taken from the *Northen Britains*, or *Cumbrians*, the strong Castle of *Dunbriston*, as he had a little before, from the *Scots*, the Territory of *Coyles*, or *Kyle*, by which means probably his treasure being exhausted, he was forced to reward his Brother *Mel*'s services out of Church revenues. However it is not to be doubted but that a King so pious as Egbert was, would not resist the *Papal* admonitions of so worthy a Pope.

3. An intrefragable proof that he would not persist in such injustice was this, that presently after he heroically contemned all worldly glory to serve God in solitude and devotion. Which is thus related by *Hunting-*

*mund agree.*) In the third year of the reign of *Kenulf* King of the *West-Saxons* (saith he) *Eadbert* King of the *Northumbrians* seeing the unhappy lot and miserable death of the two Kings *Erithwald* and *Sigbert*; and with them comparing the landless life and glorious death of his predecessor *Ceolulf*, he wisely chose the better part, which shall never be taken from him. For relinquishing his Kingdom (which he resigned to his son *Osulf*) and receiving a *Monastical Tonſure* which would procure for him an eternall Crown, cloathing himself likewise with dark simple rayment; for which he should afterward receive vestments shining with a heavenly splendour, he retired into a *Monastery*. This now is the eighth of those Saxon Kings who for the Love of Christ quitted, or to speak more truly, for the hope of an infinitely more glorious celeſtiall Kingdom willingly exchanged an earthly throne: And no doubt the eight Beatitudes shall be their reward which are promised to voluntary Poverty. Now the Tonſure which he received is by the Author of the Epitome of *S. Bede's* History called the Tonſure of *S. Peter*: from whence some would infer that he did not become a Monk, but a secular Clerk. But besides that all our Historians almost affirm expressly that he lived afterward and happily dyed in a *Monastical Profession*: That phrase of the Tonſure of *S. Peter* signifies that it was not the *Scottish*, but *Roman Tonſure* which he received; and which then was common both to the secular Clergy and Religious persons also. Yet withall that in his *Monastery* he was adopted to an Ecclesiastical State and order is testified by *Hoveden*.

4. Ten years this good King lived in his solitude and poverty: after which he received the recompence of his piety. His memory remained in benediction with posterity: and his Name is in our *Martyrologe* commemorated among the *Saints* on the eleventh day of June. Wee read in the *Antiquities* of *S. Cuthbert's* life in *Capgrave*, that there was a great freindship between this good King & the famous French King *Pipin*, who likewise sent many Royall presents to him.

Epist. S. Bed.  
hic.

Martyr. Angl  
11 Junij.  
Ap Capgr.  
in vit. S. Cuthbert.

IV. CHAP.

IV. CHAP.

- 1. 2. Of S. Agatha a devout English Abbeſſe in Germany.
- 3. 4. Of The Gifts of the Holy Virgin Saint Lioba, an Abbeſſe also there.
- 1. 4. Blasphemies of the Lutheran Centuriators.
- 15. 18. Of Saint Tetta an English Abbeſſe of Winburn: Miſtreſſe of S. Lioba.

1. THE same year two Holy Virgins Disciples of S. Boniface, happily followed

him



A. D. 755.

him to Heaven. These were s. Agatha and s. Lioba; both of them educated in the Monastery of Winburn, and both esteemed fit to be invited out of Britanny to establish Monastical Discipline and piety in Germany, where they were likewise both of them constituted Abbesses of the same Monastery successively.

2. The name indeed of s. Agatha is not found among those who at s. Boniface's invitation went into Germany in the year seven hundred twenty five so that it seems she was sent afterward. Little is spoken of her in ancient Writers, but only that she was Abbess of the Monastery of Dischtein after that s. Lioba had resigned that Office, to undertake another nearer to Mentz. It is a sufficient Proof of her piety that her Name is commemorated among the Saints on the twenty eighth of June.

3. But the Name and Sanctity of s. Lioba was much better known in the Church. Her Life was first written by Mozen a Monk of Fulda, and afterwards better digested by Rodolphus another Monk there, at the command of his Abbot, Rabanus Maurus. And out of him Harau thus compendiously recounts her Gestis:

4. At the time when the Venerable Abbess Tetra Sister to King (Ethelhard, Kinsman and Successour of Ina in the Kingdom of the West-Saxons) governed the Monastery of Religious Virgins at a place called Winburn (in Dorsetshire) there lived in the same Monastery a spiritual daughter of that devout Mother, called Lioba: whose Gestis my purpose is briefly here to relate.

5. The parents of s. Lioba remained a long time after their marriage without children. Her Fathers name was Dima, her Mothers Elba; both of noble race, and both of great piety. At length God bestowed on them this daughter: (to whom they gave the name Truchgeba: but her ordinary surname was Lioba which in the Saxon tongue signifies beloved: Which surname continuing, made the other forgotten.) As soon as she came to mature years her mother recommended her to the education of the foresaid Venerable Abbess Tetra: under whom she employed her self entirely in the studies of heavenly Discipline. She was diligent also in imitating what former virtues and graces she observed in any of her Religious Sisters. Hereby she attained to that Perfection, that in succeeding time God was pleased to honour her with a celestial Vision; signifying to her under the semblance of a purple viread issuing out of her mouth (in such abundance, that she wound it into a large bottom, as much as her hands could contain) that the Doctrine of Divine Wisdom should by her be communicated to many soules abroad.

6. At that time s. Boniface laboriously spread the Gospel among the people of Germany: Who among other works of spiritual industry had an intention to erect a Monastery of Religious Virgins in that Region. And being desirous to constitute superior and Abbess of it a spiritual Mother

of eminent piety, he sent messengers with Letters to the foresaid Abbess Tetra, desiring amongst others that this Religious Virgin Lioba might be sent, being one whose Sanctity and learning was in great esteem. Her spiritual Mother was very unwilling to have her depart from her: Nor withstanding for accomplishing the foresaid Vision God inclined her mind to send her honourably to the blessed Bishop. He with great veneration received her, and appointed her Abbess of a Monastery in a place called Dischtein: where a considerable congregation of Religious Virgins was gathered together, which by the example and instructions of so holy a Mistress diligently gave themselves to the study of heavenly Discipline, in which by her assistance they so much profited, that scarce any other Monasteries of Virgins were founded, which did not desire from the same of her disciples to be Mistresses of spiritual and Regular Discipline.

7. For indeed s. Lioba was a woman of admirable virtues, eminent in prudence, boundless in Charity, and for her aspect of Angelical beauty. She always had a cheerful smiling look, yet never so as to break forth into unseemly laughter. Never did any one hear proceed from her lips a word of reproachfull or bitter speech against any. Though she was very kind and liberal in her allowance of meat and drink to others, yet to her self she was extremely sparing: inasmuch as the little Cup which contained her measure of drink was by her Sisters commonly called the Small Cup of the Beloved (for so the name of Lioba in the Saxon tongue signifies.) But withall it was wonderful to observe the diligence which she always shewd in reading. From her infancy she was perfectly instructed in the knowledge of Grammar and other Liberal Sciences. And afterward she in a manner incessantly with great sharpnes studied and meditated on the Sacred Books of the Old and New Testament, diligently committing to her memory the divine Precepts therein contained. Moreover for a plenitude of perfect knowledge she added thereto the sayings of the Holy Fathers, the Decrees of Synods and the entire Ecclesiastical Laws. She was a mistress to all, and yet both in heart she esteemed, and in behaviour shewd her self as the meanest of all.

8. It cannot be doubted but such a spectacle of all virtue and piety was most grievous to the Enemy of all good, and that it horribly inflamed his envy and malice. He used all his arts to corrupt the purity both of such a Mistress and her Disciples. And that not succeeding, he endeavoured to cast a stain upon them in the worlds opinion: For which purpose this infernall Tempter incited a certain poor woman who had had a child by fornication, to cast it into a river which passed through the said Monastery. But this being discovered, what does that chaste Congregation doe? They all betook themselves to prayer, unanimously and earnestly beseeching God to remove that infamy from them. Every one of them lifting up their arms in manner of a Crosse stood unmoveable till they had recited the whole Psalter in order: Th

they

Martyrolog.  
Augl 28. AnnHarau 28.  
septemb.

A. D. 750.



A. D. 757.

they did when all the neighbouring people were gathered to see that horrible spectacle of the murdered infant. And our mercifull God did not delay to discover and punish the injury and scandall done to his devout Hand-maids. For presently after, that wretched woman possessed by the Devil whose captive she had made her self, ran among them, and loudly calling the Holy Abbess by name, openly confessed the crime which she had committed. At which the whole multitude astonished made great clamours, and the Religious Virgins wept for joy. In a word the merit and Sanctity of the Holy Virgin Lioba was celebrated by all.

9. In the mean time the blessed man of God S. Boniface by a Martyrdom, much desired by him, puts an end to all his labours. Notwithstanding the want of so worthy and Venerable a Master does not discourage this holy Virgin, who continued unmoveable, fixing her hope in the assistance of God alone.

10. She was held in great reverence by all that knew her, even Princes also, Pipin King of France and especially his illustrious son Charles, who often invited her to his Court, and honoured her with many magnificent presents. The Queen Hildegard likewise respected her with a pure affection, & was earnest with her to make her aboad at her Court. But she detested the tumult of a Palace, as joyson. Princes loved her, Nobles honoured her, Bishops with great joy venerated her: yea moreover considering her prudence in counsell, and perfect knowledge in Scriptures and Sacred learning, they often consulted her about Divine Mysteries and Ecclesiastical Instructors.

11. But she employed her principall sollicitude about matters belonging to her own charge which she had undertaken. Therefore as became a spirituall Guide of soules, she diligently visited the Monasteries under her care, inciting her Religious Virgins to a holy emulation in aspiring to the glory of Perfection. This was her continuall exercise and employment, till being weakened with old age, after she had put into good Order all the Monasteries commended to her care, by the advice of the Holy Arch-bishop Lullus Successor to Saint Boniface, she retired her self to a Monastery called Schoverheim, four miles distant from the City of Meuse, southward: Where she abode till her death, with devout Virgins there serving our Lord, spending nights and days in fasting and prayers.

12. This blessed Virgin dyed on the twenty eighth day of September: and the Monks of Fulda receiving her Sacred Body, carried it in solemn Procession, at which many Noble persons attended, to their own Monastery, where according the order formerly given by the Holy Martyr S. Boniface, they entombed it: and there it became glorious by many Miracles. Notwithstanding whereas S. Boniface had commanded that her Body should be layd in his own Sepulcher, the said Monks his Disciples not thinking it expedient to open his Tomb, and discover his Sacred bones, durst not presume so far to obey him: for which reason they reposed her Body

in a Tomb near adioyning thei eto. And this was the only Body of that sex which ever was permitted to enter into that Monastery. Her Memory is celebrated both in the English and Roman Martyrologe on the fourth day before the Calends of October, on which day she dyed.

13. Her name is also written *Liobgytha*, and so S. Boniface writes it in a short Epistle to her and herself also in an answer to him, in which she shewes that he had formerly been ioynd in a great league of freindship with her Father, whom she calls *Tinne*, who lived in the Western parts of Britanny; and that he was also a kinsman to her Mother *Ebbe*.

14. This is the Summ of what we find recorded concerning this blessed Virgin, the miracle of her age for her learning and sanctity, the object & universall admiration and affection of Princes, Queens, Nobles, Bishops and all that knew her: Onely envied and hated by the Devil because she was a Virgin consecrated to God: this incited him to endeavour, but in vain, to cast a spott upon the opinion of her chastity: and the same likewise has of late incited his Ministers the Lutheran Centuriators of Magdeburg to renew his calumny, yea and to enwrap S. Boniface also in the same suspicion. Because he erected Monasteries and taught Prayer for the dead, they call him a Minister and slave of Satan: And because he brought Religious Virgins out of Britanny into Germany, they write thus: He drew out of England with him a flock of women: among whom the principall were Chunistruda Aunt to Lullus Archbishop of Meuse, and Valdepyrga, these he placed in Bavaria: Then Chynilda and Beregytha, whom he left in Thuringia: lastly Tecla and Lioba, whom he settled in France: so the end that in all his perambulations up and down, he might every where find lascivious Mistresses. What a horrible Religion must that be which such men as these professe, which even acknowledges it self to be odious to God and man, unlesse the Teachers of it can demonstrate, that the consecrating of soules to Gods service in continuall fasting and prayer, the mortifying of all lustfull passions, the dedicating both soule and Body to devotion and chastity, and such Chastity attested by Divine Miracles, the converting of many Nations to Christ from abominable Idolatries, and lastly the offering of ones life to God by Martyrdom be sinfull crimes, and proofs that such persons are slaves of Anti-Christ!

15. Wee have placed the Gests and death of S. Lioba in this year, therein complying with our Martyrologe. though certain it be that she outlived it many years: as appears by the freindship she had with King Charles the Great, and his Queen Hildegard, who long after this began his reign and was married.

16. Before wee take off our pen from

A. D. 757.

Martyrolog.  
Rom. & Ang.  
28. Sept.  
Bonif. ep. 31.  
ib. ep. 35.

Magdeb. cent.  
8. f. 796. &  
801.



A.D. 757.

writing of this Holy Virgin, wee will adde some thing in relation to her concerning her Venerable Mistresse the devout Abbess Tetta: The little wee know of her name, and that to her was committed the instruction of S. Lioba, we have not received from our own Monuments, but wee are obliged to strangers who wrote her daughter and Disciples Gests, for it: particularly to the fore-named Religion Preist Mago, who had particular knowledge of her Disciples, Agatha, Tetta, Nana and Lioba, from whose relation he received what he wrote of her.

17. From him therefore shall here be related only two particulars concerning her: the first is the special Institut of her Monastery: the Second, a worthy example of her Charity to her daughters after they were dead, and her care of the living.

18. As touching the first: Whereas at Wim-burn there had anciently been built by the West-Saxon Kings two Monasteries, one for men, and the other for women: and in that age of innocent simplicity and fervour of Devotion, mutuall free society between persons of different sexes did not render them expoed to tentations, or suspicions: Yet in her Monastery an inviolable Law was observed that no access was permitted for either to the others enclosure. And this special Institut the Venerable Abbess Tetta so rigorously observed, that she would not so much as admitt the Bishops entrance among them.

19. In the next place among many examples of the Devout Abbess Tetta's vertues, her daughter Lioba related this one to her Disciples for their instruction: There was, said she, in the Monastery of Wimburn a certain Religious Virgin, which for her extraordinary strictnes in Regular Observance was oft made the Mistresse of the younger Virgins. But in that Office she showed such indiscreet rigour, that thereby she incurred an extreme aversion and hatred from them which she never endeavoured to qualify by meeknes: but on the contrary persisted to her death in her obstinacy to contemn their bitter displeasure against her, and not to remitt any thing of her severity towards them. In this pertinacy she dyed, without seeking any reconciliation with them. But their passions did not dye with her: on the contrary they could scarce look on the place where she was buried without expressions of hatred to her memory: yea some of them would not abstain from shewing their indignation by trampling upon her grave.

20. This being come to the knowledge of the Venerable Abbess Tetta, she called them together about the grave, where she with vehement sharpnes reproved their uncharitable presumption. But withall observing that the loose earth covering the dead Virgins body was unmeasurably sunk below the pavement, she was much affrighted at it, fearing that such depression against the ordinary course of Nature, argued no good state of her soule: She renewed her rebukes therefore

against those implacable Virgins, and enioynd them to cast out of their hearts all bitterness against her Memory: As she required the whole Congregation to sayn with her in earnest and assiduous Prayers for their departed Sister, that God would forgive her all her offences committed by indiscretion or obstinacy. She moreover ordained among them a three-days Fast, adiuving them to employ that time in watching, Prayers and Psalmody. On the third day she with all her spiritual children lying prostrate before the Altar in devout Prayers with many sighs and tears, as soon as they rose up they saw the earth upon the grave raised up to its naturall height: which they did not doubt but was a sign that their Prayers were granted.

## V. CHAP.

1. Troubles among the Northumbers.
2. 3. &c. The Gests of Offa King of the Mercians.

IN the kingdom of the Northumbers, as soon as the pious and devout King Eadbert had hid himself in a Monastery, all vertue and piety seemed to disappear with him: and in the place to succeed nothing but tumults, rage and treasons. His young son Osulf to whom he had surrendered the kingdom, in the space of one year, saith Howden, held it and lost it: For on the ninth day before the Calends of August the year after his Father had instituted him in it, he was impiously slain by his own family: His tender age and innocence rendring him obnoxious and exposed to treachery. His Successor was his Uncle Edilwald, surnamed Mal or Mella, mentioned before: who is sayd to have contributed to his Nephews murder. And though he was a man of great courage and prudence, yet he found there could be no security in power obtained by crimes: for not long after he likewise came to a tragicall end.

2. But among the Mercians a far more prosperous fate attended the new King Offa, who had driven the Tyrant Beornred out of the kingdom, and was by the unanimous consent of the people placed in his Throne, which he held the space of thirty nine years. His Royall descent is thus described by Ham-  
 sington: The most Noble Person Offa (saith he) was the son of Kingford, the son of Eanulf, the son of Osmod, the son of Epa, the son of Wippa, the son of Creada, the son of Kenowal, the son of Knibba, the son of Icel, the son of Rowet, the son of Agelthen, the son of Offa, the son of Weremond, the son of Withald, the son of Woden. Mathew of West-minster stops not here in his Genealogy, but goes on till he brings him up to Adam.

3. As for Mathew a Monk of Saint Albans, his fictions either contrived or beleived

Vit. S. Lioba  
ap. Sur.  
28. Sept.

A.D. 758.

V. CHAP.

A.D. 758.

Howden.

Hammond.

1. 4.

Math. Alban.

Mon.

by



K. KENUL-  
PHUS.

K. KENUL-  
PHUS.

A. D. 759.

A. D. 759.

by him we will neglect, who out of a partial affection to Offa the founder of his Monastery recounts how he being the only son of his Father was born blind and dumb, for which cause he was at first called Pinered: But afterwards God miraculously restored his sight, and gave liberty to his tongue, more-over bestowing on him a beautiful wife, happy children and great triumphs over his enemies: In acknowledgment for which blessings he founded the said Monastery.

4. As soon as King Offa was crowned and established in his Throne, saith Mathew Paris, peace and prosperity flourished again among the Mercians: the people were eased of their former pressures, the Royal blood was restored, Laws for publick tranquillity were enacted, and the Nobles formerly banished out of the Kingdom by Beornred, were recalled.

5. We shall have occasion very frequently to treat of the actions of this Noble King. Therefore at present we will only adioyn the Character in general given to him by William of Malmesbury: King Offa (saith he) the great grand child of Penda was a man of mighty courage and magnanimity, who resolutely undertook whatsoever design he once conceived in his mind: and he reigned the space of nine and thirty years. When I revolve in my mind his Gifts, in which there was great variety, I am in great doubt whether I should reckon him among the Good or evil Kings, such an interchangeable vicissitude there was of virtues and vices in him, who like another Proteus was always changing his form and features.

ling his death, both in the City and Palace, so that no notice of his death being given abroad, there might be no concourse of people, and by that means they might without disturbance bury him in the Archiepiscopall Church, and not apprehend any danger that the Monks would take him out of the ground, when they should perceive how they had been overreached by cunning.

2. But S. Godwin relates, that the Tradition was that the Body of Arch-bishop Cuthbert was not buried in the Archiepiscopall Church itself, called Christ-Church, but in another lesser Church seated near it and dedicated to S. John, which he had built on purpose for baptizing infants: and which both himself and his successors used in their life time for a Consistory, and for a place of buriall after they were dead. Moreover that this Church in after ages having been consumed by fire together with the Cathedral Church, was never after rebuilt.

3. The motive inducing the Arch-bishop to make this change, was, in the judgment of Sir Henry Spelman, a kind of indignation that his Cathedral Church should be deprived of the honour of being a sepulcher of eminent persons, and particularly of Arch-bishops who had performed all Episcopall duties in it. Therefore in as much as till that time there had no buriall places been permitted within Cities, he had recourse to the Pope for a dispensation from that obligation: and to the King for a change of the place of buriall both for Arch-bishops and Kings. Notwithstanding if the foregoing relation be true, what need was there of that subtilty to circumvent the Augustinian Monks, who doubtlesse would not have had the boldnes to contradict the Orders both of the Pope and King?

4. The year following there was substituted to Cuthbert in the Archiepiscopall See, Bregwin, who was consecrated on the Feast of S. Michael the Archangel. This Bregwin, according as we read in the Antiquities of Brittain, was born in old Saxony of noble parents: After he had passed his childhood he betook himself to the study of sacred learning: to which he had so great an affection, that for advantaging himself in his studies he passed over into Brittain, quite forsaking his native soile. After some abode in Brittain, he was for his modesty and vertue so much in generall esteem and favour, that he had the privilege of naturalization. And he made so great progresse in sacred knowledge, that he alone was esteemed worthy to be the successor to Cuthbert in the Archbishoprick. After which he did so excell in all good works, that not any in his time approached within many degrees to him.

5. At that time the Holy Virgin and Abbess Eadburga, surnamed Buggan, also dyed, It is no wonder there should be some confusion in Writers touching her and other Saints of the same name: Of which no lesse then six are recorded in our Ecclesiasticall Mo-

Godw. de  
Archiep. Can-  
tuar.

Spelm. de  
Synod. t. 1. f.  
289.  
" "  
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A. D. 759.  
Godw. de  
Arch. Cant.

antiq. Brit-  
in Bregwin.

VI. CHA.

VI. CHAP.

1. 2. 3. Cuthred Arch-bishop of Canterbury, dying, gave order that his body should be buried in the Archiepiscopall Church: to the prejudice of Saint Augustins Monastery.

4. Bregwin succeeds him.

5. 6. S. Eadburga Abbess. Six Saints of the same name.

THE same year Cuthred Arch-bishop of Canterbury, after he had administered that See seaventeen years, dyed. When he was ready to dye, saith William of Malmesbury, he commanded his servants to bury him privately in his Archiepiscopall Church which was built within the walls of the City. And because the Monks of S. Augustin, whose Monastery was seated without the said City, by an Ancient custom which they were stubbornly constant to observe, did challenge as their undoubted right that the Bodies of the Arch-bishops should be buried in their Church, inasmuch as they would probably endeavour even by violence to take away with them his Body after he was dead: therefore he enjoyned his family, as soon as he was dead to abstain from any noise in beway-

III. Part.

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numents.



numerous. The first was *S. Eadburga* of Winchester, commemorated on the fifteenth of June: The second *S. Eadburga* the Elder of Kent: the Third, *S. Eadburga* of Peterborough: the Fourth *S. Eadburga* of Gloucester: the Fifth *S. Eadburga* of Aylesbury: And this sixth *Saint Eadburga* surnamed *Burgen*, of whom we now treat. There will follow still another *Saint Eadburga*, the daughter of King *Edward* the elder.

6. It is hard to discover who were her parents. Probably this may be the *Burgen* who was daughter to *Kentwin* King of the West-Saxons, and who is mentioned by *Alwin* in his poems as a great benefactress to the Abbey of *Glastonbury*, where she built an Altar dedicated to the twelve Apostles. The same likewise who sent to *S. Dunstan* a Coffin of lead, in which his body was deposited: To her *S. Boniface* being then a Priest, wrote concerning the strange visions of one who had been dead and was restored to life, among which visions one was touching the damnation of King *Canred*. And another in which he requested her to send him the epistles of *S. Peter* in golden letters. Her Mother *Eangitha* who was Abbess of a Monastery in Kent in a Letter written to the same *S. Boniface* in the year of Grace seven hundred twenty five, gave him an account of the great persecutions which her self and her daughter suffered, as likewise the poverty of their condition, having neither Father, Brother, son nor uncle to support her. And she not long after dying, her daughter *Saint Eadburga*, or *Burgen*, was constituted Abbess in her place. Once, with the permission of *S. Boniface* her Spiritual Father, she undertook a pilgrimage of devotion to Rome, where also she found him, who from thence returned to Germany, and she to her Monastery in Brittany.

7. Most of these particulars we have in passing touched already: and little more is to be found of her but her death, which was like her life, precious in the sight of our Lord. In her last sickness she seems to have been assisted by the new consecrated Bishop *Dreagan*, of whom the Holy Virgin earnestly requested his prayers for her after her death, and that he would recommend the same request to *S. Lullus* the successor of *S. Boniface* in the Archbishopric of Mainz, which he faithfully performed, as appears by an Epistle of his to the same *Lullus*, to the conclusion of which this Postscript is added: We do now celebrate the day of the deposition of the Religious servant of Christ *Burgen* which is the sixth before the Calends of January. Before she dyed she desired me with great earnestness that I would transmit this to your Holiness. Therefore as she hoped and believed, I beseech you be careful to perform, in consideration withal that her Spiritual Father and Patron in Christ was the Holy Bishop *Boniface*. In our Martyrology she enjoys a place among the Saints on

the eighteenth of July: if this be the same *S. Eadburga* who gave the name to a Village called *Eadburton* near *Aylesbury*.

## VII. CHAP.

1. 2. &c. The Gifts and happy death of *S. Liebrin* an English Apostolick Missioner in Germany.

14. Gregory Arch-bishop of *Vrechts* dying *Alberic* succeeds him.

1. WE formerly declared how among the twelve Apostolick Priests which in the year of Christ six hundred and ninety by the exhortations of *S. Egbert* passed over into Germany, one was called *Liebrin*. Besides whom there was a second of the same Name, who with the same design followed, about the time of *S. Boniface* his Martyrdom: who after a zealous discharge of his Apostolick Office, dyed with great sanctity in the year of Grace seven hundred and sixty: Whole Life was anciently written by a Monk of the Monastery of *Marchien* (*Elnonensis*) at the request of *Baldric* Arch-bishop of *Vrechts*, and much commended by *Peter* Arch-deacon of *Canbury*. From whom we will here adjoyn an account of his Gifts.

2. He was born of English Parents in *Britany*, whose names are not recorded, but their piety was shewed by his good education in learning and vertue. He was in his younger years adopted into an Ecclesiastical condition, having received the Clericall Ton-sure: Afterward in due time he was exalted to Priest-hood; to the end he might communicate to others such graces and gifts as God had bestowed on him. And considering the greater necessity which other fortaign Nations, particularly Germany, had of the fruits of his knowledge and zeale, then his own country, and invited thereto by that which would deterre a lesse courageous servant of God, which was danger: he left his kintred and freinds and passed over to *Vrechts*, anciently called *Wittenburg*.

3. The time of his arrivall there, was presently after the Martyrdom of *S. Boniface*: and there finding a Venerable man, the third Bishop of that place named *Gregory*, who had been newly ordained there, having been a Priest and disciple of *S. Boniface*, he declared to him the occasion and design of his journey. Whereupon the Holy Bishop much rejoicing in our Lord to see the operation of his Grace, encouraged him to be constant, and giving him for a Companion the Venerable Disciple of *S. Willibrord*, *Marcellin*, he directed them to a place designed by Almighty God near the River *Isel*, in the confines between the Saxons and French.

4. Being come thither, he lodged some space of time with a certain Widow called *Abachilla*: and there with much charity

Ap. Bonif.  
ep. 101.

Martin. Aug.  
10. Kalij.

and



visibile



A. D. 760

visible proof of Divine protection over him gave due thanks to God: though he was not without some grief that the blessing of Martyrdom was denied him. But since he could not suffer from others, he spared not to afflict himself, mortifying and crucifying the flesh and sensuall affections of it with *Watching, Fasting and Prayer*: by which mean without persecution he suffered a long Martyrdom. And as for the *Apollinick Office* enjoynd him, he incessantly employed his time in teaching, exhorting and baptizing great multitudes which dayly gave up their names to Christ. This he ceased not to doe till Almighty God this year thought meet to call him to receive the reward of a good and faithfull servant, on the day before the Ides of November: on which day his memory is celebrated both in the English and Gallican Martyrologe.

Martyr. Angl.  
14. Novemb.

12. After his death certain malicious Pagans among the Saxons envying so great a Congregation of Christians as assembled in his Oratory, first despoiled the place, and then sett it on fire. They had a great desire to exercise their rage by some indignities to his Sacred Body, but with all their diligence in seeking it they could never find it.

13. Not long after the said Oratory was again restored. It was built in the haven of the City called afterwards *Deventry*: Which name it took from the forementioned person *Daven*, a Noble man of Saxony, and most cordiall freind and Disciple of S. Leobwin.

14. In the mean time the devout servant of God Gregory dyed, and Alberic succeeded him in the Archiepiscopall See of *Vtrecht*. By his directions and command a certain Priest, (afterward a Bishop) named *Ludger* was sent to seek out the Sacred Relicks of this Holy man of God: which at last by a vision in sleep he was directed to find: and having taken them up, he with great veneration deposited them in the Church new built. Many years after this, *Bertulf* accounted the twentieth Bishop of *Vtrecht*, is said to have been the founder of another Magnificent Church in the same Town, which was consecrated to the honour of God and his faithfull servant *Saint Leobwin*.

VIII. CH.

## VIII. CHAP.

1. 2. &c. The Gifts of Saint Winne-  
bald.

3. And of Saint Sola.

THE same year likewise gave an end to the labours of two Disciples of S. Boniface, S. Winnebald and S. Sola. As touching the former, he was, as hath been

said, sent to Saint Richard the English King, and Brother to S. Willebald. There little remains in Ecclesiasticall Monuments recorded of him, but that he was one of those Priests which in the year of Grace leaven hundred twenty five were called out of Brittainy to assist S. Boniface in preaching to the Frisians. He was by the same Saint afterward made Abbot of the Monastery of Heildesheim. Which Office did not so wholly employ him, but that he travelled the countrey about to root out Idolatrous superstitions.

1. The greatest difficulty he found was in reprooving and correcting the errors and vices of false Christians, especially such as took on them the title and Office of Priests: Many of which were most horribly depraved, and defiled with all manner of uncleannes. These were so impatient of reformation, that they endeavoured many wayes to destroy him, who spared no labours to save them. But God defended his servant from their malice.

2. After many years spent, and divided between the exercises of *Martha and Mary*, sometimes attending in the solitude of his Monastery to Prayer and Contemplation, as likewise to the establishing perfect Regular Observance: and sometimes travelling abroad to win soules to Christ: At last a grievous infirmity seized on him, notwithstanding which he would needs undertake a journey to visit his fellow Disciple *Meginans* then Bishop of *Witreburch*, with whom he staid only three dayes: For returning homeward, his infirmity encreasing he retired to a Monastery in the way dedicated to S. Benedict. Being there, he sent to his Brother S. Willebald who was a Bishop, and to other his freinds, desiring them to visit and assist him in his last sickness. Who being come, exhibited to him all requisite Offices of Christian Charity. At last the Holy man perceiving his last hour to approach, after many pious exhortations made to all that were present, quietly yielded up his soule to God.

3. S. Ludger who wrote the life of S. Gregory the third Bishop of *Vtrecht*, his Master, affirms that S. Winnebald was very dear to him, who by many Miracles after his death, shewd how great the sanctity of his life had been. His memory is celebrated in our Martyrologe on the four and twentieth of September: but in the Gallican on the first of May: Where mention is made of his Relicks translated to *Furnes* a town in Flanders.

4. The other Disciple of S. Boniface was S. Sola, an English-Saxon likewise: who emulating the piety of his Master, taught the Counsells of Christian Perfection to such as S. Boniface had converted to the Faith. He accompanied S. Winnebald and S. Willebald in their pilgrimages to Rome: And was afterward the first Abbot of a Monastery founded by himself, in a place from him called *Solenhoffen*. His Life is extant written above eight

Ludger. in vit.  
S. Gregor. ap.  
14. Sep.  
Martyr. Angl.19. Jun. 10.  
Decemb.

hundred



A.D. 762.

hundred years since by Ermonold a Deacon and Disciple of Agbanus Arch-bishop of Mentz. Whence wee read how he became a Father of a great congregation of devout Monks: and after many blind, lame, dumb and deaf miraculously healed by him in the name of Iesus, he at last full of all virtues in a good old age gave up his spirit to God. About a hundred years after his death, Altimus Bishop of Ely obtained of Pope Gregory the fourth, that his name should be written among the Saints. Molanus affirms that his Feast is celebrated on the third of December.

IX. CH.

## IX. CHAP.

1. 2. &c. A Rebellion among the Northumbers, &c.

4. 5. Bregwin Arch-bishop of Canterbury dying: Lambert succeeds.

6. 7. &c. Several Episcopall Sees vacant, supplied.

A. D. 761.

Houl. li.

1. IN the year of Grace seven hundred hundred sixty one, which was the third of the Reign of Ethelwald Mol King of the Northumbers, a certain Nobleman of that kingdom named Oswin raised a rebellion against the said King: and Armes on both sides being brought into the field, a terrible battell was fought at a place called Edwinstreaf: in which Oswin was slain.

A. D. 762.

Cant. in  
Epistol.

2. The year following the same King in the City of Castrast took to wife his Queen called Edilthrida. As touching the City where this Marriage was celebrated Camden writes, that at this day nothing remains of it great, but its name, being a very small village called Ca-Castrick, and Castrick bridge: The antiquity whereof is demonstrated by the large Roman way and old broken monuments there dug up.

Alain Ep. 30

3. No more is found touching the fore-named Queen Edilthrida: unless this be the same to whom an Epistle of Alcuin is found directed with this inscription, To the devout servant of God, formerly a Queen, now a most beloved Religious Sister Edilthryda, the humble Lewis Alcuin wisheth health. Which Epistle is full of pious exhortations and instructions suitable to the state professed by her: and likewise of thankfulness for her munificent liberality to him then living in France.

Cant. in  
Epistol.

4. The same year Bregwin Arch-bishop of Canterbury after he had governed that Province only three years dyed. Concerning whom this Elegy is found in Copgrave, Bregwin was appointed by God as a Mirror, so brightly shining with all virtues, that in his life every

one might find what he ought to imitate. As long as in the third year of his Bishoprick being full of good works and examples of virtues, he departed this life to eternall happiness, on the seventh day before the Calends of September: and was buried in the Church of S. John adjoining to the Cathedral Church. But in our Martyrologe his Deposition is commemorated on the ninth day before the said Calends. In S. Godwins Catalogue of Bishops wee read that the Monks of S. Augustin with armed men entered the Archiepiscopall Palace, endeavouring by force to take away the dead Body of Bregwin: and that their Abbot Lambeth, or Lambert went to Rome to make complaint of the wrong done to that Monastery.

5. But besides that none other of our Historians mention this: the relation is probably disproved, because the same Lambert was by the City Monks elected to succeed in the Archiepiscopall See: who two years after either went to Rome, or from Rome received the Archiepiscopall Pall.

6. The year following the Episcopall See of Candida Casa, or Witem, being vacant by the death of Erishwald, Peltwin was immediately ordained his successor. As yet that Bishoprick pertained to the Jurisdiction of the English, and was subordinat to the Metropolitan See of York: and so it remained (saith William of Malmshury) all the time of Peltwin, Ethelbrith and Beadulf the succeeding Bishops: after whom no more can be found, because the said Bishoprick quickly failed, being seated in the utmost Northern coast of the English Territory, and exposed to the violence of the Scots and Picts.

7. As soon as Lambert Arch-bishop of Canterbury had received his Archiepiscopall Pall, he consecrated four Bishops the same year: One in Kent, and three in the kingdom of the Mercians. In Kent, the See of Rochester being vacant by the death of Dunn, there was substituted in his place Eardulf. From whom, together with a Kentish Prince of the same name there is among the Epistles of S. Boniface found one directed to the Holy Arch-bishop of Mentz, Lullus, to renew a charitable correspondence, which had past between him and the others his Predecessors. Withall as a testimony of such Charity he desired him in his holy Prayers and Sacrifices to be mindfull of three Religious Virgins lately dead in Kent: their names were Irmig, Northry and Dulicha.

8. There interven'd a great communication of affections and Christian Offices between Saint Lullus and our English Bishops, yea Kings also: For wee find an Epistle likewise sent to him from Kennulf King of the West-Saxons, by a Messenger formerly directed from Saint Lullus upon some affairs.

9. In the Kingdom of the Mercians Sees now vacant, were Lichfeld by the death

A.D. 764.

Marty. Aug.  
1. August.

A. D. 763.

Malmsh. de  
Pom. f. 273.

A. D. 764.

Ap. Bonif.  
Ep. 77.

of



A. D. 766.

Westm. bio.

M. xlviii. de  
cont. l. 4.

X. CHAP.

A. D. 765.

A. D. 766.

Epi. Bed.

of Hemel: Lindissa by the death of Eadulf, and Leicester by the death of Totta: To the first was substituted Cuthrid: to the second Ceolulf, and to the third Edbert. But whereas Marbon of Westminster affirms that he cannot find the names of the Cuthries where the said Bishops sate: It cannot be denied but that anciently those Episcopall Sees were moveable: yet in this age by the munificence of Kings, they seem to have been fixed: As that of Lichfield, where many Bishops had already successively remained. Likewise the See of Leicester was established. But as for Lindissa, the See was ordinarily at Dorchester, a Town (saith William of Malmesbury) in the County of Oxford, small and unfrequented: But the Majesty of the Churches, either of old or lately built, was great. In that See after Hedhead there sate Erhelwin, Edgar, Kinebert, Alwi, Eadulf and Ceolulf. Yet true it is that these Bishops sometimes sate at Sidnacester, a place the memory of which has faild.

## X. CHAP.

1. 2. The (unhappy) death of Ethelwald Mol King of the Northumbers.
3. 4. Gr. Also of Egbert Arch bishop of York: at which Alcuin was present.
10. A Strange Charter of King Kenulf to the Church of Welles.
11. Severall Episcopall Sees vacant: and supplied.

1. IN the year of Grace seven hundred sixty five Ethelwald surnamed Mol, King of the Northumbers dyed, after he had reigned six years: though William of Malmesbury assigns to him cleaven years. Hoveden relates certain terrible apparitions in the aire which hapned in the beginning of this year, presaging the unhappy death of this King, who on the twenty leaventh of October was slain by the treachery of Alred at a place called Wircanheate.

2. The condition of these Kings in this age was very sad: few of them dyed naturall deaths: This Ethelwald gott the Kingdom by the murder of Osulf: and by the like means lost it: And the same fate will attend his successour Alred.

3. The year following gave an end to the worthy actions of Egbert Arch-bishop of York, after he had nobly administred that See the space of one and thirty years. A person he was descended of Royall progeny and imbued with divine knowledge: Of whose virtues and memorable actions we have treated already. Our Historians doe vary in the account of the years in which he continued Bishop: the ground of which uncertainty is

because it does not appear whether the time be to be reckoned from the resignation or death of his Predecessour Wilfrid the younger.

4. There was present and assistant at his death his famous Disciple Alcuin, whom a little before he had made Deacon: and who having hitherto all his life composed all his actions by his rule and order, was desirous to receive his commands and instructions at his death also, for the future disposing of his actions. Thus wee read in the Life of the said Alcuin, prefixed before his Works, and taken out of an ancient Manuscript belonging to the Church of Rheims: whence we will here extract the following passage:

5. Albinus (or Alcuinus) proceeding from one vertue to another, was consecrated Deacon on the day of the Purification of our Blessed Lady: for before on the same Feast he had received the Clericall Tonsure. And perceiving that his blessed Father Egberts infirmity increasing shewed that his death was at hand: having hitherto done all things by his counsell, he was earnest to enquire of him what his pleasure was he should doe, and how he should dispose of himself, after that death should separate them.

6. Herein the Holy Bishop returned this Answer, suggested to him, as the event shewd, by a supernaturall direction of God: I would have you (said he) first goe to Rome, and in your return to visit France. For I know that there you will produce much good. Our Lord shall be the Guide of your journey, and will bring you back in safety. Be diligent in impugning the late abominable Heresy which endeavours to asperse that Christ is only an adoptive Son of God: and be a constant defender of the Mystery of the Holy Trinity: this Doctrine cease not clearly and solidly to preach. After he had spoken thus, he gave him his fatherly Benediction, commending him to our Lords safe protection: and presently after he with chearfullnes departed to our Lord on the sixth day before the Ides of November.

7. He was buried in the Porch of the Church of York: and near to him was also layd the Body of his Brother King Egbert (or Eadbert) who exchanged his Royall Purple for a poore Monasticall habit, and dyed two years after him.

8. The Arch-bishop left behind him severall Monuments of his learning, to enrich the Noble Library which he made at York. Among which are reckoned A Book of Penitentiall Canons, likewise Collections out of the Canon Law of the Church, and others mention'd by Sir H. Spelman. To those we may add, A Dialogue of Ecclesiasticall Institution, lately printed with an Epistle of S. Bede to him: and other Treatises, by the care of Sir James Ware.

9. His successour in the Archiepiscopall See of York was Aldebert, otherwise called Cane: To whom, by this latter name, remains an Epistle from Saint Lullus Bishop of Mens, with his Answer to it. The subject whereof is only the renewing of Ancien

A. D. 766.

Vit. Alcuin.

Malm.

Ap. Bonif.  
Ep. 109.  
lb. ep. 99.

freindshep



K. KENULPHUS.

A.D. 769.

Subst. in  
Epist. Batho-  
Wellens.

A.D. 767.

A.D. 758.

XI. CHAP.

A.D. 769.

Handing-  
in  
Book. 11.

Ap. Baisf.  
770.

## under the Saxon Heptarchy. XXIV. Book. 635

Friendship, sending of presents and enge-  
ting of Prayers for dead freinds.

10. There is extant a Charter of Kenulf King  
of the West-Saxons by which he this year gave  
to the Church of Wells and Colledge; formerly  
built there by King Ina, certain Lands there  
adjacent, the bounds whereof he lets down.  
These possessions he gave for the love of God, for  
the expiation of his sins, and for some vexation to  
his enemies of the Cornish Nation. These are the  
words of the Charter: What he meant by this  
last Motive, I leave to the Reader to judge.

11. This year dyed Frithbert Bishop of Ha-  
ringsfeld: whose Successour was Almund: a Pri-  
lar of great piety and prudence. And shortly  
after Cuthwin Bishop of Dunwich dying, his  
place was supplied by Aldbert: Like as upon  
the death of Ethelfrid Bishop of Helmham,  
there was substituted Lanfert. I know not by  
what fate these two Episcopall Sees of the East-  
Angles for the most part loose and get new  
Bishops at the same time: at least so we are in-  
formed by the Ecclesiasticall Chronicles of that  
Church. And the following year Eadbrich, who  
is reckoned the ninth among the London Bi-  
shops, after he had governed that Church eight  
years, dying, left it vacant to his Successour  
Eadgar.

### XI. CHAP.

1. 2. &c. The beginning of the Reign of the  
Charlemagne, &c.  
4. Of two learned English Virgins.

1. THE year of Grace seven hundred six-  
ty nine is notable through the whole  
Church, for the beginning of the Reign of  
that most famous King, and afterward Em-  
perour, Charles surnamed the Great: Hunting-  
don and Hoveden doe thus write of it: In the  
said year, which was the fiftenth of the Reign of  
Kenulf King of the West-Saxons, began a great  
change of the right hand of the most High: For  
then did Charles the Great King of France upon  
the death of his Father King Pipin, begin his  
reign: to whom thirty years after, the Roman Em-  
pire which had been glorious so many ages, became  
subject: and continues so to his Successours to these  
times.

2. We declared before how a great league  
of freindship and Royall presents interven'd  
between the two late Kings Pipin and Egbert  
King of the Northumbers: The like freind-  
ship and society did Alred now King of the  
Northumbers demand of Charles the glorious  
Successour of King Pipin. This we collect from  
a Letter written by him and his Queen Ovesa  
to S. Lullus Arch-bishop of Mentz: In which he  
desires him to assist with his counsell and fa-  
vour the Embassadors which he had sent to  
his Lord and Patron the most glorious King  
Carl, that peace and freindship many be esta-  
blished between them.

3. In the same Epistle likewise which is an

answer to one sent him from S. Lullus in be-  
half of the disquietted Churches in his domi-  
nion, the same King and Queen not only  
humbly begg the Holy Bishops prayers for  
themselves, but likewise send him a Cata-  
logue of the Names of their speciall kinred &  
freinds lately dead, of whom they desire him  
to be mindfull at the Holy Altar: assuring  
him that the same Charity shall be extended  
to all his relations in their Churches. Indeed  
we can scarce meet with any Epistle written  
in the e times, but this is generally one  
clause and part of the busines.

4. About this time, saith Harpsfeld, there  
flourished in Britany two Religious Virgins,  
famous for their piety and learning calld Re-  
trudis and Gilla, Disciples of the famously  
learned Alcuin, who taught very many at  
this time in Britany. He was not unmindfull  
of the advice given him by his Master, Arch-  
bishop Egbert, of going to Rome and thence  
returning into France: But seeing how use-  
full and even necessary his abode was in Bri-  
tany, he delayd the said journey, till a fitt op-  
portunity was presented him, as we shall de-  
clare. And as touching the foresaid Illustrious  
Virgins we shall in due time mention the  
kind and learned Letters which passed be-  
tween them and their Master, when he lived  
in France.

### XII. CHAP.

1. Succession of Bishops.  
2. Of Pope Adrian: to whom the King of  
the Northumbers sends Embassadors.  
5. The Church of S. Boniface miraculously  
preserved from fire.  
6 7 &c. Offa King of the Mercians invades  
and subdues severall Principalities. Fi-  
ctions of Mathew Paris.

1. IN the year of our Lords Incarnation sea-  
ven hundred seventy one the two Bi-  
shops of the East-Angles luckily again dye  
together, and to Aldebert Bishop of Dun-  
wich is substituted Eglase to Lanfert Bishop of  
Helmham, Athelwolf. In the next following  
age these two Sees were united into one,  
which first remaind at Helmham, thence was  
translated to Thiesford, and lastly to Norwich.

2. The year following to Pope Steven suc-  
ceeded the worthy and learned Pope Hadrian  
first of that name: to whom Alfred King of the  
Northumbers sent an Embassador to congra-  
tulate his assumption, and for other Ecclesiasti-  
call affairs, not recorded. To this Embassador  
Alcuin gave an Epistle directed to the same  
Pope full of humble respect to him, and con-  
gratulation to the Church for enjoying the  
happines of so worthy a Pastor. The Emba-  
sadors name was Angilbert, whom Alcuin  
calls his most beloved son to whom he com-

K. KENULPHUS.

A. D. 772.

ibid.

A. D. 770.

Harpsfeld  
8 c 6.

XII. CH.

A. D. 771.

A. P. 771.



A. D. 774.  
Antiquit.  
Gloß.

A. D. 773.

Baron hic.

A. D. 774.  
Howd. ad  
A. D. 771.

mitted certain requests to be presented by word of mouth.

3. The same year *Kenulf* King of the *West-Saxons* added to his former liberality towards the *Ancient Monastery of Glastonbury*, the Mannor of *Compton*. This he gave to the *Abbot* thereof called *Waldun* who newly succeeded to *Guben*.

4. Afterward the *See of London* being vacant by the death of *Badgar*, in his place succeeded *Kenwalch*: Nothing remains of the *Gests* of either: Neither can any account be given more of the names of *Cuthrid* Bishop of *Lichfeld* who dyed at the same time, to whom was substituted *Bertun*. *Hoveden* calls them by other names, as likewise the *Episcopall See* too. It is a difficulty not worth the penetrating.

5. It will not be impertinent in this place to relate how miraculously *God* gave testimony to the *Gests*, *Doctrine* & *Sanctity* of *S. Boniface* of late happy memory by defending his *Church of Frithlar* frō the fury of the *Saxons*. They making an invasion into the confines of the *French* dominions, besieged a certain *Strong Castle* called *Barimbury*. During which siege they wasted with sword and fire the countrey circumjacent. Their principall rage was directed against the *Church of Frithlar* built by *S. Boniface*, and concerning which he had prophesied that it should never be consumed by fire. Whilst the furious *Pagans* were exercising their utmost diligence to make this a false *Prophecy*, and were heaping wood and casting firebrands to sett it on fire, there appeared to severall *Christians* in the foresaid *Castle*, and to some *Pagans* likewise, two men in white shining raiments, who protected the *Church* from fire: so that by no diligence or pains taken within or without the *Church* could the *Pagans* effect their desire: On the contrary, a terror from heaven seising on them, they fled away, none pursuing them. When they were gone, there was found one *Saxon Soldier* stark dead, upon his knees, with fire and wood in his hands, bowing down in the posture of one blowing the fire with an intention to burn the said *Church*. Thus did *God* shew his power and favour to his faithful servant. And though shortly after he permitted the *Church of S. Swibert at Werda* to be consumed by fire, yet so terrible a punishment he inflicted on the *Author*, that it became evident that the said *Blessed Bishop* preached the true *Orthodox Faith*.

6. In the year of *Grace* seven hundred seventy four *Offa King* of the *Mercians* a Prince of high spirits, began troubles which in successe of time endangered the ruine of severall petty kingdoms of *Brittany*. For having three years before this subdued the Nation of the *Hestings* in the Southern parts of the *Island*, or *Sussex*; he extended his ambition to add also the kingdom of *Kent* to his conquests. And because *Lambert* (or as some Copies write, *Lambert*) then *Archbishop*

of *Canterbury* endeavoured to defeat his ambition, he turned his indignation against that *Church* also, the dignity and revenues of which he sought to diminish: For he took from it severall Mannors, as *Cherring*, *Selberts*, *Chers* and severall others: which were afterward restored.

7. This war between *Offa* and *Alric* is thus briefly described by *Huntingdon*: In the twentieth year of *Kenulf King* of the *West-Saxons*, saith he, *Offa King* of the *Mercians* fought against the *Kentish men* at place called *Ottanford*, where the slaughter was most horrible, especially on the *Kentish party*. So that *King Offa* by this victory became famous and terrible. *William of Malmesbury* adds, that *Alric King* of *Kent* by this unhappy battell against the *Mercians*, did cast a great cloud upon the glory of his times.

8. It is probable that by such great successe & enlargement of power which this victory gave to *Offa*, the other *Saxon Kings* might be so terrified as to seek assistance from abroad, especially from *Charles* the illustrious King of the *French*. But surely there is small truth in the relation made by *Mathew Paris*, how not only *Alric King* of *Kent* was slain in this battell, but that thereupon five Kings of *Brittany* should in a pompous manner write a common letter to the said *Charles* in which calling themselves the most powerful Kings of *Brittany*, they demanded his aid and strict society, giving him the Title of *Imperial Majesty*: and that he in his Letter to *King Offa* should stile himself the most potent of all Kings: These seem to be groundless fictions borrowd by that *Author* from some such fabulous *Writers* as began to abound in this age. However certain it is that *King Charles* had not the Title of *Emperor* given him till many years after this time.

9. And as groundless is another story of the same *Author*, how after the conquest of *Kent* the same *King Offa* subdued all the other *Saxon Kings*, and particularly *Alred King* of the *Northumbrians*, whom he compelled to fly into *Wales*: And that thereupon some hostility began between *Offa* & the *French King Charles*, who is sayd to have written to *Offa* a threatening Letter, containing imperious demands: and that *King Offa* should answer: *What have I doe with Charles the beyond-Sea King? If he offer any injury to mee, I will in hostile manner invade him, and endeavour to make him tributary to my Crown*. These are trivial inventions which the said *H. Florian* borrowd from some obscure *Writer*, who strained his wit to sound forth in an immodest, indiscreet manner the praises of *King Offa*.

10. As for that clause which regards *Alred King* of the *Northumbrians*, it is true that this year in *Easter-week* his subjects compelled him to fly out of *Tork*, and afterward out of his Kingdom, as *Huntingdon* relates: And *Hoveden* more expressly declares that *King Alred* by the unanimous consent of the *Northumbrians* was deprived of all power and privilege of a

King

A. D. 774.

Gervas. De  
rebornHuntingd. f  
342.

M. Paris. hic.

14.

Hunting 11.  
341.  
H. vid. hic.



K. KENUL-  
PHUS.

# under the Saxon Heptarchy. XXIV. Book. 637

K. KENUL-  
PHUS.

A.D. 776.

King, and that he changed the Majesty of a Prince into the miserable condition of a banished person. First he fled into the City Debban attended with a very small train: and afterward he had recourse to Cynotha King of the Picts. This misfortune therefore was not brought upon King Alfred by Offa, as the foregoing fabulous narration pretends: Neither did he fly into Wales, but into the Province of the Picts.

Camden Deu. fash.

11. Alfred being thus compelled to forsake his kingdom, there was chosen in his place Ethelred son to the late King Edilwald Mol. But neither did Ethelred sit quiet any long time in his throne: but by another faction of his subjects was expelled, and the same misfortune hapned to severall succeeding Princes there, by a fatall giddines then possessing the minds of that Northern Nation.

12. This same year Kenulf King of the west-Saxons extended his liberality to the Church of shirborn, upon which (as Camden from his Charter declares) he bestowed a possession of one Mansion seated on the Westside of the River Lym, not far from the place where it enters the Sea. This land he gave to the end that salt might there be made for the necessary and manifold use of the said Church.

XIII. CH.

## XIII. CHAP.

1. The Monastery of Baibe founded by King Offa
2. Succession of English Bishops.
- 3 4 &c. The happy death of S. Walburga Virgin and Abbess.

A. D. 776.  
Hilbert de  
m. l. l.

1. THE following year Offa King of the Mericians founded a Monastery at Baibe. This Monastery being afterward burnt and utterly ruined by the Danes, was restored by King Edgar, being delighted with the magnificent situation of the place: and because there he first received the Crown of his Kingdom.

Colv. in  
1488.

2. The same year Eadulf Bishop of Rochester dyed, and was succeeded by Diota, to whom a certain Noble man in Kent named Egbert gave so much land, as ten ploughs could labour, besides certain woods. To Alured likewise Bishop of Worcester was substituted Weremund: And to Efsa Bishop of Hereford, Ceolmund.

A. D. 776.

3. In the year of Grace seven hundred seventy six the blessed Virgin Walburga made a happy change of a mortall life for an immortal. We have already shewed that she was daughter to Richard by right a King, and sister to S. Winibald, and S. Willibald: and that together with them she went into Germany to S. Boniface. She was constituted Abbess of a Monastery at Heydenham, the same town where her brother S. Winibald governed a Monastery of Religious men. There she lived with wonderfull Perfection, both by her words and example teaching her spirituall children to live the life of Angels.

4. Her Life was written by Wolfhard a devout Priest who lived in the next Century, and who recounts many wonderfull Miracles wrought by her intercession: to whom I refer the devout Reader. But one ought not to be omitted, since it is related by an Author that writes what hapned to himself. This is Philip Bishop of Eystadt, who also wrote her Life. He relates how her sacred Body was first buried in her own Monastery of Heydenham, and afterward translated (at least a great part of it) to Eystadt, and reposed in a Monastery consecrated to her Name. There, saith he, to this day (which was five hundred years and more after her death) there flows from her chaste Relicks a precious Oyle of sovereign and universall vertue to cure all manner of diseases. The wonderfull vertue whereof I my self had experience of. For being cast down by a vehement disease, of proof against all Art of Physick or naturall remedies, I commanded some of that sacred Oyle to be brought to me, which with earnest Prayers to God, and begging her intercession, I drunk: Which was no sooner done, but to the admiration of all presently recover'd my perfect health.

5. Her Sanctity was so famed, that many Churches ambitiously sought and obtained some portion of her Relicks. Thus in the Gallican Martyrologe on the fourth of August we find a commemoration of the receiving the Relicks of S. Walburga Virgin & Abbess, which with great honour were brought out of Germany to Furnes in Flanders, by Baldwin surnamed Ferreus, Count of the same countrey. And in the same place, saith Harau, there was built a Monastery of the Order of S. Benedict to her honour, wherein since hath been placed a Colledge of Canons.

6. Again in the Gallican Martyrologe on the second of May there is at Antwerp laid to be an anniversary celebration of the memory of this Holy Virgin, from whose tomb doth flow an eyeliquour, which restores health to very many who desire her assistance and intercession. A particular reason why her veneration is great in that City, is given by Miram, because, saith he, it is a constant Tradition of that Church that this same holy Virgin in her way from England into Germany made some abode in Antwerp. And to this day there is seen in the most ancient Church of that City a certain Grot, in which she was wont to pray: for which reason the same Church formerly called the Castle Church, was afterward by our Ancestours dignified with the Title of S. Walburga. And indeed before the receiving of the Roman Office there, the same Church was accustomed to celebrate the memory of S. Walburga as their peculiar Patronesse four times every year but since that time they keep her Feast but once.

7. It is very probable that this Holy Virgin was entertained for some time at Antwerp by the Disciples of S. Willibrord, as being of the same Countrey. For it appears by the Testaments of the same Holy Bishop that he possessed to his death the Church built in the Castle of Antwerp near the River Scald, together with

A.D. 776.  
Wolfhard ap.  
S. 10. Maij.

Phil. p. Eysta-  
dens in vit.  
S. Walburg.

Martyr. Gall.  
11. August.

Harau  
2. Maij.

Martyr. Gall.  
2. Maij.

Miram dd  
1. Maij.



A.D. 778.  
Id. ib.

a third part of the custom or tribute belonging to it, as we have before declared.

8. The same Author adds, that in the forementioned vault of that Church there is preserved a part of S. Walburga's jawbone, which, saith he, in the year of Christ sixteen hundred and fifteen, was visited and reverently kissed by the pious Archdukes Albert and Isabella.

XIV. CH.

## XIV. CHAP.

1. 2. Succession of Bishops.
3. The Northumbrians rebellious.
4. 5. King Offa's victory over the west-Saxons.

A. D. 777

1. **P**ethwin the Bishop of Witem (or Candida casa) dying in the year of Christ seven hundred seventy seven, after he had administered the same See seven years, there was substituted in his place Erhelbert: who twelve years after was translated to the See of Hagustald.

A. D. 778.  
Godvv. in  
Catal.

2. The year following in the place of Ethelmod Bishop of Shireburn, Denesfric was ordained in the same See. Of these two Bishops, saith B. Godwin, besides their names I can find nothing in our Ecclesiastical monuments.

Westm. Igo.

3. The Northumbrians still persist in their seditious tumults: For Erhelred whom they had five years before this placed in the throne, out of which they had ejected Alred, they now also drive into exile, or, as some write, detain in prison, and in his place substitute Alfwold. The principall movers of this sedition were two great Northumbrian Dukes, concerning whom Marbon of Westminster thus writes: Erhelwald and Herebert (saith he) who were Dukes in the kingdom of the Northumbrians, rebelled against their King, and at a place called Kings-clive, they slew Eadulf who was General of King Erhelred's army: and a while after the same Dukes in a great battell slew two other Generalls of the same King, Kenulf and Eggen: As for King Erhelred he was forced to fly out of the Kingdom, in whose place they constituted Alfwold King, a Prince of great piety and justice who reigned ten years. After which time Erhelred was again restored.

Huntingd.  
f. 341.  
Malmib. de  
Reg. I. l. c. 2.

4. In the Western parts likewise there arose great commotions. For anciently the West-Saxon Kingdome had extended as far as Oxfordshire: Where among other strong places a Castle had been built at a place anciently called Bensigeton, now Denon. But Offa king of the Mercians unwilling any longer to suffer his neighbour Prince to enjoy such an advantage to incommode his countrey, raised an Army, and besieged the said Castle. To raise this siege Kenulf King of the West-Saxons approached with other forces: So that they came to a battell: In which Kenulf was defeated and compelled to fly. By which means King Offa took and possessed the Castle. This was the only misfortune which

hitherto had befallen Kenulf: who was a Prince renowned both for his virtues and warlike exploits. But after this, continual calamities oppressed him, till his death, which was also very unhappy.

5. Kenulf after this defeat endeavoured by the assistance of the Britains to repair his losses: But Offa to prevent the intercourse between the West-Saxons and Britains caused a mighty trench for the space of ninety miles between the Rivers Dee (Deva) and Wey (Vaga) to be made: which though it was the occasion of many contentions, yet in them all Offa had the advantage.

A. D. 778.

## XV. CHAP.

XV. CHA.

1. 2. Etc. Miraculous Judgments of God against the Pagan blasphemers of Saints Swibert, and Sacrilegious destroyers of his Church and Monastery at Verda.
3. 4. Etc. The Writer of that Narration is Saint Ludger: whose Holiness, together with the Doctrine of the Veneration of Saints, is asserted.

1. **W**hilst these troubles afflicted Britanny, Almighty God in Germany fought for the defence of the Faith planted there by the English-Saxons, miraculously punishing the sacrilege committed by the Saxons and Westphalian Pagans against the Monastery of Verda built by his servant S. Swibert: as we find written in an Epistle of S. Ludger Bishop of Munster written to Rixfrid Bishop of Freicht.

2. Whilst the glorious King of the French, Charles surnamed the Great was fighting in the Southern parts of France against the Saracens then reigning in Spain, the fierce and perfidious Saxons and Westphalians judging this to be a fit time to revenge themselves of the losses which they had formerly suffered from the Christians, raised a mighty army, with which they walked all the countreys as far as the Rhone, expressing their rage principally against the Churches of God, and sparing neither sex nor age. With this fury they came to Verda where was the Church of S. Swibert. There they utterly destroyed and burnt to the ground both the Town and Church: all the inhabitants and Priests they killed which had not escaped by flight: and all the sacred Books and ornaments they burnt. Only the sacred Body of S. Swibert was preserved from their fury, though with all possible diligence they made search for it. Yea many of those Saxons who were Christians, had a desire to expresse their hatred against this Holy Bishop, because many years before this, by his in-

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tercession the French had gained a memorable victory against them.

3. In this detestable Army there was not any one so execrable in his malice and cruelty as a certain officer called *Ogell Osterbach* of *Paderborn*. This man was the principal instrument of the Devil in all mischiefs committed, in which he took excessive pleasure: And particularly he it was who with great labour and diligence heaped wood for burning the said Church, which with much ado at last by Gods permission he performed.

4. After he had among many other abominable actions executed this, being at dinner with his companions in a meadow adjoining to the same place, he with great joy and triumph recited to them what he had done, particularly insulting upon *S. Swibert* the Protessor of the French, and blaspheming God: But behold in the midst of his laughter and joy the heavy wrath of God came upon him, so that he fell backward before them all upon the plain ground; and broke his neck: by this horrible death paying a fit punishment for his sacrilegious cruelty.

5. Neither did Almighty God judge this a sufficient testimony of the honour which he would doe to *S. Swibert* in the sight of the Pagan Army. For three howers after the accursed body had lyen on the ground covered with a garment, a trumpet sounding to the remove of the Army, certain kinsmen of this execrable *Ogell* and others his associates in mischiefe carry'd it into the Church-yard of *S. Swibert*, to bury it there. But they could not effect it by any means: For as soon as ever they had digged a grave, presently the earth would fall into it, and no sign of a trench would appear. Again and again they made tryall in other places there, but still the ground became plain and even immediately. This caused a wonderfull astonishment in them: and they all concluded that he was unworthy of buriall there, who had so sacrilegiously profaned the place and burnt the Church. Moreover when they took the garment off from his face, it appeared so horrible to them, that in a greivous fright they left the body, not knowing what to doe with it: When some other Saxons of that Army heard this, they with indignation took the carkeyse and cast it into the Rheine.

6. This prodigious accident being by some of these companions with much grief told to the two principall Rulers of the Army, *Notthelin* and *Oero*: they answered, *This was an accident to be imputed to chance, and not to any power of S. Swibert, who was not able to defend his own Church.* After many the like blasphemous speeches the said Noble men departed from one another, and *Notthelin* as he was boasting of the mischief done to the Christians, was immediately struck blind, and tor-

mented with unsufferable pains in all his members: Which continued and encreased upon him; till by the advice of certain sober men, he with many sighs & teares acknowledged the crimes which out of pride and malice he had committed against God and his Saints: Moreover he upon his knees in the sight of his army made a vow that if God would please by the intercession of that Holy Bishop to restore his sight, and take away his torments, he would humbly visit the Shrine of *S. Swibert*, and employ his riches for rebuilding the Church. He had no sooner publicly made this vow, but immediately he recovered his sight and health. And shortly after attended by his whole family, he accomplished his vow.

7. As for the other Noble man called *Oero*, he returning homewards, not knowing any thing which had hapned to *Notthelin*, as he was beating in the way of his exploits against the Christians, and especially how they had been revenged upon *S. Swibert*, in whose protection the Christians had put so much confidence: He presently in the presence of his whole troop was by Almighty God struck both deaf and dumb. In which case he was carryed to his house: and a good space of time after, recalling to mind his cruelties and blasphemies against God, he acknowledged himself justly punished, of which he heartily repented, and hoped by Prayers and Almes to obtain a removall of that punishment. Norwithstanding his Prayers and Almes had not that effect which he expected.

8. But when he was informed how *Notthelin* by the intercession of *S. Swibert* had been cured of his blindness and pains, he presently conceived a great hope in God and his Saints: and in like manner vowed that he would visit the Saints at *Verda*, and addict himself wholly to his service, if he likewise might recover his speech and hearing. The same howe he also was healed by the Heavenly Physician: and setting his house in order, he with his whole family solemnly went to *Verda* to the Church of *S. Swibert*, and with great devotion and reverence performed his Vow. Moreover disdaining to return home to worldly employments, he remained there and ioyning with the foresaid *Notthelin* and other devout persons to furnish costs, he the next year rebuilt the Church which had been burnt, so that it was more beautifull then it had been before. Yea moreover renouncing his Government and dignity, he spent the rest of his life at the Monastery of *S. Swibert* at *Verda*, with great fervour serving our Lord and *S. Swibert*.

9. Thus writes the Holy Bishop *Ludger*, relating the affairs of his own age. Now what will the *Scillaries* of our age oppose hereto, those I mean, who are as great enemies to the veneration due to Saints and honour to their Shrines, as *Ogell* or the two Noble men

had



A.D. 778.

Baron. hic.

had been? They will perhaps say, that *Saint Ludger* was too credulous, or not rightly informed in the occurrences of those times.

10. Let *Baronius* then inform them what a person *S. Ludger* was: *S. Ludger* (saith he) was by birth a *Frison*, descended from *Christian* parents, and bred up under the discipline of *Saint Gregory* disciple of the holy Martyr *S. Boniface*, in the Church of *Verrecht*. As soon as he was adapted into the Clergy, he was by him sent into *England*, where *Alcuin* did publicly profess the teaching of Sacred learning. He staid then onely one year with him: after which he returned to *S. Gregory*, by whom he was ordained *Deacon*. Then he went back into *England*, where during the space of three years and a half he heard the Lectures of the same famous Doctor, well known to *Charles the Great*, inasmuch as Letters passed frequently between them. From thence, after the death of *S. Gregory*, he was in a vision called by *S. Leobwin* who had preached the Gospel at *Daverney*: Whereupon thither he went, and repaired the Church which had been burnt by the *Saxons*. From *Daverney* he was sent by *Albinus* the Successor of *S. Gregory* into the country of the *Frisons*, where he zealously preached the *Christian Faith*, and destroyed many profane Temples of Idols, even when the Idolatrous Pagans were present, and withstood by a Divine hand from opposing or hurting him: so that he may truly be called the Apostle of the *Frisons*. This testimony does *Baronius* give of *S. Ludger*, which he collected out of his ancient Acts written by the Monks of *Werda*.

11. But though it were supposed that *Saint Ludger* was misinformed: and the like may be said of *S. Gregory the Great*, *S. Augustin*, *S. Gregory Nazianzen* & other Fathers who write such like Stories, confirming the Doctrine so much opposed by *Sectaries*, of *Invocation* and *Veneration* of *Saints*: It may be they were credulous a little too much, at some times. But the *Miracles*, of which they profess themselves to have been eye-witnesses, cannot be suspected. And however, this may be said in generall, that how incredulous soever any one may pretend to be of the speciall stories related by them, yet none can be so unreasonable to affirm that they related any Stories which contradicted or destroyed the Faith which they maintained: and which appears likewise to have been the common Faith of the Church in their respective ages, since their Writings have been generally approved and admitted, and not any but professed *Hereticks*, such as  *Vigilantius* and *Iovinian*, ever opposed the Doctrines confirmed by such Stories.



## XVI. CHAP.

A.D. 780.

XVI. CH.

1. 2. &c. Several Successions of English Bishops.

4. 5. &c. The Gifts and Death of *S. Sturm* his first Abbot of *Fulda*.

1. THE year following several *Episcopall Sees* were vacant in *Brittany*: In the kingdom of the *East-Angles* *Eglafr* Bishop of *Dunwich* and *Athelwulf* of *Helmham*, as it were by an ancient Law, dying at the same time, to the former was substituted *Eadred*, and to the other, *Hunferf*. Again the See of *Hagulfstade* being vacant by the death of a Prelate of eminent vertue, *Alcmond*, *Tilbert*, or *Tilber*, or as some call him *Gilbert*, was ordained in his place: And *Kenulf* Bishop of *Lindesfarn* dying, his Successor was *Higbald*. Lastly in our ancient Catalogue of the Succession of Bishops we find that another *Tilber* was consecrated Bishop of *Worcester*, in the place of *Weremund* who dyed this year.

2. Not long after *Albert* or *Aldebert* surnamed *Coena*, Arch-bishop of *York*, as *Hoveden* writes, departed this life to our Lord: but a little before he dyed *Eanbald* was ordained in his room. Some affirm that this *Eanbald* was a Disciple of *S. Alcuin*. But they are mistaken: for it was not this, but an other of the same name who sixteen years after this was his immediate Successor in the said Arch-bishoprick, that was *Alcuins* Disciple.

3. Moreover *Kenard* Bishop of *Winchester* at this time ended his life, to whom succeeded *Ashelard* Abbot of *Meldun*, or *Malsbury*, who was afterward assumed to the See of *Canterbury*. And in the place of *Bertun* Bishop of *Lichfield* was substituted *Higebert*.

4. Wee shall not much transgress the bounds of this History if wee commemorate the death of *Sturm* the first Abbot of *Fulda*: who by the *Centuriators* of *Magdeburg* is affirmed to have been an *English-Saxon*, but more truly a *German* of the Province of *Noricum*, as wee read in his Life written by *Egila* the fourth Abbot of the same Monastery of *Fulda*. He was in his childhood offered to *S. Boniface*, who recommended him to the care of his devout Priest *Wigbert*, Abbot of the Monastery of *Fritzlar*: by whose inspection he was in his tender years brought up in piety and learning: in so much as that being yet but a child, he committed to his memory the whole *Psalter*, and a great part of the *Gospels* and other *Lessons* of Holy Scripture.

5. In due time he was ordained Priest, and with great zeale preached the Gospel among the Pagans; Almighty God confirming his Doctrine by frequent Miracles, as casting out

*Egila* vii. 3.  
*Sturm* ap.  
16. *Dunelm.*

of



A. D. 780.

A. D. 780.

of Devils, restoring many to health by imposition of his hands with prayer. Many seduced Christians he recovered to the Orthodox Faith: and many discords and dissensions he composed, teaching all his hearers to practise meekness, humility, longanimity and Charity.

6. After three years thus piously employed, he was by inspiration moved to undertake a life of solitude, austerity and contemplation. Which having discovered to Saint Boniface, he was by him appointed to find out in the Province called Bothonia a convenient retired place for a Monastery, to which quiet state S. Boniface himself had an intention in his old age to betake himself, though he could never effect his desire. After a long search, at last his Disciple Sturm found out the most proper and in all respects most convenient seat of Fulda, where as hath been declared, S. Boniface by the munificence of the Noble Princes Caroloman and Pipin built that famous Monastery.

7. When it was built, he committed the care and government of it to S. Sturm: to whom he gave instructions how he should direct such as were committed to his care: adding likewise Precepts concerning obedience and Humility to be practised by the Monks, conformable to the Rule of S. Benedict, which he established among them. Among other Instructions he told them that he could not find in any Writings of the ancient Institutors of Canonical Profession that Wine or strong drink were becoming the Discipline of a Monastery: he therefore forbade the same to them. But some years after, in the reign of King Pipin, this custom by the Decree of a Synod was altered in consideration of the weakness & infirmities of many among them: though some persisted in the ancient austerity to their deaths.

8. But for a more perfect Instruction in Monastick Discipline, S. Sturm four years after he had been constituted Abbot, with the consent of S. Boniface, went to Rome, where for a years space he perfectly informed himself in the Regular practices and Traditions of the Monasteries there and severall other parts of Italy: And having made a collection of the best and most perfect, returned homewards: and first informing Saint Boniface of all by his advice he established the practices of them in his Monastery of Fulda. Hence it came to passe that many seeing the innocence and piety of those Religious men, were induced to heap possessions on the said Monastery.

9. After S. Boniface's Martyrdom, the Holy Abbot Sturm, to whom S. Boniface had given order that his body should be buried at Fulda, went into Friseland, attended with a great multitude, to fetch the sacred Body, which after earnest contention with S. Lullus Arch-bishop of Mentz, at last he obtained, and with a most solemn Procession brought

to his Monastery. By occasion of which the devotion of many to that holy place encreasing, the Monastery became much enlarged and enriched.

10. Not long after the Devil enviously looking on the prosperity of the said Monastery, suggested to the minds of three malevolent Monks to accuse their Holy Abbot to King Pipin, objecting to him that he was an enemy to the King. The Holy man did not expresse much earnestness to refute this accusation, saying only: *I have a witness in heaven of the falseness of this imputed crime*: Whereupon by the Kings command he was banished from thence with a few other Monks, and retired to a Monastery called Farnedich, where he remained two years, with all kindness entertained by the Abbot. As for the Monastery of Fulda the care of it was committed to Lullus, who had conceived a bitter passion against the Holy Abbot Sturm, upon occasion of the contention about S. Boniface his body. Lullus thereupon appointed over them a certain Monk called Marc: whose government the Monks could by no means support: insomuch as when they were ready unanimously to forsake the Monastery, Lullus quieted them by permitting the choice of an Abbot to themselves: This pleasing them, they elected one of their brethren, a true servant of God named Preszold, one who from his infancy had been brought up by S. Sturm and was tenderly loved by him; who accepted of the Office of Abbot onely out of a desire and intention to joyn with his brethren in endeavouring to restore their good Spirituall Father Sturm: For which purpose they demanded the Prayers of all the neighbouring Monasteries.

11. By vertue of which Prayers, God moved the heart of King Pipin to call to mind the servant of God S. Sturm, and to give order that he should come to his presence. Being then brought to the Palace, and severall days expecting when he should be called to the Kings presence, It hapned one morning early that the King intending that day to hunt, went according to his custom to prayers into his Chappell, where the Holy man after the Mattin-office still remained: Who seeing the King, presently took a light which he carried before the King, till he came to the Altar, where after he had prayed, he said to the Holy Abbot, *God ha's once more brought us together: What was that which your Monks accused you of, and which moved my displeasure against you? I have quite forgotten it.* The Holy man answered, *Though I have oft offended God, yet I am free of all offence against your Majesty.* The King replied, *However the matter stands, If you have imagined or done any thing to my prejudice, God forgive you, as I likewise doe.* In saying which words he drew out of his garment a thread of silk which he threw on the ground, saying, *Let this be a*

token



A. D. 780.

taken that I have cast away all displeasure against you. And presently after knowing how much his return was desired, he sent him back honourably, confirming the Privilege given by the Pope, by which that Monastery was exempted from the Jurisdiction of Lullus Arch-bishop of Mentz. The report of his return being divulged, he was solemnly met by all the Religious Monks in those quarters, who with singing of Psalms and great joy attended him to his Monastery.

12. The blessed Abbot then employed his whole time in correcting all disorders in his Monastery, in adorning the Church, and repairing the decayed buildings about it. And particularly to the end all occasions of going abroad might, according the S. Benedict's Rule, be taken away, he took care that all necessary Manufactures should be exercised within the Convent, and for a generall commodity he caused trenches to be made by which he conveyed water within the Monastery, to the inestimable benefit of his Religion. He also made a sumptuous Shrine for the Sacred Body of S. Boniface, enriched with gold and silver, which remains to this day. And so great favour and familiarity he had with King Pipin that he obtained of him a Manor called *Omnishat* belonging to the Crown, with all that depended on it.

13. The like favour he enjoyed with King Charles after his Father King Pipin's death, who oft sent for him, and bestowed another Manor on the said Monastery, called *Hamelenburg*. In consideration of which, Prayers are said to this day by the Monks for him. After this the said Most Christian King began to think seriously how to induce the barbarous Nation of the Saxons to embrace the Faith of Christ: Which design he recommended to the prayers of all Gods servants. Then gathering a great Army, and taking with him many Ecclesiastical persons, he partly by tetrour, and partly by their preaching and exhortations withdrew a great part of that Nation hitherto captivated by the Devil, from Idolatry, and caused them to submit themselves to the easy yoke of Christ. After which he divided the countrey into Parishes, appointing Priests to preach & baptize among them.

14. Notwithstanding after the King was departed with his army, most of the Saxons renouncing Christianity returned to their old Idolatry: and not content with that, they raised forces, killing all Christians among them, and wasting the whole countrey as far as the River Rhene. When they came neer to Fulda, the Holy Abbot knowing that they had sent a band of soldiers to burn the Monastery and to kill all they found in it, gave notice to his brethren of the danger: Whereupon they all taking the holy Martyrs body with them, went towards *Hamelenburg*. But the Holy Abbot went to a place call'd *Weiserich*, endeavouring to gather

soldiers to repress the cruelty of the barbarous Saxons. Which was also effected. And when the Saxons were compelled to retire home, the Monks returned with the Holy Martyrs body to Fulda.

15. After this King Charles brought a second time his Army against the Saxons: and commanded the Holy Abbot *Sturmis* with his Monks to remain in a strong town called *Herriburg*. And after the warr, which was prosperously ended by the King, he set him being sick to his Monastery, attended by his own Physician called *Vincent*: who mistaking his disease, applied Physick to him which instead of qualifying, much encreased it. Whereupon the man of God perceiving that death approached, commanded all his Monks to be assembled, whom he earnestly exhorted to persevere in the same Regular observance which he had instituted among them: And then recommending himself to their prayers, he begged pardon of every one who thought himself any way iniured by him, and professed that he cordially forgave all his persecutours, particularly the Arch-bishop *Lullus*, who had always been his adversary. Then he took leave of them all: and presently after, his sickness coming to extremity, we who assisted him besought him with tears that he would be mindfull of us, and pray for us in heaven. He suddenly turning himself toward us, sayd, *Make your selves worthy that my Prayers may do you good, and I will not faile to do what you desire.* After this his pious Soule was delivered out of the prison of the Body, and being plentifully enriched with all divine virtues and graces departed to our Lord, to live for ever in his heavenly kingdom. Amen.

16. Thus writes the Devout Abbot *Egila* successor and Disciple of this blessed man: who was an eye witnes of many things here related. He was canonized by *Innocent* the second in a Council of *Lateran* celebrated in the year eleven hundred thirty nine. His Memory is celebrated on the sixteenth of December.

Martyr, Rom.  
16. Decemb.

## XVII. CHAP.

XVII. Ch.

1. 2. Of the Gift and happy death of Saint Willibald, an English Apostolick Bishop in Germany.

1. THE year following another Disciple & Companion of S. Boniface in his Apostolick Office received the reward of his labours. This was S. Willibald son of King *Richard* and *Bonna* who is said to have been sister to S. Boniface and Brother to S. Winnebald and Saint Walburga. His Life remains written by a kinswoman of his, a Religious Virgin, who lived in his Sister Walburga's Monastery at *Heidenham* in Germany: The summe whereof is this:

A. D. 781.

2. When



A.D. 781.  
V.S. Willibald.  
July.

A.D. 781.

2. When he was but three years old a certain greivous infirmity seized on him by which all his members were so contracted & benumbed, that he became as in a sort dead, so that his parents almost despaired of his recovery. Where with being greivously afflicted they took him and offered him to our Lord, to whose service they designed him in case he would please to restore him his health. Now it was a custom among the Saxons that instead of Oratories they would erect in the fields or near their houses Crosses of stone or wood, to which they would repair for performing their devotions. Before such a Cross they layd the infant, vowing him to Gods service. Which they had no sooner done, but his health was immediatly restor'd to him.

3. Two years after therefore they, being mindfull of their Pow, delivered him to a venerable person named Theodoret, who according to their order presented him to a devout Abbot named Eghald who governed a Monastery called Waltham. He with the advice and consent of his brethren, received him as a Member of their Religious Congregation: where he was bred up in all modesty, piety and humility, and withall according to his capacity was instructed in all Sacred learning.

4. When he was arrived at a mature age he by earnest prayers obtained permission to accompany his Father and Brother in a pilgrimage of devotion which they undertook to Rome. In their return their Father's Richard dyed at the City of Lucca, where also he was buried with great honour, as hath been else where declared. After whose death, an earnest desire took him to prolong his pilgrimage as far as the Holy Land, there to visit and perform his devotions in all the places where the principall Mysteries of our salvation were wrought. And accordingly, being accompanied by two devout persons only, he returned back, and taking ship at Caesars, they sailed to Cyprus: and from thence into Syria, where arriving at a City called Emesa, he with his companions, who were now leaven, was taken prisoner, and in danger to loose his life, upon a suspicion that they were spies. Being thus made captives, God disposed the heart of a certain old man who was a Saracen, to pity them: insomuch as he oft visited them and sent them dayly sufficient nourishment in their prison. Not long after a Spanish merchant who had a Brother a servant of the Prince of that City, in great favour with him, by his intercession obtained the freedom of these Captives.

5. From thence therefore they went into the Holy Land, which they passed quite through, scarce omitting any place that was memorable, or recorded in Holy Scripture. A particular account of all their proceedings, with the names of each place in order may be read in the History of the said Religious Virgin, who professes that she received the relation from

S. Willibalds own mouth.

6. When they were come to Gaza, S. Willibald being present at Masse solemnly sung to the honour of St. Martin the Apostle, lost his sight, and for the space of two months continued blind: whereupon he returned to Jerusalem, & entering into the Church where the Holy Cross was found, his sight was again restored to him. After this, passing through severall cities and places of devotion, they took ship again & return'd into Italy, arriving at Naples: From whence S. Willibald with one companion travelled to the famous Monastery of S. Benedict, call'd Mount Cassin, where they found very few Monks under the government of their Abbot called Petronax, a man of great mildnes & prudence. There S. Willibald made his abode the space of ten years, during which he was some times appointed Sacristan of the Church, afterwards a Dean, and lastly the Porter.

7. In this place having perfectly instructed himself in all duties belonging to Regular Observance, at last with permission of his Abbot he returned to Rome, where he was with great kindness received by Pope Gregory the third, who took great delight in hearing him recount the marvellous variety of accidents which befell him in his long voyages. And a while after, the said Pope told him that his kinsman S. Boniface had earnestly requested him to command him to quit the Monastery of Mount Cassin, and to send him into Germany to assist him there in preaching the Gospel. To which command S. Willibald humbly submitted, and accordingly leaving behind him his companion in the Monastery, he began his voyage into Germany, and at last arrived at a place called Lintzruch, where he found S. Boniface: who not long after sent him to a place call'd Eyslar: Which place had been given to S. Boniface by a devout person called Suiggar, who accompanied S. Willibald thither. The Region thereabout was in a manner wast, scarce any house to be seen, but a small Church dedicated to our Lady. Now after these two devout persons had chosen a place convenient to be the Seat of a Monastery, they went to S. Boniface to give him notice thereof: who returned thither with them, and there ordaind S. Willibald a Priest. A year after this S. Boniface called him into Thuringia, whither being come he went to Heidenbrim, where his Brother was Abbot of a Monastery, by whom he was with very great joy received, after so many years of separation. To the same place shortly after S. Boniface came with two other Bishops, S. Burchard and S. Wizo by whom S. Willibald was consecrated also Bishop: and sent back to Eyslar, which Saint Boniface bestowed on him to be an Episcopall See, giving it the preeminence next to the Metropolis of Mentz.

8. There he built a Monastery, instituting the Monks in the observances which he had learnt at Mount Cassin. And there leading an Angelicall



A.D. 783.

Life among men, dividing his employment between a quiet repose of Contemplation in the Monastery, and charitable solitudes in governing his Diocese, he at last full of merits and Graces this year rendred happily his soule into his mercifull Creators hands and was honourably buried in his own Church, where his Memory is in great veneration, and his sanctity testified by many Miracles, which are registred by Philip his Successor in the same Bishoprick. Two hundred and eight years after his death he was solemnly Canonized by Pope Leo the Seventh: And both in the Roman and English Martyrologe his Memory is celebrated on the seventh of July.

Martyrologe  
om. 7. 11. 16.

XVIII. C.

## XVIII. CHAP.

1. The death of S. Werburga.
2. Succession of English Bishops.
3. 4 &c. A great miracle of a Soldier recovered by the Intercession of S. Bruno.

A.D. 782.

1. **A**BOVT the same time is recorded the death of S. Werburga: she had formerly been wife to Ceadra King of the Mercians, after whose death, which happened in the year of Christ seven hundred and sixteen, she complying with a divine inspiration entered a Monastery, where like the good Widow, Saint Anna the Prophetesse, she never departed from our Lords Temple, serving God night and day in abstinence and prayer the space of sixty five years, partly as a simple Religious woman under Obedience, and partly as Abbess of the same Monastery, with as much humility governing others, as she had formerly obeyed.

A.D. 783.

2. Then the See of Worcester being vacant by the death of Tiber, it was supplied by the substitution of Adored in his place. Cuthmund likewise Bishop of Hereford dying, there was ordained in the same his Successor named Pwll, in the year of Grace seven hundred eighty three.

3. Little else occurring the same year in Brittany, S. Ludger will inform us how wonderfully Almighty God glorified his servant Swibert in Germany, so recommending the Faith which he had taught. That year (saith he) the most victorious King Charles having destroyed all the forts of the rebellious Saxons and Westphalians, came to a place called Troms, which having likewise subdued, he left it to be kept by his son, called Charles also, whilst himself went further into the midst of Saxony. In his absence the Westphalians came with strong forces purposing to drive the young Prince out of that country. Thereupon a battell being fought, the Prince with his horse quickly defeated the Enemies.

4. Now among the Westphalians there was a certain soldier called Bruno, a devout Christian, who had been compelled by the Noble man who governed that territory where he lived, to be present in the battell: His name

Vid. Aeprod.  
ad Ag. S.  
Surviv. ap.  
Surv. 1. Mart.

when he was a Pagan had been Elduck: he was a man of great courage and wealth. This man having been present at the miserable death of the Sacrilegious Ogell, and knowing how the forementioned Noble man, Ogra and Nathelin had for their sacrilege and cruelty been divinely punished, and again upon their repentance restored, thereupon became a Christian, and moreover in devotion to S. Swibert, he besides his other prayers, every day recited our Lords Prayer, and the Angelicall salutation, earnestly begging that by his intercession he might obtain mercy in his last hour.

5. Now this Bruno fighting valiantly in the front of the army, was at last oppressed by the French horse, and among other wounds, was struck into the breast with a lance, so that falling to the ground he was troden under the horses feet. Thus weltring in his own blood, and being ready to expire, he inwardly prayed S. Swibert to assist him in the present extremity: vowing that if he escaped that danger he would devote himself to his service the remainder of his life. As soon as he had made this prayer & vow, being in an Extasy, S. Swibert in a glorious shape, adorn'd with his Pontifical vestments appeared to him, and touching him with his Crozier, told him, that he had obtained of God that he should be freed from the present danger: therefore he should be mindfull of his vow. Having said this, and making the sign of the Croze upon him, he vanished out of sight.

6. In the mean time certain of the French conquerours saw the brightness in which S. Swibert had appeared, & thereupon ran to the place, conjecturing that it was a sign that some person of eminent holiness was either dead, or at least in an Agony there. Bruno seeing them, with a soft mournfull voyce begged their charitable assistance. The soldiers seeing his horrible wounds, wotred he was not dead. Then he informed them concerning the apparition of S. Swibert, and the vow he had made: as likewise how by compulsion, and against his conscience he had fought in that war. Hereupon they compassionately bound up his wounds, and carried him to a commodious lodging, where care might be taken for his recovery.

7. The fame of this being spread, came to the eares of the King, who then was at a great distance in a place called Summing. He commanded therefore that the soldier should be carefully brought to him: & having viewed all his wounds then not perfectly healed, & heard a particular relation of his Person from his own mouth, he for the honour of S. Swibert gave him his freedom: Who as soon as he was recovered went to Verda with liberall oblations, & there served our Lord the remainder of his life. And as for the glorious King Charles, calling likewise to mind how great a victory his Father King Pipin had obtained by the intercession of S. Swibert he honoured

A.D. 783.

him



A.D. 784.

him ever after as his special Patron; and recalling all the Monks of the Monastery of Werda who had during the war been dispersed, he gave them many gifts and possessions: and magnificently adorned the Church of S. Swibert. Yea moreover many among the Saxons and Westphalians bore a peculiar honour and veneration to the same glorious Saint.

3 This Narration commended to posterity by a Bishop of so great Holiness, as S. Ludger hath been shewed to be, written likewise in the same age wherein this wonder hapned, and such publick marks of the truth thereof appearing, seems to be warranted from all possibility of falsehood. And yet our late Lutheran Centuriators have the immodesty to write, Swibert was in great fame for working miracles: but yet not any of them can be demonstrated. As if a thing publickly seen, confirmed by the writings, Charters, oblations and lasting Monuments of Princes did want sufficient testimony. But men who willfully shutt their eyes, cannot see a mountain, when they dash their heads against it.

from such injustice and cruelty.

3. The same meeknes and patience he shewed in injuries done immediately to himself. For he wanted not such as calumniated and sought to deprave his best actions. These he was so far from hating, or revenging himself on them, that he rather, encreased his kindness and tendernes to them. Yet God took his cause in hand: insomuch as not any one of them escaped punishment, but by some iudgment or other were compelled to acknowledge their malice and injustice.

4. His last sickness was a Palsy, which yet neither deprived him of a power to walk, nor to continue his pious exhortations to his Disciples. This disease continued three years before his death, and it purified him as gold in the fire. Yea God was pleased to shew by a visible sign how pure his soule was: For when he was brought to that feebleness that he could not be removed out of his bed, all the members of his body became like clean white wooll. Being ready to dye, he would needs be caried into the Church, where having received the Body of our Lord, he gave up his spirit to him, looking towards the Altar. His Memory is celebrated on the twenty fifth of August.

5. As touching his Successour Albericus, he was by birth an Englishman: and is named in the Gallican Martyrologe with this elogy: On the one and twentieth of August is celebrated at Vtrecht the deposition of S. Albericus, Bishop of the same City and Confessor. He was born in Britany in the Diocese of York, from whence he came into Germany to preach the Gospel: and for his excellent endowments in piety and eminent learning he was made Canon of the Church of Vtrecht. Afterward when S. Gregory through weaknes and old age was disabled to administer the same See, S. Albericus was appointed a dispenser of the whole Diocese, to govern both the Clergy and people; and S. Gregory himself by inspiration of the Holy Ghost foretold that he should succeed him in the Bishoprick. Therefore after the Holy Bishop was freed from the chains of his flesh, S. Albericus was according to the desires of all exalted to his Episcopall throne. After which not contenting himself with the sollicitudes of his particular Diocese and Province, he extended his care to the adjacent regions, and sent S. Ludger, who was afterward Bishop of Munster, into the countrey of the Frisons, there to spread the Gospel, and root out Idolatrous superstitions. At length after he had governed the Church of Vtrecht many years with admirable Sanctity, this blessed servant of God, who was wholly celestially, forsook the earth, to which his heart never had been fixed and departed to his heavenly country. He was honourably buried near to his holy Predecessour, accompanying him both in his Tomb and reward, whom he had always followed in order and merit.

A.D. 784.

XIX. CH.

## XIX. CHAP.

1. 2. &c. The Gifts and happy death of Saint Gregory, Successour to S. Boniface in the Bishoprick of Vtrecht.

3. Of S. Albericus an Englishman, Successour to S. Gregory.

A.D. 784.

1. IN the year after our Lords Incarnation Ieaven hundred eighty four dyed S. Gregory Bishop of Vtrecht, a discipule of S. Boniface, worthy such a Master. Some Writers notwithstanding affirm that he was only elected but never confirmed Bishop, his modesty and humility resisting so we read in the Annotations to our Martyrologe. Or if he were Bishop there, he either resigned, or admitted as his Coadjutor Alubert. His Life is written by S. Ludger Bishop of Munster: Where it appears that he was by birth a German yet by reason of his relation to S. Boniface deserves to be commemorated in our History.

2. One example or two of his piety we will here breifly relate. Two of his Brethren travelling unwarily through a forest, were mett, robbed & murdered by cheeves; Whereupon a strickt search being made, the murderers were apprehended, and brought to this Holy man; to be punished according to his pleasure and order. But he being a Disciple of him who loved and dyed for his enemies, not only comman led they should be sett free, but likewise entertained them with all humanity, affording them both meat and clothes: contenting himself with admonishing them to abstain for the future

Martyr. Aug.  
25. Aug.Martyr. Gal.  
lic. 25. Aug.P. 1. G. 1.  
43. 15.  
Aug.



## XX. CHAP.

1. 2. Succession of Bishops in England.
3. 4. &c. The unhappy death of Kennulphus King of the west Saxons.
6. Brihtric succeeds him.
7. Of Rithrithe, a Holy Queen and Abbess.

1. **A**T the same time in Brittain the Episcopall See of London being vacant by the voluntary resignation of Kennulph (as it is sayd) it was supplied by Eadbold, or Eadberch. And after the death of Eadbert Bishop of Leicester, Pwema was ordaind in his place.

A. D. 785.

2. The year next following the two Bishops of the East-Angles dye again together, and to Eadred Bishop of Dunwich succeeded Alpheus: to Hunferd Bishop of Helmham, Sibba. And within two years; both these agree to dye together, and to leave their sees to new Bishops.

Malmsh. de  
Regl. l. c. 2.

3. This was the last year of the Reign of Kennulph King of the West-Saxons: a Prince who had given many examples of vertue and piety, but yet ended his life unhappily. The length of his reign, and circumstances of his death are thus declared by William of Malmshury: Kennulph, says he, was a Prince illustrious both for his vertues and warlike exploits. In one only battell which in the four and twentieth year of his reign he fought against Offa King of the Mercians, he was overcome. And after that he was afflicted with many calamities, and in conclusion came to a dishonourable and unhappy end. For after he had governed the kingdom of the West-Saxons the space of one and thirty years neither covardly nor immodestly: at last whether it was out of a proud confidence that none durst resist him, or out of a provident care of the security of his Successour, he commanded Kineard the Brother of the Tyrant Sigbert, whom he saw to increase dayly in power and wealth, to depart his kingdom. Kineard judging it best to yeild to the tempest, went away with a shew of willingness: But presently after by private meetings and insinuations he assembled a body of men given to all manner of villany, with which he watched an opportunity against the King. And having been informed that he was for his recreation and lustfull pleasure retired with a small retinue into a certain countrey dwelling, he came suddenly upon him with some light armed soldiers, and encompassed the house where the King was securely attending to his unlawfull luxury. Who perceiving the danger he was in, advised with his servants what he should doe. At first he barricadoed the dores, hoping either by fair speeches to winn, or by threatnings to terrify the soldiers without: But finding neither way to succeed, in a furious rage

he suddenly leapt forth upon Kineard, and mowed very little of killing him. But being compassed by the multitude, and thinking it inglorious to fly, after he had well avenged himself by the death of many of the Traytors, he was slain: And those few servants which attended him, forming to yeild, and earnest to avenge their Lord, were killed likewise.

4. Presently the same of so execrable a Tragedy was spread abroad, and came to the knowledge of certain Noble men, not far distant, with the Kings Guards. Among whom Osric, who was most eminent both for age and prudence, encouraged the rest not to suffer the death of their Prince to passe unrevengeed to their perpetuall infamy: Whereupon they all drew their swords and rushed upon the traitorous murderers. Kineard first endeavoured to justify his cause, to promise great matters, and to challenge injured: But when all this professed nothing, then he inflamed the minds of his companions and fellow soldiers to resist boldly. A good while the combat was doubtful, one side fighting for their lives, and the other for glory. At last victory having a good space hovered uncertainly, turned her self to the worse cause. So that wretched Traytor after a courageous but vain resistance, lost his life, having enjoyed the success of his treachery a very short time. The Kings body was carried to Winchester, where it was buried in a Monastery, in those times very magnificent, but in this age almost desolate.

5. Other Historians mention the name of the village where King Kennulph was thus unfortunately slain: Thus Florentius writes: It hapned (saith he) that Kennulph at that time went to a certain village which in the English tongue is called Meretum, for a certain woman was his sake, &c. This village is in the Province of Surrey and is now called Merton, of old, saith Camden, famous for the fatal end of the West-Saxons.

Wiganhis.

Camden in  
Surrey.

6. There remained in that Kingdom two Princes of the Royal family, which might pretend to the succession, Brihtric and Egbert. Brihtric was preferred, perhaps for his mild and modest disposition: For he was a man more studious of peace then war: he was skilfull in reconciling friends when dissenting, forraign Princes he civilly courted, and was indulgent to his own servants, yet so as not to prejudice the vigour of his government.

Malmsh. de  
Regl. l. c. 2.

7. As for Egbert, he was to attend sixteen years, before the scepter would fall to his lot. Which having once got, he managed it gloriously: for he it was who dissolved all the petty governments, and reduced the whole kingdom into a Monarchy, as it has ever since continued: and moreover obliged all the other Provinces to call themselves English, and the whole kingdom England, as shall be shewed hereafter.

8. In those dayes, as Hoveden writes, Rithrithe, who long before had been a Queen, and was then an Abbess, departed this life to our Lord. It does nowhere appear of what Pri-

A. D. 786.  
Hoveden his



was this Lady was Queen, nor of what Monastery Abbess: But her piety deserves that her name and memory should not be abolished.

XXI. CHAP.

1. 2. Of Pope Hadrian Sends Legats into Britanny: Their Gests there.

IN the year of Grace seven hundred eighty seven, great care was taken both by Princes, and Bishops in Britanny for the settling of Ecclesiastical affairs: For the better composing of which Pope Adrian sent his Apostolick Legats, George, Bishop of Ostia, and Theophylact Bishop of Tuderum. Whether this proceeded from the said Popes voluntary care and solicitude, least the errors and disorders by which the Oriental Churches were defiled, should infect the Western likewise: Or that he was solicited thereto by the Bishops in Britanny, and some Princes too, to the end that provision might be made against the aspiring attempts of Offa King of the Mercians, who of late not only sought the oppression of some of the weaker Princes, but had also usurped the revenues of the Church of Canterbury, and sought likewise to deprecate its dignity, it cannot certainly be determined: But this seems most probable: as may be collected from the proceedings of the said Legats.

1. When they were come into Britanny, they were received both by the Kings, Clergy and people with great honour. They landed in Kent, as appears by the Letter of George Bishop of Ostia to the Pope in which he gives him an account of all their proceedings. The first person who entertained them was Icenburch (so he calls the present Archbishop of Canterbury who is by our Historians named Lambert or Lambert.) After they had admonished the said Arch-bishop concerning such matters as they esteemed necessary, they proceeded in their journey Northward, and came to the Court of Offa King of the Mercians: who for the great reverence which he bore to S. Peter and the Pope his Successor, received with wonderfull joy and respect both the Legats and Epistles which the said Pope by them had written to him.

2. At the same time the King of the West-Saxons (Brettric) also came to advise with Offa concerning the common affairs of the Church, to whom they likewise presented the Popes Letter directed to him: in which Letters were mentioned certain disorders in Ecclesiastical matters, about which, it seems, those Kings themselves were faulty: which disorders they promised to amend.

3. After some consultation with those

Kings, the Legats divided themselves: For George Bishop of Ostia, who seems to have been the principall Legat, thought fit to leave his companion Theophylact among the Mercians, and other more southern Provinces, to reform disorders there: and for himself he went into the Northern parts, to Alfwold King of the Northumbers and Eam bald Arch-bishop of York: In which journey he took with him as an assistant Wighard an Abbot and Priest, a man of approved fidelity, whom Charles the Great had sent with him into Britanny.

4. When he was come as far as York; he found that King Alfwold at that time remained at a place a great way distant from thence Northward. The Arch-bishop therefore thought fit to send Messengers to him to give him notice of the Legats arrivall, and intention to assemble a Synod for rectifying abuses. The King received this information with much joy, and immediately appointed a day when the Synod should meet: commanding all Princes both Ecclesiastical and secular to give their attendance at it.

5. It is not in the Legats Epistle mentioned where this Synod mett: but since our Ecclesiastical Writers doe speak of two Synods this year and the next assembled in the Kingdom of the Northumbers: the one at a place called Sincenhale (not Vincenhale, as some corruptly write it, it is now called Finkelley.) The other at Eley: both which places are in the Province now called the Bishoprick of Durham: it is very probable that the Legats went so far Northward, to preside in both those Synods, as being most commodiously assembled in the midst of the Northumbrian Kingdom.

6. When the Synod was mett: One of the prime things which the Legats did, was to deliver Popes Adrians Epistles to be publicly read: Which being done, both the Princes and Bishops unanimously professed that they would obediently observe the Decrees contained in them. What those Decrees were the Legats does not declare. But wee find that the year before this, Pope Adrian had made a Collection of certain Heads of Ecclesiastical Discipline out of both the Greek and Latin Canons, the Roman Synods, and Decrees of Ancient Popes, which he sent by his Legats to severall Churches to be received in their respective Synods, as the Common Law of the Church. Such a Collection wee read sent to Ingelrammus Bishop of Metz in Germany: and very probably the same was also directed to the Bishops of Britanny, to the end that there might be an uniformity of Discipline through the whole Western Patriarchat.

7. Besides these Epistles sent from the Pope, the Legats advising with the Bishops and Princes found that great disorders and irregularities were spread through

A.D. 787.

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A. D. 774.

those Churches: which, said he, was no wonder, considering that, since the time of Saint Augustin, no Bishop had been sent from Rome to make inspection into those Churches, and to reform abuses. To rectify which he with advice compiled a Capitular, or Writing containing the severall points to be reformed: Which having caused to be read publickly: there followed a generall profession of subiection and obedience to the orders and regulations prescribed by him, with humble thanks for his seasonable admonitions.

XXII. CH.

XXII. CHAP.

i. 2. &c. The Capitular, containing twenty Ecclesiasticall Decrees: proposed by the Popes Legat in a Synod of the Northumbers, and Subscribed to by the Bishops, Abbots and Nobles.

1. THE Capitular here mentioned contained severall Ordennances and Admonitions prescribed by the Legat, in order to the correcting of abuses which had crept into the Churches of Brittany. They were twenty in number, the sence of which we will here briefly sett down.

1. The First admonished them to hold fast the Faith and Decrees established in the Council of Nicea and the five following General Councils: and that every year Bishops in their Synods should examine diligently their Priests whether they taught the people conformably to those Decrees. 2. That Baptism should be administered according to the Canonical Statutes and at the due times appointed: and that God fathers and God-mothers according to their obligation instruct their God-children, teaching them the Creed and our Lords Prayer. 3. That Bishops every year visit their Dioceses, and twice assemble Synods, to prevent abuses rising: Likewise that they appoint Congregations whither the people might resort to hear Gods word preached. 4. That Bishops take great care that Canons live Canonically, and Religious men and women regularly, as well in their dyet as Cloathing: that so a distinction be made between Canons, Monks and Seculars in their habits: Wherin the two former were to conform themselves to the grave fashions observed in the Eastern parts, avoyding light-colour and costly rayment. 5. That when any Abbot or Abbess dyes, care be had, with the counsell of the Bishop, that fitt superiors be chosen in their places, out of their respective Convents: or in case none be found there, they should be taken out of others. 6. That none

be ordained Priests or Deacons but such as are of approved lives and can perform their Charges: and that they persevere in the Titles to which they are consecrated.

3. The 7. was, that all Publick Churches at Hovers Canonically with reverence observe their Course, or Ecclesiasticall Office. 8. That all ancient Priviledges conferred by the Apostolick See on any Churches and Monasteries in Britanny be preserved inviolate: and in case any prejudice has been done to them by wicked men, that such injury be taken away. 9. That Ecclesiasticall persons eat their meat in common, that it may be observed whether they doe fast and abstain according to their obligation: and therefore that none, except he be sick, presume to eat in Secret, because such is the practise of Hypocrites and Saracens. 10. That Priests at the Altar for decencies sake under their sacerdotal Vestments weare other clothing, as it was commanded in the Old Law. Also that Oblations should be bread, not Crusts. And that no Calices be made of Horn. Likewise that Bishops meddle not in Secular Inducements. 11. Kings and Princes were admonished to doe iustice, and to hearken to the admonitions of Bishops, who also are commanded confidently, without fear or flattery to tell them their duty. 12. That in the election of Kings regard be had to such as are not born of adultery or incest: and that the Eleutors should be, not the common people, but the Nobles and Bishops: And Kings being once constituted, that none should resist or detract then, much lesse conspire against their lives, under pain of an eternall Anathema.

4. The 13. was: That Great men and iudges should iudge causes iustly, without acception of persons. 14. That no uniuert Tribute should be imposed on the Church, nor any greater then were according to the custom of pious Emperours and Kings, or as the Roman Law appoints: And that such Princes should especially abstain from this violence as doe communicate with the Roman Church. 15. That all Mariages incestuous with near kintred or consecrated Virgins be utterly forbidden. 16. That bastards, or children of Religious persons shall not be admitted to inheritance. 17. That Tithes be duly payed without fraud, that God may blesse them. For it often happens, that he who pays not tithes, is reduced to tithes. Usury is utterly prohibited. And iust, equall weights & measures ordained. 18. That all vovves made either in prosperity or adversity be performed. 19. That all superstitious rites and relicks of Paganism be rooted out: And particularly that men abstain from dying and colouring their bodies, or painting figures on them (as the Heathenish Britains of old did,) Likewise that none should cut off their horses eares, shut their nostrills, murther their tales, or eat their flesh: for all these are according to the practises of Pagans.

A. D. 774.

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# under the Saxon Heptarchy. XXIV. Book. 649

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10. All are admonished to Penance: and to bring forth fruits becoming Penance: Not approaching to the Holy Eucharist but according to the judgment of the Priest, after Satisfaction imposed according to the measure of their faults: And that if any one departed this world without Confession and Penance, none should pray for him.

11. In these Decrees there are some passages which require our consideration: For whereas in the fourth Canon, Bishops are required to take care that Monks in their cloathing conform themselves to the grave fashion of those in the Eastern parts. Some may perhaps from hence inferre, that the Legat by the Orientalls intended the Grecians, and consequently that Monachism came to us from the Eastern Church, and perhaps Religion also. It is not to be doubted but that by that phrase he meant the Orders of Religion observed in Rome, the most Eastern Province of the Kingdom and the most civilized part of the Island. Which is confirmed by the like expression in the seventh Canon, where he forbids the eating of horse-flesh, a custom not practised in the Eastern parts: For surely he had no need to have recourse to Greece or the Eastern Church for decrying that barbarous custom.

12. Again, whereas in the said ninth Canon he enuigils against painting their bodies: it seems that ancient rude fashion of the Old Britains and Picts was not altogether disused: Yet not so as if the Northumbrians practised it as in old times, over their whole naked bodies, but only on some parts which were discovered, as the face, arms, or thighs: which favoured of some relicke of Gentilisme.

13. Lastly, whereas in the seventh Canon mention is made of the Ecclesiasticall Course, or Office: we are to observe that though some Churches had their peculiar Office for Divine Service, yet that in Britain, and principally among the Northumbrians, they conformed themselves to the Roman practise, introduced by S. Benedicte Bishop, as S. Bede declares.

14. These Decrees were by the Legat proposed in Council, and withall devotion submitted to both by the Bishops, Abbots and all the Nobles. And thereupon confirmed by the Legat in the Popes name with making the sign of the Crosse: and in like manner signed by the Bishops and Nobles there present. As touching the Subscriptions, there are found severall names both of Bishops and Episcopall Sees which are no where else to be found: and therefore the false Writing of them is to be imputed to the unskillfullnes of Transcribers.

## XXIII. CHAP.

A.D. 797.

XXIII. C.

1. 2. Of the same Capitular received in a Synod of the Mercians.

3. 4. Of Offa King of the Mercians to the prejudice of the See of Canterbury, raises Lichfield to an Archiepiscopall See.

5. 7. King Offa makes his Son Egfrid King with him: Of his Queen Quendrida.

1. **A**FTER this Synod in the Kingdom of the Northumbers, the Legat attended by the Kings Embassadors and certain Bishops, went back into the kingdome of the Mercians. With them also went Malvin and Puzel Leffauw, who caried with them the Decrees of this Synod. And being arrived there, they called another Synod at a place by our Historians called Cralchithe, Coalstide, Calsburgh, and Calsburgh. (Where this place is seated none of them determine. Probably wee may understand Chelsey, which, saith Camden, in ancient Records is found written Chelcheth, which was oit a seat of the Mercian Kings.

2. In this Synod there were present King Offa and the Nobility of the country: Likewise Lambert or Lambert Archbishop of Canterbury, with the other Bishops of that Province. There in the presence of the Council the foresaid Decrees were read with a loud distinct voyce, & moreover explained both in Latin and English, that all might understand. Whereupon all who were present unanimously gave thanks to the Legat, promising their obedience to the Popes admonitions, and that they would faithfully observe the said Decrees. And consequently both the King, Archbishop, Bishops, Abbots and Nobles confirmed them by their Subscriptions.

3. Besides this, King Offa had a desire to promote one of the Episcopall Sees of his own kingdom to a Metropolitick Dignity, partly out of a consideration of the commodity redounding thereby to his own subiects: and partly out of displeasure conceived against the Archbishop of Canterbury, who being desirous to preserve the ancient Priviledges of his own See, opposed earnestly this design of King Offa, producing the frequent Edicts, both old and new, of the See Apostolick in confirmation of the Supereminent Dignity of his Church. This resistance did so displease King Offa that he deprived him of all the lands seated in his kingdom which belonged to the See of Canterbury.

4. A certain Monk of S. Albans in a Writing published under the name of Mathew

ibid.

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A.D. 787.  
De via. Offi.  
2. d. 11.

*Paris* touching the Life of *King Offa*, affirms that the said *Lambert Archbishop* of *Canterbury* was accused before the *King* of conspiring against him, and that by reason of the vicinity of his *See* to *France*, he had promised to *Charles the Great* that in case he would invade *Brittany* he would give him free entrance into his *Archbishoprick*, and all assistance likewise.

Malm. ib.

5. This Controversy being earnestly prosecuted on both sides, at last the *King* sent wife *Messengers* to *Rome*, and partly by reasons, partly by gifts so wrought in that *Curia* that *Pope Adrian* condescended to his request, and exalted the *Episcopall See* of *Lichfield* to an *Archbishoprick*, to which were subiect all the *Bishops* of the *Mercian Kingdom*, namely *Denebert Bishop* of *Worcester*, *Werenbert Bishop* of *Leicester*, *Edulf Bishop* of *Sidnacester*, *Wolpheard Bishop* of *Hertford*, as likewise the *Bishops* of the *East-Angles*, *Alheard Bishop* of *Elmham*, and *Tidfrid Bishop* of *Dunwich*. (Now the name of the *Bishop* of *Lichfield*, who was made *Archbishop* was *Aldulf*.) So that there remained to the *Archbishop* of *Canterbury* onely lower *Bishops* subiect, to wit, of *London*, *Winchester*, *Rechefer* and *Selsey* (or as others write, *Shurborn*.) From whence appears that though *King Offa* this year laboured to effect this design, yet it was not effected till some years after: because *Aldulf* was not at this time consecrated *Bishop*: the *Bishop* of that *See* now being *Hygbert*.

Alcuin Ep. 48.

6. This same year *King Offa* thought fitt to assume his Son *Egfrid* to a participation of his kingly dignity, for which purpose he caused him to be solemnly crowned, probably whilst the *Synod* was sitting. This is insinuated in an *Epistle* of *Alcuin* to him, in which he styles him *King*, and gives him good instructions for the discharge of that high office, though he say withall, that his admonitions were not necessary, since he might sufficiently at home learn authority from his *Father*, and piety from his *Mother*.

7. This *Mother* of *Egfrid* and wife of *King Offa* was called *Quendrida*, and as *Marbaw Paris* affirms, was kinswoman to *Charles the Great*, and before she came into *Brittany* was named *Drida*. She was banished out of *France* for some unknown fault: and being arrived in *Brittany* so wrought upon the affections of *King Offa*, perhaps by a shew of Piety (for which *Alcuin* commends her) that he made her his *Queen*. But that her Piety was only in shew appeared by her impious murdering of the most pious Prince *Agnelm*: Of which hereafter.

## XXIV. CHAP.

A.D. 787

XXIV. C.

1. 2. 3. *Lambert Archbishop* of *Canterbury* being wrongfully oppressed by *King Offa*, would quit his *See*: but is dissuaded by *Alcuin*. His death.

1. *Lambert Archbishop* of *Canterbury* took very heavily this unjust deminution of his *See*. He omitted nothing; he spared neither cost nor labour to assert the dignity of his *Church*, and to repress the greedy covetousness of his adversaries. Several Appeals to *Rome* he interposed, and when he saw that *King Offa's* power and gifts prevailed, he determined to desert his *See*. Notwithstanding lest men should iudge that he took such a resolution out of passion and a sudden discontent, he consulted with his friends about it.

2. There is among *Alcuin's Epistles* extant one, directed to a nameless person, containing an Answer to the same person (which doubtlesse was this *Archbishop*, who signified to him the *Motives* inducing him to a purpose of forsaking his *Episcopall* charge:) Which Answer was sent by a Disciple of *Alcuin* called *Candidus*. And therein *Alcuin* utterly dissuaded him, telling him that he could not have a more iustifiable motive then his *Predecessor S. Laurence* had, which was the return of *Idolatry*, and the danger of death and torments in case he opposed himself thereto. Yet he, after he had been chastised by the *Apostle S. Peter* himself, repented of his purpose. It seems that when this Letter was written, *Lambert* was already retired into *France*, because *Alcuin* exalts the happiness of the *Church* in which *Lambert* then lived, under the protection of so glorious and so orthodox a *King* as *Charles the Great* was, whom he there and else where calls *David*.

3. *Lambert* hearkned to *Alcuin's* advice, and returned to his *See*: where two years after he dyed on the twelfth of *August*, and was buried after the ancient manner of his *Predecessors* in the *Church* of *S. Peter* and *S. Paul*: For thus we read in the *Antiquities* of *Brittany*: *Lambert* after he had the space of many years maintained the Dignity of his *Prelacy* with great constancy and no less labour: when he foresaw that his death approached, desiring to abolish the late decrees of his *Predecessors* touching the buriall place of the *Archbishops*, and to reduce it to the ancient primitive custom, commanded that when he was dead, his body should be carried to be buried in the *Church* of *S. Peter* and *S. Paul* in the *Monastery* of *S. Augustin*. Which command was accordingly without any opposition performed: and he was honourably buried in the *Chapter-house* of *S. Augustin*. Concerning his Successour we shall treat in due place.

Antiquit.  
Brit. in Lan-  
dom.

## XXV. CHAP.



## under the Saxon Heptarchy. XXIV. Book. 651

## XXV. CHAP.

1. *Brithric marries the daughter of King Offa.*
2. 3. *The Danes begin to invade Britanny, &c.*
- 4 5. *Lands given to the Monastery of S. Denys in France.*

IN the year after the fore-mentioned Synods, *Brithric King of the West-Saxons*, *laith Huntingdon*, demanded and received for his wife *Eadburga* daughter of *Offa King of Mercians*. By which alliance he was so much strengthened in his kingdom, that he became haughty and proud.

2. At the same time began the Prologue of all those inexpressible miseries which our island in following times suffered from the rapines and cruelty of the Danes: of which we shall oftentimes have but too just occasion to treat and recount most horrible tragedies acted by those barbarous inhumane Pagans. For the same Author immediately after mention of that Marriage, thus proceeds: In those dayes, *laith he*, there arrived three ships of Danes in Britanny, who came only to robb, and spoile. Which the Governour of that Province where they landed knowing, he went with too much negligence and security to meet them, intending to apprehend them and lead them captives to the Kings Court. Thus he did, not well informing himself, who and how many they were, nor for what cause they were come. Therefore unwisely falling in among them, he was slain. This was the first Englishman which the Danes slew: but afterward many thousands suffered the like fate: And these were the first Danish ships which aborded in England.

3. The same year two new Bishops were (according to custom) together consecrated in the Kingdom of the East-Angles, *Tidfred* to the Church of *Dunwich*, and *Alherd* to that of *Helmbam*. And about the same time *Wulfhard* succeeded to *Veel* in the See of *Hereford*. These were the first Bishops consecrated by the late ordained Metropolitan of *Lichfield*.

4. We read among the *Antiquities of S. Denys in France* compiled by a Monk of the same Monastery, a certain Charter, in which, the Author of it, *Berthwald a Duke* in the Kingdom of the South-Saxons in *Britanny* relates, how having fallen into a disease iudged by Physicians incurable, he had been informed that in France at the Monastery of *Saint Dionysius*, *S. Rusticus* and *Saint Eleutherius*, of which the Venerable *Florad* was Abbot, many miraculous cures

were wrought by the intercession of the said Saints: Whereupon having demanded and obtained leave of *King Charles*, he went thither. And there after he had for the space of a very few dayes lyen sick, he was restored to perfect health through Gods mercy obtained by the intercession of those Blessed Saints. Therefore according to a Vow which he had made to God and the said Saints, some Relicks of whom he brought back into *Britanny*; he built a Church dedicated to their honour at a Mansion house of his seated in a village called *Ridrefeld* upon the River *Saford* in a territory called *Cusfesta* in which lyeth the City of *Chichester*: For the maintaining of the Monks belonging to the said Church, he by the content of his Brother *Eadbald* gave the same Village with all its dependencies, and moreover the benefit of the two havens near adjoining, *Hastings* and *Pevenfel*, with the *Salpits*, &c. that they might pray for his soule. This Charter was accepted by a Monk called *Deodatus* in the name of the said Saints *Dionysius*, &c.

5. This donation made by *Duke Berthwald* to the Monastery of *S. Denys in France* was confirmed by a Charter of *King Offa* dated the second year following: In which Charter there is likewise a ratification of another Donation to the same Monastery by two Brethren, *Agonwala* and *Sigren*, of certain lands seated in a haven called *Lundenwic*: To which the said King likewise adds a gift of all the rents and customs due to himself out of the same Haven and land. And this at the Petition of *Maginarus* Abbot of *S. Denys* who sent a Monk of his called *Nadetharius* to receive in his Abbot name this Charter from the Kings hands. And Subscribers thereto are *King Offa*, *Higbert Arch-bishop of Lichfield*, *Kindred the Queen*, *Pawona a Bishop* and others.

6. In the next Century likewise upon occasion of a complaint made by the Abbot of *S. Denys* to *Ethelwulf* Monarch of the English, of injuries done by a certain Officer of the King called *Togred*, to the Tenants of that Monastery in *Ridrefeld*, in the Havens, *Salpits*, &c. the said King renewed a confirmation of the foresaid Donation and Charter. The like did also *King Edgar* upon such a complaint above a hundred years after that.





## XXVI. CHAP.

1. 2. &c. The Gifts of S. Lullo, Arch-bishop of Mentz.
6. The sudden and happy death of S. Witta Bishop and Abbot.
7. 8. &c. The Blessed death of Saint Lullo.
10. S. wilchade first Bishop of Bremen.

Serran. vii. S.  
Lulli.

1. IN the same year dyed S. Lul or Lullo, the Successour of S. Boniface in the Archbishoprick of Mentz. His parents were Noble, for he was kinsman to Kineard Bishop of Winchester, and, as some write, to S. Boniface. He was educated in the Monastery of Malmesbury (Maldubia.) When he was Deacon he went over into Germany with other Apostolick Preists in the year of Christ seaven hundred twenty five, at the invitation of S. Boniface, by whom he was ordained Preist, and employed in the great charge of preaching to the Pagans in Haffia and Thuringia. Afterward he was sent to Rome to procure the erection of the Church of Mentz into a Metropolitane See, as likewise Priviledges to the Monastery of Fulda: which he easily obtained.

Ap. Bonif.  
Ep. 92.

2. When S. Boniface undertook his last journey into the countrey of the Frisens where he was martyrd, he obtained permission to consecrate S. Lullo his Successour in the See of Mentz, as hath been declared, and withall recommended him to the protection and favour of King Pipin and other Princes: and lest they should forget this recommendation, he wrote to a certain Preist named Fulrad Chaplain to King Pipin, desiring him earnestly to take him into his care: in which Epistle he gave S. Lullo this Character, which shewd his esteem and particular affection to him, *I desire you, saith he, and in the name of God doe earnestly beseech you that you will so order matters that my son and Fellow-bishop Lul may be constituted in a power to compose the affairs of the People and Churches and be made a Teacher of Preists. And I confidently hope through Gods grace that the Preists will find in him a Master, the Monks a Regular Doctor, and the people a faithfull Preacher and Pastour.*

3. S. Lullo worthily made good this commendation given of him by his Master: for as soon as he was gone he in person visited his Province, teaching, exhorting and correcting all abuses. But shortly hearing of the Martyrdom of his dear Father, he did not so wholly yeild to greif for his losse, but that he employd his thoughts how to honour his Memory: And therefore calling his Clergy together, he, attended by a great multitude of

Ecclesiasticks and Nobles also, went to the place where the Holy Bishop had been martyred; and with great solemnity, singing of Psalms, and lighted torches he brought the Sacred Body to Mentz, where he earnestly desired it might be buried in the Archiepiscopall Church founded by him. But herein he was strongly opposed by S. Sturmis Abbot of Fulda, who bid him call to mind that the last words almost which he had spoken to S. Lullo himself, were a command that his body should repose in his Monastery of Fulda. Hereto S. Lullo was compelled to yeild, but yet the love & incomparable respect which he bore to the memory of his dear Master kindled in his heart such a passionate displeasure against S. Sturmis, for depriving him of so beloved and so sacred a pledge, that he scarce ever ceased afterward to doe him any displeasure, and even to persecute him with a violence not becomming his Profession. Norwithstanding the Holy Martyrs bowells he placed in a Church at Mentz, where they are held in great veneration.

4. Moreover in a further expression of his love and regard to his blessed Masters memory, he exhorted S. Walchald his Nephew to write the Holy Martyrs Life, to the end that posterity might know, honour and imitate the heavenly vertues which shone so brightly in him.

5. Severall Monasteries he founded, as that of Heresfeld in Haffia, not far from Mentz, which he endowd with ample revenews, & adorned it with many Relicks, translating likewise thither from Fritlar the Body of S. Wigbert, for which a magnificent shrine was made by the contribution of King Charles the Great. Another Monastery likewise he erected at a place called Blaudenslat about two miles from Mentz: Which afterward by his Successour Berold was changed into a Colledge of Canons. Thither also he translated the Relicks of S. Ferruth from Kassel. In a word his whole life was employed in nothing but the advancement of piety and vertue: either in converting Pagans from Idolatry to the Christian Faith, or in promoting devout Christians in the wayes of Perfection.

6. When his last sickness seized on him, he sent for the Holy companion of his Apostolick Office S. Witta, who had been consecrated by S. Boniface Bishop of Birsburg, and after that Town was destroyed, was made Successour of S. Wigbert in the Monastery of Fritlar. Him being come, he desired to say Masse, after which he intended to direct him to his Monastery of Heresfeld. The good Bishop after he had with great devotion prepared himself for celebrating that most dreadfull Sacrifice, not then perceiving in himself any bodily infirmity at all, went to the Holy Altar, where he had no sooner performed that Divine Liturgy, and communicated, but immediately he expired. His Body Saints Lullo presently caused to be caried into a boat,

conveying



A.D. 788

conveying it himself to *Heresfeld*, where he buried it with great honour. This *Holy Bishop* is by some *German Writers* called *Albwin*, according to the *Saxon* signification of his name *Witta* or *White*.

Martyr. Aug.  
11. O. Feb.

7: Presently after *S. Lulla* himself followed him, partaking together the eternall rewards of his labours, on the sixteenth day of *October*. His *Body* was there likewise in the same *Monastery* buried with all religious piety and solemnity. And about threescore years after being taken up, it was found with as fresh a colour, as due proportion and softnes of all the members, yea and covered with vestments as free from any decay, as if it had been then newly buried.

Mise. Yest.  
Big. 16. O. Feb.

8. The said *Monastery* of *Heresfeld* having been ruined by the rebellious *Lutherans*, it is not known whither that *Sacred body* was removed: But his *Head* was caried to the *Monastery* of *S. Godard*, the *Abbot* whereof *Herman* in the year of *Christ* sixteen hundred and three gave it to the *Jesuits* of *Menz* to be placed there in their *Colledge*.

9. Many *Miracles* are recorded as performed by him both in his life and after his death: I will only mention one. In the

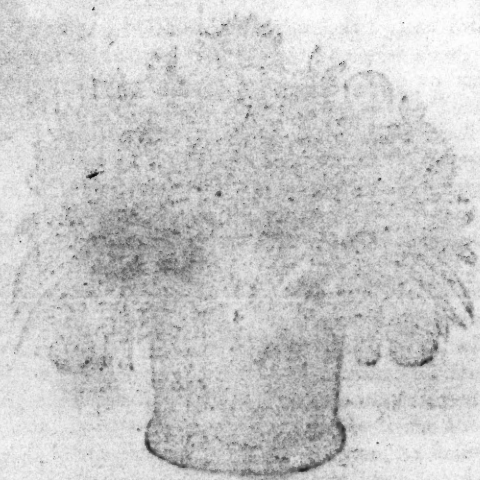
year of *Grace* eight hundred forty seven when his *Body* was taken up, as the *Monks* there were removing a huge *Stone* which lay over it, it fell from their hands upon the foot of one of their *Brethren*, so crushing and breaking it, that it quite lost the shape of a foot. Whereupon the *Religious Monks* being much contritured, had recourse to *God* in *Prayer*, begging likewise the *Saints* intercession: And the night immediatly following it was so perfectly restored, that the said *Brother* assisted at the next *Mattins*, not retaining any mark of the least bruise at all.

10. A little before his death he by the appointment of *Pope Adrian* ordained *S. Willshade* Bishop of *Bremen*. Which *Citty* was then newly erected into an *Episcopall See* by the same *Pope*, and richly endowed by the munificence of *Charles the Great*: Whose *Charter*, describing the limits of the *Territory* whereof, and likewise of the lands conferred on it, is extant in *Baronius*. As touching *S. Willshade*, the first *Bishop* thereof, we shall deliver his *Gests* in the occurrents of the year of *Christ* seven hundred ninety one, in which he dyed.

A.D. 788.







THE

KNOW

Part





THE  
FIVE AND TWENTIETH  
BOOK.  
OF THE  
CHVRCH-HISTORY  
OF  
BRITTANY.

I. CHAP.

## I. CHAPTER.

1. 2. &c. *Alfwold the pious King of the Northumbers, murdered: to whom Osred succeeds: and presently after, Ethelred.*  
7. 3. *Ethelred Bishop of Hagulfad: the magnificence of that Church.*

**N**OTWITHSTANDING all the care which the Legats of Pope Adrian in the late synod, with the unanimous consent of the Bishops and Nobles had taken for the preventing seditions and rebellions in the Kingdom of the Northumbers, yet such an unquiet, tumultuous spirit had taken so fixed a possession of the minds of that people, that scarce any King could be permitted to sit upon that throne but by the murder of his Predecessour, and the uniuert usurper by his own destruction made way for his Successour. Which restless, turbulent disposition since it could not be cured by the Law and authority of Gods Church, God took the revenge into his own hands, and sent the terrible Nations of the Danes first to

lay wast that kingdom, and afterwards to be a most fearfull scourge to the whole Island.

1. In the year of Grace seaven hundred eighty nine *Alfwold* the good pious King of the Northumbers after that he had with the great ioy of vertuous men governed that kingdom the space of eleaven years, was by a tempestuous sedition of wicked men deprived of it, and his life also. The Head of the faction against him was *Sigga* a Noble man of that Kingdom, who gathering a troop of desperately wicked men murdered this most innocent King in a place called *Silester* near the *Pictis* wall. (This was an ancient Station of the Romans, where the *Asturian* King quartered, to oppose the irruptions of the barbarous *Picts* and *Caledonians*: and it was then called *Cilurnam*: but is now much more celebrated for the death of this pious King) In the place where he was slain a heavenly light was frequently seen, saith *Huntingdon*.

3. His Body was caried to the Cathedrall Church of *Hagulfad*, where it was with great honours and devotion buried: which Church had been built to Gods honour, and the memory of his Saints, *Saint Cuthbert* and *S. Oswald* King and Martyr. Of how great merit this innocent King was with God, the miracles performed at his

A. D. 789.

Hoved. f. 404

Huntingd.

1. 343.

Hoved. ib.  
Havp. f. 36. 2.

Tombe,



A. D. 790.

Hoved. ibid.

Westmon. hic.

Hoved.  
A. D. 790.

Id. ib.

Alcuin. Epist  
29.

Hoved. hic.

Alcuin Ep. 32

*Tombe, and elsewhere doe declare abundantly.*

4. Moreover the Divine iustice gave a yet greater testimony of his sanctity by the terrible revenge with which God expiated this execrable murder, which though committed by a few, was punished with a common calamity. For not only *Sigga* who defiled his hands with his blood, the same year out of despair became his own executioner and murderer: But likewise dire Prodigies terrified the whole Nation: Horrible thunders and fiery dragons in the air foretold a most grievous famine shortly ensuing; and an unexpressible slaughter of men. Thus writes *Hoveden*. And *Matthew of Westminster* adds, as a prodigy of great wonder, that on mens cloathes were seen the sign of the Crosse: which he conceived to have been intended by God for a warning against the coming of the Danes, which shortly followed.

5. In the place of *Alfwold* there was substituted *Ofred*, son to King *Alfred* who a little before reigned in the Kingdom of the Northumbers. But this *Ofred* enioyd but a short time the fruit of the treason committed against *Alfwold*: For within a years space the Northumbers according to their naturall inconstancy, grew weary of him: So that he was circumvented by the treachery of his Nobles, and deprived of his kingdom: after which he had the Monastickall Tonsure in the City of York: and yet not finding security there, he was compelled to fly out of the Kingdom.

6. After the deposall of *Ofred*, the Northumbers recalled out of banishment *Ethelred* the son of *Ethelwold*, who was a second time exalted to the throne. Among the Epistles of *Alcuin* there is extant one directed to this King *Ethelred* after his restitution, as likewise to *Osbald* and *Osbert* two of his Principall Nobles, in which he with great affection admonishes them to lett before their eyes the great calamities lately befalln that Kingdom by the iniustice, rapines & uncleannes of former Princes: which vices if they did not avoyd, they must expect the like iudgments. Particularly he exhorts them to apprehend the scourge which lately afflicted the Church of *s. Cuthbert*, a place enriched with the holy Relicks of many Saints, but now miserably wasted by Pagans. Before which Letter was sent, it seems King *Ethelred* was slain, as appears by the destroying the Church of *Lundesfara*.

7. The same year in which King *Alfwold* was slain, *Tithor* (or as *Hoveden* styles him, *s. Gilbert*) Bishop of *Hagustald* dying, *Ethelbert* a little before consecrated Bishop of *Westerbern*, or *Candida casa*, relinquishing that See, was translated to the Church of *Hagustald*.

8. To this *Ethelbert* newly Bishop of *Hagustald*, and to the Congregation of Monks there serving God in the Monastery dedicated to *s. Andrew*, there is found an Epistle also of the same *Alcuin*, in which after congratulation for his assumption to that Bishoprick,

he humbly recommends himself to his and all their Prayers: and exhorts them to be careful in the pious education of young Religious; that they may be worthy successors of the *virtue* which they had obtained in other Churches, and likewise that they might be intercessours for them when they were dead: For (saith he) the prayers of the living are proffitabell to the dead, to obtain for some the pardon of their sins, and to others an increase of their happines. In the same Epistle likewise he magnifies the beauty and sumptuousnesse of that Church and Monastery at *Hagustald*, built long before by *s. Wilfrid*: Which according to the testimony of *William of Malmesbury*, was so magnificent, that in no countrey on this side of the *Alpes* could be found a Church which might deserve to be compared with it: In somuch as those which came from *Rome* seeing it, imagined they saw the *Roman* ambition in *Brittany*. And indeed it was from *Rome* that *s. Wilfrid* called the Architects and Masons which built it.

## II. CHAP.

1. 2. &c. Succession of Bishops in England; *Ethelard* an illustrious Arch-bishop of *Canterbury*

5. Two young Northumbrian Princes murdered.

6. *Ofred* after his deposall, and Monastickall Tonsure, slain.

6. *Ethelred* marries the daughter of *Offa*.

1. *Ethelbert* having relinquished the Episcopall See of *Candida casa*, it was supplied by *Eadulph* or *Baldulf*, who was ordained in a place called *Beorvahalab*, which may be interpreted, a place of Lords. About the same time likewise after the death of *Higbert* Bishop of *Lichfield*, and lately called Arch-bishop, there succeeded in the same See *Aldulf*, who was the only Arch-bishop of that See which received a Pall from *Rome*: for not long after this See was reduced to its primitive state, simply Episcopall. Moreover *Alubert* Bishop of *Selesry* in the kingdom of the South-Saxons, dying, in his place was substituted *Ofa*, by some called *Wofa*.

2. The Archepiscopall See of *Canterbury* had been a good space vacant after the death of *Iambert*: and in the year of Christ seven hundred ninety one was supplied by the translation of *Ethelard* thither from the See of *Winchester*, to which he had eleaven years before been ordained. He was a man to be compared, yea preferred above the most famous Prelates of this Island, if we except the first Apostolick Pastor of it. For he restored unto the primitive splendour the dignity

and

A. D. 791.

II. CHAP.

A. D. 790.  
Hoved. f.  
404.

A. D. 791.

vid. l. 24. c. 36.  
Malm. de  
Pontif. l. 1. f.  
199.



A. D. 791.

A. D. 791.

A. D. 791.

A. D. 791.

and Priviledges of his Church, which had been depressed by King Offa: and in what esteem he was for his Sanctuary will appear by the Epistle of Pope Leo to King Kenulphus, of which hereafter.

3. A little after his assumption to this supreme See, Alcuin wrote a letter of congratulation to him, in which he exhorted him to imitate the virtues of his glorious Predecessors, the Doffours and lights of Britanny, by whose prayers he should certainly be assisted, if he would reclame their intercession, with whose Sacred Bodies and Monuments he was compassed. Which Epistle seems to have been an answer to one which this worthy Prelat wrote to him to demand his counsell and instructions, as one perfectly versed in all sacred and Ecclesiasticall learning, touching the discharge of his Newblime Office.

4. To the See of Winchester, from which this illustrious Bishop Ethelard had been taken, was promoted Egbald, who is reckoned the tenth Prelat of that Church.

5. At this time was performed an impious fact by King Ethelred lately restored to the Kingdom of the Northumbers. For whereas two children of the pious King Alfwold fearing the cruelty of King Ethelred, had fled for security to the Church of York, as to an inviolable Sanctuary, they were by deceitfull promises withdrawn from thence, and miserably slain by the said King in a place called Wenwaldremere. The names of those two Princes were Elf, and Elfwine.

6. The death of Offred presently after this following, did not deserve to be so much lamented, because though he had been violently deposed from his throne, to which King Ethelred was restored, yet having been in some sort engaged in the security of a Religious life, of which he had received the Tonfure, it was not so glorious for him to aspire to a Crown to which Ethelred had a right preferable to his. However he was about this time privately recalled from his banishment in a place called Enfania, by certain Princes of the Northumbers discontented with King Ethelred, who interposed their oaths to be loyal to him: But afterward his own soldiers deserting him, he was taken prisoner by King Ethelred, and upon his command slain in a place called Dingburgh (or as others call it, Cundburg.) His body was caried to the mouth of the River Tine, and buried in the famous Monastery seated there.

6. King Ethelred not thinking himself as yet secure, to confirm his kingdom yet more strongly, sought the freindship and association of Offa King of the Mercians, the most powerfull of all the English Saxon Princes at this time. And to knitt more strictly the league between them, he demanded his daughter, named Elfreda, for his wife: which he likewise obtained, having cast off his former wife. But that which he contrived

for his security, was the occasion of his ruine: for his subjects abhorring such impiety, deprived him of his kingdom, and afterwards of his life. And with him ended the Northumbrian Kingdom, though the Name of King was given to some few others. Notwithstanding by the invasion and horrible depopulation made by the barbarous Danes, those Titular Kings of the English blood were scarce taken notice of by any.

## III. CHAP.

1. 2. &c. The Gests and happy death of Saint Burchard, Bishop of Wirtzburg  
10. 11. &c. Likewise of his Successour Saint Meringand.

1. THE same year, in which Ethelard was assumed to the Archiepiscopall See of Canterbury, is marked with the death of two English Apostolick Bishops in Germany, S. Burchard and S. Willehade, the former Bishop of Wirtzburg, and the other of Bremen.

2. The Life of S. Burchard has been written by Egilward a Monk of his own Monastery near Wirtzburg, as Tribemius testifies: Some affirm, faith that Authour, that S. Burchard and S. Swithun (concerning whom we will treat in the next Century) were brethren, born of Noble parents in the Kingdom of the West-Saxons in Britanny: and that they were kinsmen to S. Boniface. Certain it is that S. Burchard was one of those who were called out of Britanny in the year of Christ seven hundred twenty five, to assist S. Boniface in his Apostolick Office in Germany.

3. Alfoon as S. Burchard was arrived there, S. Boniface destined to him, in a prophetical manner, the flock of Christ which had been gathered by S. Keltan and his companions, and for which they had suffered Martyrdom. But to fit him for so high an employment, he lived some years in the society of several devout and learned Praists under the Conduct of S. Boniface. After which S. Boniface ioyning to his own, Letters also written by King Pepin to Pope Zacharias, requested that the City of Wirtzburg might be erected to an Episcopall See. To which request the Pope easily condescended, after he had been informed that the said Church was endowed by S. Boniface himself with sufficient revenues to sustain the necessities of the poor, as well as of the Clergy. And upon the testimony given by S. Boniface, S. Burchard, his Disciple, was consecrated the first Bishop of that Episcopall See.

4. These things being happily effected at Rome, S. Boniface conducting his now fellow-Bishop to Wirtzburg, recommended him to his flock, by whom he was most joyfully

received.

A. D. 791.

III. CHA.

Ph. S. Burchard ap. Tribemius. 14. 08. 6.



A. D. 791.

received. At which time the bounds of the said *Diocese* were limited. And *S. Burchard* being left in his *New See*, omitted no duty of a worthy *Priest*, being assiduous in reading, affable in conversation, powerfull in preaching, exemplary in life, liberall in almes-giving, tenderly loving and beloved by his flock.

5. In the second year after he was consecrated *Bishop*, by the advice and with the assistance of *S. Boniface*, he made diligent search for the *Sacred Bodies* of *S. Kilian* and his companions the holy *Apostolick Martyrs* of *Christ*, which having found, he with great devotion took them out of the place into which they had been ignominiously cast by their murderers the *Idolatrous Pagans*. As soon as the earth was opened, a celestiall fragran- cy was breathed from thence, and though their flesh was already resolved into dust, yet the vestments and books which had been cast with them into the pit, were found entire, nothing at all defaced. They were in a most solemn *Procession* carried to the Church of *Wirtzburg*, where by a world of miracles they so encreased mens devotion, that by means thereof the Church became enriched with great possessions. *S. Burchard* himself gave a village called *Michelslat*, which *Prince Carolus* had formerly bestowed on him. *King Pepin* afterwards gave a certain *Castle* called *Karelburg* with severall other ample possessions.

9. Near the said *Castle* there was a small *Monastery* which had been built by a *Holy Virgin* named *Gertrudin*. This *Monastery* being much retired did another devout *Virgin* called *Immina* begg of *Saint Burchard*: and in exchange gave him a place called *The Mount of Saint Mary*, or *Old Wirtzburg*, of far greater valew. To this place were the *Sacred Bodies* of *Saint Kilian* and his companions translated. There likewise did *Saint Burchard* build a magnificent *Monastery*, and placed there his *Episcopall See*. And thither did he oft retire, whensoever he could obtain any vacancy from the solitudes of his charge and conversation of men: and there did he attend to *God* and celestiall things only.

7. Forty years did this *Holy Bishop* spend in the exercises of perfect *Charity*, either to *God* in *Prayer* and contemplation; or to men in advancing their soules in the same *Divine Charity*. And after such incessant labours in our *Lords Vineyard*, his corporall strength diminishing, he called his *Clergy* together, to whom he declared his desire to see his *Episcopall See* provided of a person able to sustain the weighty employments of it: for which purpose he proposed to them his *Disciple* and companion *Megin- gand*, well known to them for his eminent vertues and piety: who was immediately by common consent elected to be after his death his *Successour*, and during

his life his assistant. A confirmation of this *Election* he easily obtained from his *Metropolitan* the *Arch-bishop* of *Mentz*, *Charles the Great King of France* consenting thereto.

8. Having discharged his mind of so great a care, he took with him only six of his *Disciples*, and by boar descended to a certain *Castle* called *Hohenburg*, where he employed the remainder of his dayes in great austerities, in watching, fasting and incessant *Prayer*. He had a desire to have continued his iourney to *Michelslat*, where his purpose was to build another *Monastery*: But his infirmity encreasing upon him would not permit him to accomplish his desire. For within a few days after his coming to *Hohenburg* he gave up his soule into his *Redeemers* hands, having before secured his last passage by the *Sacraments* of *Holy Church*, which he received with admirable fervour and Spirituall ioy.

9. His *Sacred body* was by the affectionate care of his *Disciple* and *Successour Megin- gand* transported to his *Cathedral Church* of *Wirtzburg*, where it was reposed near to the *Sacred Relicks* of *Saint Kilian*, all the *Nobility* and in a manner all the inhabitants of the Countrey being assembled to honour the funerals of their beloved *Pastour*. Who as in his life time he had been an instrument of great benedictions to them, so after his death likewise they experienced many effects of his *Love*, by frequent deliverances and consolations obtained by his intercession. The day of his death is marked on the fourth day before the Nones of February: But his principall Feast is observed on the fourteenth of October, the day of his *Translation*.

10. His *Successour Saint Meginand*, who was one of those which *Saint Boniface* had called out of *Brittany*, was come to a great age at the death of *Saint Burchard*: yet he administred that *See* the space of fifteen years, in all things conformable to the good example of his *Blessed Predecessour*. And at last being oppressed with age, by the consent of his *Clergy* he elected for his *Successour* a certain *Disciple* and *Monk* of his *Monastery* called *Bernwelf*, to whom he resigned the whole care of his *Bishoprick*, consigning into his hands all the possessions and goods left by *Saint Burchard*. And attended by a few disciples he retired to a certain place given to him by a devout person named *Hatto*.

11. But in this his choice he was not so happy as his *Predecessour* had been: for instead of kindness and respect due to him, he found extreme ingratitude and persecution from his *Successour*. In- so-much as whereas in the *Monastery* of *Saint Kilian* he had left fifty *Monks* laudable in

A. D. 791.

Martyr. Aug.  
14. Osh.

their



A.D. 790.

their observance of *Regular Disciplin*, all these did *Bernulf* with injuries drive out of the *Monastery*, and compelled them to have recourse to his *Master Mengin-gend*. And not content with that, he most greivously and incessantly vexed the good old man with frequent clamorous accusations of having detained certain *Vestments* and *Books* left by *Saint Bernhard*. So great and insupportable inquietnes and troubles he caused to his *Master* who had made him *Bishop*, that he was compelled to forsake that place of his retirement called *Korinlathe*, and afterwards *Abnshat*, which he gave up to the patronage of *King Charles*, and betook himself to another further distant *Monastery* by the same *King* bestowed upon him and his *Monks*. Where living in all freedom from secular molestation under the protection of the illustrious *King Charles*, in all things being acceptable to *God* and men, he in a short time full of good works departed this life to receive his eternal reward.

IV. CHAP.

## IV. CHAP.

1. 2. *Of the Gifts and blessed death of Saint Willibade, first Bishop of Bremen.*

A.D. 790.

AS for *Saint Willibade* he likewise came out of *Britanny* presently after *Saint Boniface* his *Martyrdom*, and arrived at a place called *Dorchum*, where the said *Holy Martyr* received his *Crown*. There he remained a good space, not deterred by the so late cruelty of the barbarous *Pagans* from boldly preaching the *Gospel*: and *God* so blessed his labours that many were converted and baptized by him. From thence passing over the *River Loemra* he went to a place called *Huchmark*, where endeavouring likewise to withdraw those barbarous people from their *Idolary*, they in a great rage cryed out, that such a profane seducer ought to be killed. And when they were ready to put this in execution, certain men among them more moderate, told them that they ought to make a tryall, according to the ancient custom of their country, by casting of *Lots* whether his death would be acceptable to their *Gods* or no. And being hereto perswaded, through *Gods Providence* he escaped: so that they gave him free permission to goe out of their country.

1. Leaving them therefore he went to a place called *Druers*, where by his preaching many were converted and bapti-

zed. But when his *Disciples* moved with zeale began to destroy the *Heathen Temples*, the barbarous people became incensed, and had a resolution to kill them. *Saint Willibade* was first bruised with clubbes, and one among them ran upon him with his sword purposing to cutt off his head. Lifting up therefore his sword, he with all his force smote him on the neck. Now the *Holy man* had at that time a case full of *Rehicks* tyed about his neck. The sword then cutt a sunder the string only, and did not at all enter into the flesh. The *Pagans* therefore astonished at this *Miracle*, let both him and his *Disciples* depart without any further harm done them.

3. Now the *Possianus King* of *France* *Charles* having heard report of this *Holy man's* sanctity and zeale, encouraged him much to be constant in preaching the *Gospel*. He went therefore into a *Territory* called *Vigmod*, where he converted many, and built *Churches*: Yea the greatest part of the *Frisons* inhabiting thereabout promised they would embrace the *Christian Faith*. But not long after *Witthind Duke* of the *Saxons* rebelled against *King Charles*, and raising an army began a great persecution against the *Christians*. The holy man therefore after he had escaped an imminent danger went to *Rome*: Where being much comforted and encouraged by *Pope Adrian*, he returned back into *Francia*.

4. Moreover at the command of the same *King* the man of *God* went again into *Vigmod*, where he openly and boldly preached the *Faith*, and repaired the *Churches* which the *Pagans* had demolished. And *God* did so prosper his labours that the *Frisons* once more embraced the *Faith* which they had renounced: Yea *Duke Witthind* himself, the *Author* of all the mischief, submitting himself to *King Charles*, was perswaded to receive *Baptism*.

5. The said *King* seeing so many *Christians* converted, thought good that a *New Episcopall See* should be erected: for which purpose he made choice of a place called *Bremen* in the countrey of *Vigmod*: there he caused a *Church* to be built: and with the advice of *Lulla*, he sent to *Pope Adrian* to demand that this *Holy man Willibade* should be consecrated *Bishop* of *Bremen*: which was accordingly performed. There is in the *Annalls* of *Baronius* extant the *Charter* of *King Charles* for the erection and endowment of this *Episcopall See*, in which after thanks given to *God* for his many victories over the *Saxons*, he declares the limits of this new *Diocese*, what possessions and *Tithes* were annexed to it, as likewise to a *Monastery* adioyning, all which were committed to the care of the *Holy servant* of *God*,

A.D. 791.

Baron. ad  
A.D. 783.



A.D. 791

Ap. Sun 8.  
Novemb.

*Willebado.* Which Charter was dated in the year of our Lords Incarnation seven hundred eighty eight :

6. In this function *saint Willebado* behaved himself with wonderfull piety, and encreased his diligence in the practise and progresse in all vertues. And falling into an infirmity of body, he was commanded by *Pope Adrian* to eat fish : for formerly out of a rigorous abstinence he forbore the use of them. Scarce any day passed in which he did not with great contrition of heart celebrate *Mass*, and besides that, he would some dayes recite the whole *Psalter* twice or thrice. Thus the blessed man did wonderfully adorn his *Doctrine*, and by his own example confirm that which with his tongue he preached to others.

7. At length after he had severall times with great Zeale visited his *Diocefe*, he came to a certain place called *Blacken-see*, now *Plesem* : Where so violent a feavout took him, that his *Disciples* despaired of his recovery. And one of them being more familiarly conversant with him, could not forbear to testify his greif by teares and complaints, saying, *Holy Father, doe not so soon forsake your tender flock, least when you are gone, the wolves seize upon us.* The blessed man, answered him, *My son, doe not you desire to detain mee from the sight of my Saviour : These my sheep he gave mee, and to him I commend them of whose goodness the whole earth is full.* Thus piously affected, and always intent upon God was this blessed servant of his to the hower of his death, which befell on the sixth day before the Ides of November. To his funeralls all the people on all sides made hast, and with hymnes and praises to God caried the *Sacred Body* of their most dear Father and Teacher to the Church of *Bremen*, which himself had built, and dedicated to the *Apostle Saint Peter*. He sate in the same See onely two years, three months and twenty six dayes : having been a laborious Preacher since the death of *S. Boniface* the space of thirty five years.



## V. CHAP.

## V. CHAP.

1. a. *Or.* A falsely supposed Book against Images, said to be sent from Charles the Great to King Offa : *Alcain's* judgement touching Images.

7. s. *Or.* It was upon misinformation that the Council of Francfort censured the Eastern Church in that Point.

1. THE year of Grace seven hundred ninety two is much celebrated by modern Protestants Writers, because, as they suppose, it affords them a great advantage to question, yea condemn the Roman-Catholick Faith touching Images, and the Veneration due to them. *Sir Henry Spelman* thus briefly gives an account of the business : That year, saith he, Charles the Great King of the French sent into Brittain to Offa King of the Mercians a Book of the second Council of Nicæa, in which a Decree is made that Images are to be adored. But the English resist this.

2. To iustify this Device he first produces a Letter pretended to be written by King Charles to Offa, thereto annexing a passage out of the *Author* by whom the said Letter is recorded, to witt, the Compiler of the Life of this King Offa the second, lately published under the Name of *Matthew Paris*. As touching the Letter, there is nothing in it relating to the Controversy about Images : But thereto the said *Author* adjoyns, That among others marks of extraordinary friendship between the two Kings, Charles, who as he was the most powerful, so also the most meek and kind of the Eastern Kings, sent to Offa the greatest and most pure of the Western Kings, certain Epistles, and together with them Synodall Statutes, as it were certain rudiments of Catholick Faith, for informing the minds of the English Prelats, whom he beleived to be rude, unlearned, and irregular. These things he sent to King Offa for perpetuating the friendship begun happily between them. And this present Offa received with joy, as a blessing sent him from heaven.

3. This foundation being thus layd, though as yet not a word touching Images be found, yet *Sir Henry Spelman* to prove that at this time the English-Saxons, as to the Point of Images, were Protestants, that is, Iconomachs, will needs collect from hence that the Synodall statutes here mentioned as sent to inform the unlearned disorderly Prelats in Brittain, was the same Book of which *Hoveden* thus writes : The same year Charles

King



A.D. 792.  
Hind. Inc.

King of the French sent a Synodall Book into Britanny, which had been directed to him from Constantinople. In which Book, alas! were found many things disagreeing, yea directly contrary to true Faith: and principally one Point confirmed by the unanimous consent of almost all the Eastern Doctors; and not so few as three hundred Bishops, That Images ought to be adored: which is an assertion which the Church of God doeth altogether abominate. And against this Point Alcuin (or Alcuin) wrote an Epistle admirably established upon the Divine authority of Scriptures: which together with the forementioned Book he himself carried to the King of the French, in the name of our Bishops and Princes.

Harpfeld. 8  
f. 116.Harpfeld. 8  
f. 116.Harpfeld. 8  
f. 116.

4. Harpsfeld taking Notice of the like passages, as he judges, fraudulently interposed in the writings of some of our ancient Authors, esteems the whole Narration to be a foolish, unfavoury fable: not worth the trouble of confuting. And indeed, Sir. H. Spelman himself after he had produced these things, foreseeing that it would be a difficult task to justify these allegations, is content to repress himself, and onely in general to affirm, that hitherto he could find no ground to judge that as yet the English Church had admitted the adoration of Images. Thus writes he, and yet in the same Book he before had with great earnestness endeavoured to justify a pretended synod of London assembled almost fourscore years before this time, in which a Decree is made by the English-Saxon Clergy and Nobility for admitting the adoration (that is, veneration) of Images, as we have already shewed.

5. And as touching the pretended Epistle in confutation of the said Doctrine written by Alcuin, and by him carried into France, besides that it neither appears in the volume of his Epistles published by himself, nor in any other Author: Let the indifferent Reader judge how unfavoury a fable the imputing of this to Alcuin is, when he shall read what Alcuin himself writes concerning this Point.

Harpfeld. 8  
f. 116.

6. In his Book of Divine Offices treating of the Ceremonies appointed by the Church to be observed on Good Friday, he writes thus: Towards evening in all Churches of Priests, Bishops and Monasteries a Crosse is prepared before the Altar, which is sustained on both sides by two Acolytes, and a cushion layd before it. Then comes the Bishop alone, and having adored the Crosse, kisses it: The same also is done by the Priests, Deacons and other Clerks, and lastly by the people. The Bishop sits in his seat, whilst all salute the Crosse. The two first Priests having saluted the Crosse, enter into the sacristie, &c. Moreover the same Alcuin, not content with this, further teaches why and how this Ceremony is to be performed: When we adore the Crosse, saith he, let our whole body be prostrate in the ground, and with our mind let us look upon him whom we adore, as hanging

in the same Crosse, and we adore the virtue itself which is received from the Son of God. In body we are prostrated before the Crosse: in mind before our Lord. We venerate the Crosse by which we are redeemed: and we pray to him who redeemed us. Yea further for exploring Alcuin's mind touching this matter, these following words of his are remarkable, Those who cannot have any part of the very wood of our Lord's Crosse, doe without any prejudice to Faith adore that Crosse (or Image of it) which they have. Such a Protestant Iconoclast was Alcuin: thus does he confute by the Divine authority of Scripture the veneration of Images asserted by the Council of Nicæa.

14. 11.

7. Notwithstanding what ever becomes of this story touching King Charles his Synodall Book sent into Britanny (which is no other but his Capitulare, containing a great number of Ecclesiasticall Ordinances) or of Alcuin's supposed Epistle: This is undoubted, that about this time a great scandall was given to the Western Churches upon occasion of the Doctrine touching Veneration of Sacred Images asserted a little before this time in the Seventh Generall Council assembled at Nicæa. In which Council three hundred and fifty Eastern Bishops restored the Sacred use and Veneration of Images, which had been with horrible cruelty impugned by severall preceding Emperors. In the Decrees concerning which, they taught the very same Doctrine and practise which King Charles and the French Church, as likewise King Offa and the English-Saxon Bishops, conformably to Pope Hadrian, both beleived and practised. Notwithstanding which, two years after this in a Council assembled by command of King Charles at Frankfort the said Council of Nicæa was sharply and bitterly condemned.

8. It may seem strange that the Eastern and Western Churches should so well agree and so sharply disagree at the same time, and upon the same Point. But the wonder will cease when it shall evidently appear that it was upon a most malicious and false misinformation that King Charles and his Bishops entertained a prejudice against the Eastern Church, being told that they maintained a doctrine which they expressly disclaimed.

9. To the end this may be demonstrated, we will produce from the Western Council of Frankfort what iudgment they made of the Council of Nicæa (which upon misinformation is there called the Council of Constantinople: There was brought into the Synod to be publicly debated a Question concerning a late Synod of the Greeks, which was held at Constantinople touching the adoration of Images: in which was found written this clause, That an Anathema should be denounced against all such as would not exhibite the same service or adoration to the Images of Saints, as they doe to the Divine Trinity. Such an adoration and



service our Holy Fathers have with contempt renounced to Images, and unanimously condemned it.

10. This was indeed a iust and necessary condemnation of so blasphemous a Doctrine: and no doubt both *Aleuin* and the English Bishops would not refuse to ioy in the like condemnation. But the Doctrine so worthily condemned is so far from being approved or asserted in the Council of the Greeks at *Nicia*, that in the very Decision concerning the Veneration of Images, they doe expressly renounce it: as will appeare by their Decree here following:

Symd. 2. Nicaeensis.

11. We insisting on the Doctrine of the Holy Fathers, observing likewise the Tradition of the Catholick Church, Doe define that venerable and Sacred Images commodiously framed in colours, marble or any other matter according to the manner and form of the Venerable and life-giving Crosse, are with all diligence and care to be dedicated in Churches, in Sacred Vessells and Vestments, in walls and tables, in private houses and publick wayes: and especially the Image of our Lord God and Saviour Iesus Christ, next of the Divine Virgin-Mother, of the glorious Angels and Saints: To the end that by an inspection of such images, all that look upon them may be brought to the remembrance and desire of the principall objects represented by them, and exhibit reverence and respectfull adoration to them, yet by no means any true Divine Worship (Latria) which according to our Faith is only due to the Divine Nature: We therefore intend such a veneration as we shew when we reverently burn incense, or light candles to the Type of the venerable and life-giving Crosse, to the Holy Gospels and other oblations, as hath been and is the custom received from our predecessors.

12. Whence appeares how innocent the Bishops of that Synod were of the impiety condemned by the Western Bishops at *Francfort*. So that we may conclude that this false information was given them from the Hereticks Iconoclasts condemned by the same Council. And therefore the same *Sir Henry Spelman* writes truly and ingenuously saying, I doe confesse that I doe not find that prodigious sentence concerning despying of Images in the Exemplar of the Nicene Synod which is published by *Binius*.

Spelman. lib. 1. 707.



## VI. CHAP.

## VI. CHA.

1. 2. *Ec.* The Body of Saint *Alban* the Proto-martyr of *Brittany*, miraculously discovered to King *Offa*: who causes it to be translated: and builds a magnificent Church and Monastery to his honour.

1. THE year following *Offa* King of the *Mercians* residing then at the City of *Bath*, was in sleep admonished by a Divine Oracle to take up out of the earth the Sacred Body of Saint *Alban*, and place it more honourably in a shrine. He therefore sending for *Humbert* Arch-bishop of the *Mercians* declared unto him his vision. Then the said Arch-bishop attended by *Cestulf* and *Funwa* his two Suffragan Bishops with an innumerable multitude of both sexes mett the King at *Perulaw* upon a day appointed. There did the said King behold a Light from heaven dawning its beams over the place where the Holy Martyr had been buried: by which sign seen of them all they became assured of the truth of the former vision. Then were all the people commanded to purify themselves by fasting, almes and prayers, and the Bishops adorned with their sacerdotal Vestments begged the assistance of the Blessed Martyr. For the place since the coming of *S. Germanus* and *Lupus* two French Bishops into *Brittany* to root out the *Pelagian* Heresy about three hundred forty four years before this, had been quite defaced by the Pagan Saxons, English and *Intes* who conquered the country, and destroyed all sacred places, and among the rest the Church which after the death of the Holy Martyr had been magnificently built to his honour by the *Brittains*, as *Beda* testifieth.

2. The said Bishops therefore after fasting and prayers, opening the ground, found the Blessed Martyrs body in a wooden Coffin, together with the Sacred Relicks of the Apostles and Martyrs which Saint *Germanus* had placed there. This Invention drew teares of ioy and devotion from the eyes of all the Clergy and people present: and the Bishops with great reverence and fear took out of the ground that precious Treasure which had been a long time hid, and with a solemn Procession, with Hymns and Canticles they transported it to a certain Church which had anciently been built to the honour of the said Holy Martyr without the gates of the City *Perulaw*, where in a shrine curiously wrought of gold and silver and adorned with precious stones they deposed it.

3. In the same place to this day divine

miracles

A. D. 793.  
Westmon.  
A. D. 794.  
Ap. Cypri.  
in va. Sani  
Alban.

Red. L. i. c. 11.  
Westmon. lib.



A.D. 793.

miracles are frequently wrought, for in the sight of many, hearing is restored to the deafe, walking to the lame, sight to the blind, and death both of mind and body to all who with confidence in the Divine mercy through the intercession of his Saint implore it. These things were acted in the five hundred and seventh year after the suffering of the Holy Martyr, the three hundred forty fourth year after the coming of the English into Britanny, the first Indiction and the first day of August.

4. King Offa not content with preparing a sumptuous Shrine for the honour of this glorious Martyr, added also a most magnificent Monastery, for obtaining of Priviledges, for which by advice of the Bishops recourse was had to the Pope. Concerning which Monastery, Mathew of Westminster writes, that as S. Alban was the Prime among the British Martyrs and Saines, so his Monastery excelled both in possessions and liberties all the other Monasteries of the Kingdom.

Malm. de  
Pont. l. 4.  
p. 177.

5. To this day is preserved the Charter which King Offa made to this Monastery: in which he mentions the foresaid miraculous discovery of the holy Martyrs body: adding that since Honour given to God, and pious devotion to his Saints is the stability of an earthly kingdom, the prosperity of long life, and will undoubtedly be rewarded with eternall happiness, therefore he gave such lands and possessions there named to the said Monastery, freeing it likewise from all tributs and burdens: Appointing withall over it as Abbot Willigoda a Priest to govern it according to the Rule of S. Benedikt for ever: Lastly requiring that dayly prayers should continually be offered there for the soules of himself and his freinds.

Lugd. f. 354

6. At the same time the Abbot of Eryland called Patrick successour to the first Abbot thereof Kennulph, seeing the devotion & piety of King Offa to Gods Saints, and his kind inclination to the Prayers of Religious men, obtained from him a Charter likewise, by which he took into his Protection the said Monastery, confirming all the possessions and Priviledges formerly given to the same, freeing the Monks thereof from all secular burdens and impositions, as he had newly done his brethren the Monks of S. Alban: (such is his expression.)

VII. Ca.

## VII. CHAP.

## 1. 2. &amp;c. The Gest and Martyrdom of S. Eshelbert King of the East-angles.

Malm. de  
Pont. l. 4.  
p. 177.

Concerning this King Offa, the Character given him by William of Malmesbury is very proper, saying, in one and the same man sometimes vices did palliate themselves with a shew of vertue, and sometimes vertues did succeed vices, that a man would be uncertain in

what shape to represent such a changeable Person. For the same year in which he shewd himself so pious toward the Holy Martyr S. Alban, he shewd himself most impious in cruelly killing an innocent Prince and making him a Martyr.

2. This Prince was Eshelbert the Son of Eshelred and Leofrana by whom he was carefully instituted in piety and all vertues. He had now governed the Kingdom of the East-angles forty four years with such iustice and moderation that he was tenderly loved by all his subiects. All which time he had never admitted any proposall of mariage: but now yeilding to the importunity of his Mother and Nobles who earnestly desired to see a Successour, he remitted to their judgments to propose to him a fitt Consort.

3. When they were therefore to consult about the person, in the first place they generally turned their thoughts upon a Princess among the South-Saxons whose name was Seledrida, and her Fathers, Egeon, by whose death she was possessed of a very considerable Province, besides other great riches. Therefore they advised the King to make choice of her, whose Treasures and territory would be a great strength and accession to his Kingdom. But the King whose iudgment was directed by better Rules then humane policy and interests, reiected the proposall, because that Province which Egeon had left unto his daughter was procured by uniuist and fraudulent means, and therefore he could not expect a benediction from God upon the possession of it.

4. Some few others therefore whose counsells were guided by Principles more sublime and not so worldly, proposed to the King a daughter of the most potent King Offa, whose name our Historians generally call Alfredda, only by Ingulfus she is named Esheldrita: a Virgin endowd withall Graces, against whom no exception could be made: Yea moreover such affinity contracted with her Father would be an absolute security to the Kingdom. To this therefore King Eshelbert consented, and thereupon Embassadors were dispatched to King Offa to demand of him this grace: which he willingly granted, so that conditions on both sides were readily agreed on.

5. When the time appointed for the marriage drew near, King Eshelbert thought fitt to goe to the Mercians, thereby to shew more affection and respect in conducting his espoused Lady home. But when he began his iourney there hapned to him many terrible prodigies portending a fatall successe. Among which this was one: When he mounted on horseback, attended by a great multitude of his loving subiects who earnestly prayed for his happines, on a sudden, besides a great earth-quake, the sun became wholly darkned, inio much as one could not discern another, neither durst they

A.D. 793.

Malm. de  
Pont. l. 4.  
p. 177.  
Lugd. f. 354.  
Harpf. f. 354.  
Molen: in  
Addit.

remove



A.D. 793

remove by reason of the trembling of the earth. All were astonished at this, and falling prostrate on the ground, earnestly besought God to avert his wrath from them. But the King, more devoutly than the rest, humbly begged of God at least an internall Light by which he might discern whether that journey and the occasion of it were acceptable to him, and for the benefit of his own soule: in token of which he besought him to cease the trembling of the earth, and to restore the *Sun's Light*. Alsoon as he had ended his Prayer all these prodigies immediately ended. Thereupon the King confidently prosecuted his journey, though his Mother terrified by such ominous signs earnestly endeavoured to dissuade him.

6. Alsoon as he was entred into Mercia attended by a small guard, God was pleased in a vision by night to signify to him his approaching death, and the immense glory which should follow it. For First it seemed to him that the roof of his Palace fell upon him, and that his Mother seeing it, let fall from her eyes teares of blood. Afterward he saw a wonderfully great and most beautifull Tree, which certain persons feircely endeavoured to hew down, and out of the wounds made in it flowed a torrent of Blood eastward. Then a pillar of Light from the South more bright then the Sun seemed to rise up: and himself in the shape of a Bird having the extremities of his wings shining like gold, had a great desire to embrace that glorious pillar: so that mounting to the top of it, he heard a most celestially Harmony, to which he with infinite pleasure attended, till his sleep ending, all vanished away.

7. The next morning he recounted this Dream to his freinds, at which their astonishment and fears were renewed with great encrease, considering such fearfull signs, as the falling down of a house, his Mothers bloody teares, a fair tree cutt down, and blood issuing out of it. Thereupon they attempted to perswade him to return, and not to tempt God after so manifest a warning given him of danger. But the King thinking it both dishonourable and unsafe to publish a suspicion of any treachery in so great a King as Offa, and withall considering that though in his Vision there were many ominous signs, yet the end seemed glorious and happy: Therefore resigning himself into Gods hands he cheerfully pursued his journey.

8. King Offa at that time had his residence at a certain town now called *Sutton-Wallis* in Herefordshire, seated upon the *River Lugg*. (Lugus:) There the King received him with demonstrations of kindness and ioy, the like did the Queen, whose name was *Quendreda*. But whether this kindness on the Kings part was sincere or no, it is left doubtful. But certain it is, that the impious Queen presently after his arrivall most ex-

ecrably contrived her *Son in Law's* murders whereby without any danger or trouble she might procure to her family the accession of a new kingdom. This horrible design, it is sayd, she discovered to her husband King Offa, who at first expressed a detestation of it: but at length was perswaded by the impious Queen if not to ioy in the execution, at least to suffer her to doe it alone.

9. She had before this layd the execrable design, and provided a fit executioner: His name was *Winebert*, and to him was assign'd the office of conducting King Ethelbert, whensoever he was to treat about the accomplishing the Marriage. One day therefore after he had excused to him King Offa's meeting him, upon a pretence of indisposition, he lead the innocent King through certain obscure passages of the Palace, where with the help of his associates there attending, he murdered him. And so was fulfilled his vision of a beautifull tree cutt down, and a stream of blood issuing from it. Yea withall the other part of the vision likewise was accomplished, in which was represented a glorious Pillar of Light, and a Bird with golden wings mounting to the top of it, and there entertained with celestial Musick: Which Bird was the soule of this pious King and Martyr received into heavenly ioyes.

10. Some of our Historians relate the fact after another manner: That in the Kings Bed-chamber a chair sumptuously adorned was placed upon planches which at pleasure might sink down, and draw the person after. And King Ethelbert having, after a day spent in feasting, been conducted into this his Bed-chamber, and sitting in the said Chair, fell down into a hollow place, where being overwhelmed with bed-cloaths and pillows he was stifled. However the crime was performed, all consent that it was principally by the Queen Quendreda's contrivance that this pious King was murdered: though all doe not charge King Offa with the guilt of conspiring, or so much a knowing of it till it was executed.

11. The blessed Kings body being taken out of the Cave was by the command of King Offa buried privatly at a place called *Marden* near the *River Lugg*: whither whilst it was caried, it was found so light, as if it had been already ennobled with the Dotes of a glorified Body. But it lay not long in that ignoble Sepulcher: for the night following was seen a Pillar of Light sparkling its beams to the place where the Sacred Body lay: And the third night after, St. Ethelbert appearing in a vision to a simple husband-man, commanded him to transport his body to a Monastery built on the banks of the *River Wye*: which he accordingly performed, and by the way a blind man was restored to sight by the merits of this Holy Martyr: for so is he

A.D. 794

Westm.  
A.D. 794

generally



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generally called in all ages since, by reason of the frequent Miracles wrought by his intercession: and this Title is expressly justified by William of Malmesbury.

12. The place where he was buried, was by the Saxons called Fernley, but now Hereford, where a fair Church had formerly been built: To which King Offa in testimony of his Repentance gave very rich Presents. There also he built a magnificent tombe for him: and in succeeding times the opinion of the holy Martyrs Sanctity did so encrease, that Milfrid one of the following Kings of Mercia much enlarged the same Church, dedicating it anew to the honour of S. Ethelbert. For thus writes Leland, From the time of King Offa the City of Hereford received great augmentation by occasion of the Monument of the glorious Martyr Ethelbert King of the East-Angles: and is deservedly esteemed the prime Seat of that Province.

13. Out of the place where the Body of S. Ethelbert was first buried issued a fountain of most clear water, called S. Ethelberts well, over which now stands a Church, no doubt built to his honour. For what other motive could the builder have, since it is placed so near the River Lugg, which every flood being overflowed by the muddy waters of the River, never diminishes anything of its own purity. This wonderfull effect to this day the neighbours, even Protestants, take notice of, and impute it to the Sanctity of the saint, yet think it an impiety to honour the Sains so highly honoured by God. His Memory is celebrated in our English Martyrologe on the twentieth day of May,

ceded that building. However certain it is that the remaining years of his life he employed in memorable works of Charity and devotion.

2. Besides this, the year following he undertook a devout Pilgrimage to Rome, there to begg pardon of God at the Shrines of the two Princes of the Apostles. There also he with great fervour visited most other places dedicated to the honour of Saines.

3. During his abode at Rome he confirmed through his whole kingdom, containing one and twenty Provinces or Shires, that Contribution called S. Peters-pence, or Rome-Scutt, which King Ina had before imposed on his Kingdom of the West-Saxons. And moreover he endued with large possessions the Schoole of the English formerly founded also by the same King Ina at Rome, for the sustentation of such his English subiects as should repair thither, either out of devotion only, or a desire also to perfectionate their minds with the study of Sacred learning. This Schoole, saith Mathew Paris, by reason of the great conflux of strangers thither to seek comfort and sustentance, was turned into an Hospitall, called the Hospitall of the Holy Spirit.

4. Lastly he supplicated Pope Hadrian not only to confirm by Apostolick authority the large possessions which he had lately and should hereafter bestow on his New-founded Monastery of S. Alban, but likewise to conferre spirituall Priviledges & exemptions on it. To which request the Pope willingly condescended, for he adopted that Monastery to be a speciall Daughter of the Roman Church, exempted from all Jurisdiction Episcopall and Archiepiscopall, as immediatly subiect to the See Apostolick. He granted likewise that the Territory belonging to that Monastery should be the only place in his Dominions free from the generall contribution of Peter-pence. Yea moreover that the Monks of S. Alban should be the Collectours of the same Contribution through the whole Province of Hereford: which having collected, they should reserve it to their own use for keeping hospitality. To these he added this generall Grace, that he enjoyned King Offa for the remission of his sins at his returnig home to call a synod of his Bishops and Nobles, and whatsoever possessions or Priviledges he with their advice should bestow on the said Monastery he promised that he would himself confirm such his Charter by his own authority. And lastly in testimony of his great esteem of King Offa's piety, he gave this generall Priviledge to all the subiects of his Kingdom, That no publick Penitence should be obliged, in execution of his Penance enjoyned, to goe out of the kingdom: that is. Whereas in severall cases of enormous crimes men were obliged to seek Absolution at Rome, he gave a generall Indulgence that for all sins, men might be absolved at home.

A. D. 794.  
Westmon. bte.

Id. ib.  
Math. Paris  
his.

VIII. Ca.

## VIII. CHAP.

- 1. 2. &c. King Offa's devout Pilgrimage to Rome and pious actions there.
- 4. Great Priviledges granted to the English by the Pope.
- 5. His Queen Quendrida justly punished for the murder of S. Ethelbert.

1. King Offa by the testimony which God gave to the Sanctity of King Ethelbert perceiving the enormity of his own crime: (for though it were true that his own hand had not been defiled with the Martyr innocent blood, yet a great crime it was to permit so horrible a crime to passe unpunished:) He thereupon conceived great remorse for it, and sought all wayes how to pacify Gods displeasure. Some Writers impute the founding of that magnificent Monastery of S. Alban to his desire of making some manner of satisfaction for that offence, which therefore they conceive to have pre-

5. Thus



5. Thus did King Offa omit no expedient whereby to expiate his crime touching the murder of the blessed Martyr King Ethelbert. He returned not into his kingdom till the year following. In the mean time severall occurrences hapning in Britanny require a place here. As for his insipious Queen Quendreda, shee enioys but a very short time the fruits of her cruelty: for in the space of three months after shee suffered a miserable death, but well befoeing her wicked life. And her Son Ethelred a vertuous and pious Prince, for whose advantage especially shee executed that horrible murder, he was taken away by an untimely death after a few months reign: by which means the Merrian Crown was translated from the family of King Offa to the posterity of King Penk. And lastly her Daughter Alveda designed to be the spouse of the Holy Martyr, shee had such a horrow of her parents crime, that out of a generall distast of the world shee retired herself to a solitary devout life among the fens of Croyland, where shee spent many years in aspiring to the embraces of a yet more glorious Indignum. Concerning her wee shall treat further when we arrive to the year of her death.

## IX. CHA.

## IX. CHAP.

## 1. The decay of Kentish Kings.

## 2. 3. 6. The Scandalous Rebellious and Treasuries of the Northumbrians: justly punished by God: Their miseries bewailed by Alcuin.

THE same year which King Offa spent at Rome in his Devotions and Charities, Alric King of Kent, who was Tributary to King Offa, ended his life after a reign of thirty four years. He was the third and last of King Ethelberts children, who succeeded him in that kingdom, not any of them leaving heirs behind them. And after them (saith William of Malmsbury) the Noble stock of the Kentish Kings withered away, and their generous blood lost all its vigour and spirit. Then any one who had impudence enough, who either by fraud could make himself rich and popular, or by faction terrible, aspired to Tyranny there, and unworthily adorned his head with the Regal Diadem. Such an one was Ethelbert, surnamed Pen, who after Alric invaded the Kentish throne, and after hee had the space of two years tyrannised in that kingdom, hee had the foolish boldness to provoke the Merrians, by whom hee was taken prisoner, and forced to submit his hands to chains, and his body to captivity.

Malmsb. de  
Reg. l. 2. c. 1.

2. The same decay likewise at this time befell the kingdom of the Northumbrians: for this being the fifth year after King Ethelred

had been recalled from banishment to govern that Kingdom, he was also slain by his Subjects. And his death gave an end to the Kingdom of the Northumbrians: and after thirty three years vacancy and want of a Lawfull King it was seized upon and possessed by Egbert King of the West-Saxons. Yet in the mean time there are named some few petty Kings there, during the time of the Danish incursions. Thus we read in the *Saks* of the Succession of Saxon Kings. The first who after the death of Ethelred usurped the place and title of King, was Oswald: and hee after a short shew upon the stage for twenty eight dayes, was compelled by the Northumbrians to flye to the King of the Picts: so leaving place for Arduulf. But the memory of these and some other like Kings following hath been in a sort obliterated by the tempestuous rage of the Danes, who during those parts at this time, and putting all things in confusion.

3. A most iust punishment that was sent by God to plague that rebellious Province, the inhabitants whereof had no regard to the Majesty of their Princes but freely defiled their hands with their blood: by which they became odious both to God and man. Yea the infamous scandall of their rebellions passed into foreign countreyes likewise: as appears by a letter of Alcuin, who at this time lived in France, into which he was invited by King Charles the Great to assist by his learning the Church now combatted by New Heresies. That Letter was written by him to Offa King of the Merrians: the tenour whereof is as followeth:

4. Your Majesty may please to know that King Charles does oftentimes speak to mee of you with much affection and sincerity, and you have in him a most faithfull friend. And to expresse his kindness, hee has given order that presents should be sent to your Majesty, and your Bishops, as likewise to King Ethelred and the Episcopall Churches in his Dominions. But alas! alas! These presents together with letters were no sooner delivered into the Messengers hands, but certain men out of Scotland which passed through your Countrey, brought in a most sad Message concerning the unhappy death of that King of the Northumbrians by the infidelity of his own Subjects. Hereupon King Charles presently in great anger drew back his presents intended thither, calling them a perdition, perverſe and rebellious Nation, which so often murdered their own Kings, esteeming them therefore worse than Pagans: And if I had not interceded for them, hee would not only have thus hindered them from any good, but likewise have done them all the mischief which lay in his power.

5. Notwithstanding though Alcuin by his intercession with King Charles could avert the effects of his displeasure against the treacherous Northumbrians, hee could not suspend the indignation and severity of Gods judgments upon them: For the same year a naval army from the Northern coast, like sharp

Ag. Malmsb.  
f. 26.

Hoved. f. 401

stinging



A.D. 795.

stinging hornets, invaded the kingdom of the Northumbrians: and the barbarous soldiers like dire half-sampered Wolves ran up and down the country, wasting, killing not only beasts, as oxen and sheep, but Priests, Deacons and Quires of Religious men and women. They came to the Church of Lindisfarne, where they miserably spoiled all the country about: they trode under foot the most sacred things, they demolished Altars, and caryed away all the treasures and ornaments of the Church: severall of the Monks they killed, some they took for slaves, and most of them after shameful usage they drove out naked, and exposed to starving by cold and hunger: some likewise they drowned in the Sea.

6. Alcuin having been informed of the desolation of his country (for by many proofs in his Writings it appears that he was born in the Province of the Northumbrians) wrote many bewailing sad letters to his freinds there to condole with the in their miseries: One he wrote to the Monks of the Monasteries of Wirmouth and Girty, in which he seriously exhorted them to sanctity of life, and to tread in the steps of their Predecessour, Saint Beda &c. Another to the same effect he sent to his brethren in the Church of York, in which he called himself a Son of that Church. And a third to Higbald Bishop of Lindisfarne and the whole Congregation there, whom he styles the Children of Saint Cuthbert, and tells them that he iustfull feared the same misery would befall the whole Island, since Saint Cuthbert and so many Saints reposing there did not defend his own Church. He concluded, that as soon as King Charles should return with victory over his enemies, he would goe to him, and take care of redeeming the Northumbrian children which the Danish Pagans had sold into France, and of other their necessities recommended to him.

7. Moreover in a Letter to Offa King of the Mercians he signified that he was prepared to cary himself the presents of King Charles sent to him, and thence to goe into his Native Province of the Northumbrians. But on better consideration he thought it more convenient to abide still in France, and there to serve his country by doing all good offices: since he knew nor what benefit he could bring to a place where none could remain in any security, where the Holy Altars are demolished by Pagans, Monasteries polluted by adulteries, and the whole land stained with the blood of their Princes.

8. What those presents were will appear in an Epistle which King Charles sent to King Offa, as likewise in Hoveden who writes thus: The magnanimous King Charles with a potent army had lately subdued the Nation of the Huns, their country he wasted, putt to flight their King and destroyed his army. From thence he brought home fifteen carts so loadned with gold, silver and precious vestments of silk, that four oxen could scarce draw each of them. All which spoiles the same King in thankfulness to

God for his victory, commanded to be distributed among the Churches and poore, not only in his own Kingdom, but at Rome also, and in Brittain &c.

## X. CHAP.

1. 2. Displeasure of Charles the Great against the English: which is afterward composed.
3. A Scottish Priest banished for eating flesh in Lent.
4. 5. Pope Adrian dyes: and Leo the third succeeds
6. 7. 8. A Synod at Verulam: wherein the Priviledges of the Monastery of S. Alban are confirmed.
9. Successions of Bishops.

1. KING Offa was now returned from his pilgrimage to Rome. Some years before his going thither King Charles had taken some displeasure against him, the occasion whereof seems to have proceeded from English Merchants, which defrauded the French of their customs; In somuch as a breach had like to have been made between the two Kings: So forward it was, that King Charles forbade trading between the two Nations, neither was it safe for English men to passe through France in devotion to Rome. But King Offa who by his invasions and usurpations had made almost all the Kings in Brittain his enemies, much apprehended the displeasure of so powerfull a King as Charles, and therefore by many Embassages and Presents endeavoured a reconciliation with him, which at length with much solicitation he obtained. After which followed not only frequent intercourse of Letters between them, but many other expressions of kindness.

2. There is extant a Letter of King Charles to Ethilhard Archbishop of Canterbury and Ceolulf a Bishop of the Mercians, in which he informed them that a certain man a Subject of King Offa, who had incurred his displeasure, had fled into France with his whole family, to seek protection and security there. Now this mans family being desirous to return home after the Masters death, whose name was Fmrinstan, desired King Charles his Letters of Recommendation, which he most willingly granted them, desiring these two Bishops to intercede in their behalf with King Offa: and in case they could not qualify his displeasure, he desired them to send them back to him.

3. Two Letters did King Charles this year write to King Offa in the one informing him that a certain Priest, by nation a Scott, had

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X. CHA.

Malmsh.  
Westmon. ad  
A. D. 775.Ap. Alcuin.  
Ep. 61.



A.D. 725.

made some abode in the Diocese of Coles, where he had been accused of raising *seith* in *Leas*. But because the accusers *Proff* were not absolutely convincing, therefore the *Bishops* in those parts would not pronounce sentence against him. Notwithstanding they thought not fit he should stay any longer among them, by reason of the scandal given by such an offence, and least others should by his example learn to neglect that holy *Faith*. So they thought best he should be sent into his own country, to be judged by his own *Bishops*. To facilitate his journey therefore King Charles desired King *Offa* to take care for his safe conveyance into Scotland from whence he first came, where he hoped that the Ecclesiastical Canons were well observed.

Ap. Baron.  
lic.

4. In a second Letter he signified to him that free leave should be given to all *Angliah* pilgrims to passe through *France* to *Rome*, but if any upon a pretence of devotion shall bring prohibited merchandise into *France*, or defraud the *Kings* customes there, that should not be suffered. He further told him that he had sent sacred Vestments to severall Churches in *Brittany*, desiring that in consideration thereof there should be made *Prayers* for Pope *Hadrian* then newly dead: for though he did not doubt but his soule was in rest, yet he desired this to testify his cordial affection to his most dear friend.

Id. ib.

The same day that Pope *Hadrian* dyed, there was chosen his Successour Pope *Leo*, the third of that name. The suddenness of his election, and the unanimous consent of his Electors argued an eminent esteem of his sanctity and abilities. He was chosen both to doe and suffer many things. By him the Empire was restored to the Western parts.

Spelm-f. 314.

6. A little before Pope *Hadrian* dyed, King *Offa* being safe returned from *Rome*, according to his order assembled a synod at *Worms*, near which place he had built the famous Monastery of *Saint Alban*. What was acted in that synod is briefly related by *Sir H. Spelman* out of an ancient Manuscript of the Life of *S. Alban*. in this manner; King *Offa* having then assembled at *Worms* a Council of his Bishops and Nobles, by their unanimous consent and out of his great affection to *Saint Alban*, he conferred on that Monastery very large possessions, considering that great hospitality was to be kept there: because near thereto lyes the broad high way called *Waelingstrete*, by which men came from the Northern parts and returned. Therefore he esteemed it a pious thing that *strawellours* might find there a house to be entertained freely. For this reason he added that place to the Monastery, which he dignified with many Privileges and immunities. Moreover he gathered a Congregation of Monks out of severall houses where Regular Observance was kept with best care, especially from the Monastery of *Bece* in *Neufstria* (or *Normandy* in *France*) and ordained an Abbot over them named *Willigode*, a man

who was indeed according to his Name, of good Will: He was descended of the Royall family, being near of kin to King *Offa*.

7. The particular possessions given by the King at this time to the said Monastery are specified in his Charter which remains to this day. And besides the Privileges before related he added these, that what soever exactions or for feitures due to the King from any criminal person within the liberties of the same Monastery, should be payed thereto. That the Abbot or Monk who was Arch deacon, under him should exercise Episcopall jurisdiction over all persons, both Priest and Laymen living within their possessions: and that they should pay subjection neither to Archbishop nor Legat, but to the Pope alone. In a word the said Church as it had all Royall rights from the King, so did it likewise enjoy Episcopall ornaments from the Pope.

8. This Charter the King sent to *Rome* to be confirmed by Pope *Hadrian*: and this seems to have been one of the last actions performed by the same worthy Pope. Who having sat in *S. Peters* chair twenty three years, ten months and seaventeen days, was notwithstanding esteemed by all good men to have quitted the government of the Church immutably. Particularly King *Charles* for the respect which he bore him, distributed alms not only through the Churches in Provinces subiect to him, but also in forraign countreys for his soule, as we have declared in his Letter sent to King *Offa*.

Bom. lic.

9. The same year *Higbert*, or *Humbert* the first Archbishop of *Lichfield* dying, there succeeded him *Aladulf*, to whom a *Pall* was sent from *Rome*: notwithstanding before he dyed he was obliged to lay aside that Archiepiscopall ornament, and to content himself with the simple Title of Bishop. Likewise to *Eadwald* Bishop of *London* the same year succeeded *Heathobert*, and to *Egwald* Bishop of *Winchester*, *Dudda*.

## IX. CHAP.

IX. CH.

1. 2. *Chr.* The death of King *Offa*: and his Children.

4. 5. *Chr.* Egfrid his pious Successour dyes shortly after him: being ready to restore the Rights to the See of *Canterbury*.

9. *Eanbald* Archbishop of *York* dyes: in whom another *Eanbald* succeeds.

1. THE year of *Christ* seven hundred ninety six was the last of the reign & life of *Offa* the illustrious King of the *Mercians*, after he had reigned thirty nine years. He left a noble memory of his courage in three victories obtained against the *Kings* of *Brittany*, the King of *Kens*, of the *West-Saxons* and *Northumbrians*: And of his Piety in founding the famous Monastery of *S. Alban*, and charitable contribution to the See *Apollonick*, besides many other Monuments of his Charity and devotion.

A.D. 796.

2. The



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2. The memory of his name he left to severall places: For in *Warwickshire* having built a Church, a town thereto adjoining was called *Off-Church*: and in *Suffolk* another town was called *Offen*: Lastly he dyed in a village named *Offley*: From whence his Body was removed to the Town of *Bedford*, where it was buried in a Chappell without the City-walls with Royall solemnity. But in procelle of time, his Sepulcher was swept away by a violent inundation of the River *Fisk*.

3. He left behind him by his Queen *Quendreda* severall children. His eldest son and Successour was *Egfrid*, who succeeded to his Fathers vertues, but not the years of his reign, for he governed the Kingdom not a full half year. In *Capgrave* we read of another Son of his called *Fremond*, slain afterward by the *Danes*: but the story related of him does so disagree from *Chronology*, that it is manifest the *Author* of it mingled together the Occurrents of severall ages. He had two daughters: the one, named *Ethelburga*, who in her vices resembled her impious Mother *Queen Quendreda*: for she not only left a stain upon her own country by poisoning her husband *King Brithric*, but upon *France* also as wee shall declare. The other much unlike her sister, & truly the daughter of her fathers Piety was *Alfreda*, whom the Holy Martyr *King Ethelbert* had demanded for his wife, and who after his death preferred the fenns of *Croyland* before her Fathers Palace.

4. His eldest son *Egfrid* had been assumed by his Father into a society in his Throne nine years before this: yet this is called the first and only year of his reign, for he did not out-live his Father more then five months. Yet in that short time he left many and lasting Monuments of his piety, wholly employing the few days of his reign in adorning and amplifying Monasteries and Churches. He was a Prince, saith *William of Malmesbury*, who studiously avoyded the steps of his Fathers cruelty. He restored all the Priviledges of Churches which had been prejudiced by his Father. Moreover a possession which his Father had taken from the Monastery of *Malmesbury* he willingly returned into the hands of *Cuthbert* then Abbot thereof, upon the exhortation of the worthy and courageous Archbishop of *Canterbury*.

5. Above all he most favoured the Monastery of *s. Alban*, to which he not only confirmed all the possessions and liberties given by his Father, but himself added new, in a place called *Pimmesfeld*, as appears by his Charter recorded at the end of *Masben Paris*, and subscribed by the Queen *Cynedrida*, his Bishops and Nobility. In a second Charter likewise to the same Monastery, in like manner subscribed, he added another possession called *Thyresfeld*. The place where this was written and confirmed in a Synod, is named *Celchyd*.

6. *Athelard* Arch-bishop of *Canterbury* perceiving the pious disposition of this young

King, suggested to him his obligations to repair the iniuries done by his Father to the Mother Church of *Brittany*, *Canterbury*, which by all Princes since the beginning of Christianity had been esteemed the only Metropolitan Church of that part of *Brittany*, but lately had been diminished by the unjust exaltation of the See of *Lichfield*. With which suggestion of the worthy Archbishop *King Egfrid* was mollified, and had restored the honour of the Archiepiscopal See of *Canterbury*, if death had not too hastily taken him away. But what *Athelard* could not effect by reason of the too short reign of this King (since a business of that importance required many messages and returns from *Rome*, serious agitation on both sides, and reasons to be given by the two contrary pretendants) His Successour in the Archbishoprick, *Kenulf* at last perfected after the death of *King Egfrid*.

7. This good King therefore being accomplished, in a short time fullfilled a long age, and after five months payed his debt to nature: He was taken away, saith *Alcuin*, not for his own sins, but because his father for the establishing his kingdom, had shed much blood. But how unsecure a foundation blood is for the establishing of kingdoms, was shewd in this example: for *Offa* was so far from confirming his Throne to his posterity, that five months after his death it was transferred to another family, a quite stranger to his.

8. The same year dyed also *Eanbald* Archbishop of *Tork*, and in his place was chosen and consecrated another *Eanbald* a Priest of the same Church, and Disciple of *Alcuin*. The place where his Predecessour dyed was called *Eder*: and his body attended by great multitudes was conveyed to the Church of *Tork*, where it was honourably buried.

9. This second *Eanbald* joynded courageously with *Ethelard* Archbishop of *Canterbury* to nullify the invasion which *Offa* King of the *Mercians* had made on the Archbishop of *Canterbury*, which they also effected, as shall shortly be declared. And this endeavour of *Eanbald* was much commended by his Master *Alcuin*, as appears by part of his Letter cited by *William of Malmesbury*.

## XII. CHAP.

## XII. Ch.

1. 2. &c. *Alcuin*, famous for learning: teaches at *Tork* and is called into *France*.

1. WEE have oft made mention of *Alcuin* as making his abode in *France*. It will not be impertinent to declare what occasion drew him into *France*, and obliged him to spend the remainder of his life there. Twice he had passed into *France* before: the first time upon some business, for which his Master *Egbert* Arch-



A. D. 796.

bishop of York sent him to King Charles: What that speciall busines was, it does no where appear. The second time when he was sent by Alfwold King of the Northumbers to Rome to demand and bring the Archbishop Pall to Eanbald the first of that name Archbishop of York in the year of Grace seven hundred eighty one. In this iourney both going and returning he passed through France. But neither of these times did he make any long abode there. However his second iourney was the occasion of his going a third time thither never to return. Because at his coming from Rome he met K. Charles the Great at Pavia, who being much delighted with his discourse and behaviour, earnestly entreated him that alfoon as he had finished the present affair for which he had undertaken that voyage to Rome, he would return to him into France.

2. The answer which Alcuin gave him was, That without the order of his King and Archbishop he could not dispose of himself. And in effect his stay in Britanny was esteemed so necessary, that twelve years more passed before he could comply with this request of so great a King. But to speak more properly, it was not in compliance to this request that he then went, but he was obliged thereto by the emergent necessities of the Church, which was combatted by a New Heresy, for repressing of which none was found more sufficiently enabled then Alcuin, considering his eminently famous piety and learning.

3. That which detained him so long in Britanny, was for the instructing the youth thereof in all manner of learning, both sacred and secular: For since S. Bede's time Britanny had never enjoyed so universally a knowing Master. Some Writers pretend that he was a Disciple of S. Bede: But the long space of time which intervened between them takes away all probability from such an assertion: and those Writers mistake is grounded upon a confounding of two persons into one, for they suppose that this Alcuin or Albin is the same with that Albin who many years before was Abbot of S. Augustins Monastery at Canterbury. The Master and Instructor of this Alcuin was Egbert the Noble and learned Archbishop of York, as not only the Author of Alcuins life, but Alcuin himself declares.

4. The twelve years which Alcuin employed in Britanny in teaching, produced a wonderfull happy effect, for out of his schoole were produced almost all the able Bishops, Presbys, Abbots and other Religious persons which adorned this island in the present and following Age. Yea not a few came out of France and Germany to enrich themselves and their countreys with those treasures of knowledge which Alcuin communicated to them at his Schoole which he kept open at York in his own Native Province, where

he was furnished with a most plentiful Library instituted there by his Master, Egbert the Archbishop: whose Successour Eanbald the second of that Name was one of the most eminent among Alcuins Scholars.

## XIII. CHAP.

XIII. Ch.

1. 2. *Ec. Of two holy and learned English Virgins, Gisla and Rictrudis (or Columba) Disciples of Alcuin: Their Letter to him in France: and his Answer, &c.*

1. **A**Mong Alcuins Schollars in Britanny we must not omitt two illustrious Virgins, Gisla and Rictrudis: concerning whom our Learned Pitt gives this short account: Rictruda and Gisla (saith he) English Nuns of the Order of S. Benedicts were for their extraction Noble, but much more for their virtues and learning. From their childhood they were instructed in the purity of the Latin tongue and other good literature by their learned Master Alcuin. After whose departure out of Britanny it is reported that they made great progresse both in the studies of learning and exercises of virtues in their Monastery at Canterbury. They diligently imitated both S. Mary Magdalen in contemplation, and S. Martha in actions of Charity. They with continuall watchfulness attended to the perfectioning their own soules by mortification and spiritual Meditations: and next, to benefit their neighbours by externall works of Charity, especially comforting the afflicted. These two Virgins were renowned in Britanny during the time of Alric King of Kent. But this suspicion that they lived at Canterbury seems to be grounded on the forementioned mist ke that Alcuin was Abbot in the same City. Whereas it is not to be doubted but that they were Northumbrian Virgins, living in their Monastery at York, where Alcuin taught.

2. There has lately been rescued from the dust of oblivion one Epistle written by these devout Virgins to Alcuin, which alone may be a proof sufficient both of their piety and learning. In which Epistle they signify to him their earnest desire to receive from him out of France sometimes letters of instruction and consolation: and that he would therein imitate S. Hierome, who living in his Monastery at Bethleem did not disdain to write Epistles to severall Noble Virgins at Rome, notwithstanding the great distance between, in which Epistles he did moreover explicate to them many obscure passages in the Propheticall Books of Scripture: Adding, that the distance between Britanny and Tours in France (where Alcuin lived) was in no comparison so great as between Bethleem and Rome. More particularly they humbly

Pitt ad  
A. D. 770.Ante Opera  
Alcuini.

requested



A.D. 796.

requested of him an *Explication* of the *Gospel* of *Saint John*, the *Mysteries* of which they earnestly desired to understand. And though they had already the *Treatises* of *S. Augustin* upon that *Gospel*, they were too difficult to be understood by them.

Alcuin Pre-  
sented to  
S. John.

3. This request of theirs he charitably condescended to, as appears by a prolix *Epistle* of his placed before his *Explication* of *S. John's Gospel*, directed to them: In which he informs them in the time and occasion of *S. John's* writing his *Gospel* for the confutation of *Marcion*, *Cerinthus*, *Ebion* and other *Hereticks*, who denied the *Divinity* of our *Saviour*. He further observes for their instruction the difference in the style between *S. John*, and the other three *Evangelists*: For they are most copious in relating the external actions and speeches of our *Saviour*, which serve to direct *Christian* manners in this life: Whereas *S. John* is very brief in relating the facts of our *Lord*, and chiefly insists on such speeches of his as regard the *Unity* of the *Trinity*, the felicity of eternal life, and such *Mysteries* as are more proper for a *Contemplative Life*. He adds that in explaining this *Gospel* he durst not rely on his own judgment, but followed therein the *Expositions* of *Catholick Doctors*, *S. Ambrose*, *Saint Augustin*, *Saint Gregory*, *Saint Beda* and others, out of whom with an humble heart and profound submission he had gathered variety of flowers, and like a good *Physician* out of many ingredients had composed a spirituall *Medicine* which might be healthfull to their souls.

H. 6. 11.  
p. 10.

4. There is extant moreover another shorter *Epistle* upon the same subject prefixed before the sixth Book of his *Annotations* on that *Gospel*, importing that he had sent them for their present use and devotion during the time of *Lent*, certain *Extratts* out of his *Explications* on that *Gospel* proper for their present use, by meditating whereon they might be disposed with more spirituall joy to celebrate the ensuing *Paschal Solemnity*.

5. This *Letter Epistle* is inscribed to his Sister in *Christ Gilla*, and his devout daughter *Columba*: And whereas therein he acquaints them that he directed to them the whole exposition of the said *Gospel*: thereby it is evident that the same person was intended by the two names of *Refrudin* and *Columba*. Both these *Holy Virgins* are commemorated among the *Saints* in our *Martyrologe* on the ninth of *April*.

Martyr-  
log. April.

## XIV. CHAP.

A.D. 796.

XIV. CH.

1. 2. *Ec.* *Alcuin sent for by Charles the Great into France.*

4. 5. *Ec.* *He disputes with, convinces and converts Felix a Spanish Bishop an Arch-heretick, who denied the Divinity of our Saviour, &c.*

1. **C**harles King of France was deservedly styled *Great*, both for his victories in war, and his zeale to advance *Learning* and *Catholick Truth*. He not only willingly and liberally entertained all learned men who addressed themselves to him, but invited them with great rewards to accept his bounty. On a certain time (saith *Bromton*) two *Scottish* (that is *Irish*) *Monks*, learned both in secular and sacred knowledge, came out of *Ireland* with certain *British Merchants* into *France*. These having no wares to sell, were wont to cry aloud among the people who came to the faire, If any one be desirous of wisdom, let him come to us: for we have it to sell. This they did severall times: Inasmuch as many thought them out of their wits. But the report of this coming to the King, he sent for them: and demanded whether they had wisdom to sell: Their answer was, Yes, Sir, we have it, and in the name of God are ready to impart it to those who shall desire it. He again asked them, what they demanded in recompence? They replied, We demand three things: *Commodious places to teach*, *Scholars* of towards disposition, and such necessary nourishment and cloathes as humane life requires. Hereat the King was much ioyed, and retained them both with him. Afterward when he went to war he left one of them, named *Clement*, at *Paris* in a convenient lodging; and commended to his care certain *Noble children*, with order that he should be furnished with all commodities. The other he took with him into *Italy*, and bestowed on him the *Monastery* of *Saint Augustin* at *Pavia*, to the end he might there teach all that would apply themselves to him.

Bromton Chron.  
col. 87.

2. But there was none so highly esteemed by him as our famous *Alcuin*, whom about this time he earnestly invited into *France*, upon two speciall *Motives*: The former is thus expressed by *Quercetan* in his *Preface* to *Alcuin's Works*: The most glorious King *Charles* (says he) who by experience was acquainted with the learning and wisdom of *Alcuin*, both in *France* when he was sent thither to make a league of peace between the King of the *Northumbers* and King *Charles*: as likewise at *Pavia*, whilst he abode there: He therefore in an honourable manner called him out of the remote parts of *Brittany* to assist his affectionate desire to promote the studies of true wisdom, and restore to light the *Liberal Sciences*, which at that time were in

Quercet. Prae-  
fat. in Opera  
Alcuini.

a manner



A.D. 796.

Alcuin. Ep.  
23.Alcuin. in  
prefat. ad l. 1.  
con. Elipand.Alcuin. Ep. 8.  
ad K. Carol.Quercus. in  
Prefat. ad  
Alcuin.

Alcuin. Ep. 81.

a manner extinguished in France. And the same is testified by Alcuin himself in an Epistle which he wrote to the same King Charles.

2. But the other more important Motive of Alcuin's coming into France was the same which his Master Egbert lately Arch-bishop of York had prophetically told him a little before his death: That he should goe into France where he should produce much fruit beneficiall to Gods Church, by opposing a new pestilent Heresy endeavouring to maintain that Christ was only the adoptive son of God.

3. This Prediction was fullfilled when King Charles called Alcuin out of Brittany. For then Elipandus Bishop of Toledo and Felix Bishop of Vogel (Vergelitanus) endeavoured to poyson the Church with their blasphemies injurious to the Divinity of our Saviour. This Alcuin testifies himself in a Book written against the former of these two Arch-hereticks. I never entertained a servant to minister to mee, saith he, but I much rather affectionately desire to doe service to all the servants of Christ: And for this purpose by Divine ordination, as I beleive, I came out of Brittany to the most illustrious King of this Nation, Charles. For that it was Gods will I should doe so, was foretold mee by a most holy man in my countrey, who was endued with the Spirit of Prophecy: Yea the same my most Venerable Master eniyned mee by his last command, that wheresoever I heard of the rising of any new Sects contrary to Apostolick Doctrines, I should additt my self entirely to the defence of the Catholick Faith.

4. Presently after he was come into France, the first thing he did was to write an Epistle to Felix exhorting him to return to the Unity of the Church, In answer whereto Felix returned not a Letter, but large Book, in which (saith Alcuin) I found greater blasphemies then in any of his former Writings: for he affirmed plainly, That Christ Iesus was not the true son of God, nor true God, but titular.

5. To combat this Heresy, Alcuin desired of the King that others might be adioynd to him: And accordingly upon the first sounding of the trumpet to battell there appeared severall Champions of the Orthodox Faith, among whom the principall were Paulinus Patriark of Aquileia, Eucherus a Bishop of Oms in Spain (Vx. mensis) and a certain Abbot called Beatus. Paulinus the most learned of these wrote three Books to confute this Felician Heresy, which he presented to King Charles, humbly desiring they might be sent and delivered into the hands of the most reverend man, most skilfull in divine knowledge, Albin (or Alcuin:) which was accordingly done. And Alcuin writing back to Paulinus highly commended both the sweetnes and elegancy of his stile, and vigour of his reasoning, encouraging him withall to be constant in defence of Gods house.

6. But none fought more prosperously in

Gods cause then Alcuin himself: For he utterly strangled the Felician Heresy in the beginning, and converted the Arch-heretick himself to the Catholick Faith. This is not taken notice of by any of our Historians, as having passed in a forrain countrey. But Quercus from Felix his own Confession relates, How the said Heretick being presented before King Charles at Aquisgran by Laidrad Archbishop of Lyons, obtained leave to sett down in writing the sentences of former Sainets to prove that Christ was only an adoptive son of God, to be presented to such Bishops and Abbots as the King should cause to be assembled. Which was accordingly granted him. And in answer to those, Alcuin produced many sentences of Holy Fathers, S. Cyrill, S. Gregory, S. Leo and other Authors formerly unknown to Felix: and to these was added the authority of a late synod at Rome which condemned, not by violence, but strength of reason the errors contained in Felix his Reply to Alcuins Epistle. So great an authority of truth, and so unanimous a consent of the Church did so convince the iudgment of Felix, that as he writes in his own Confession, I professed in the presence of many Bishops and Monks that I did heartily repent of my former errors: and that I would from thenceforth never beleive nor teach the adaption of the flesh in the son of God, Or that he had only the name and title of God given him in his Humanity: But according to the Doctrine of the Holy Fathers, That the same our Lord Iesus Christ was the proper and true son of God in his two Natures, That he was the only begotten son of the Father, without prejudice to the respective Propriety of each Nature.

7. This Conversion of Felix did so enrage his former companion Elipandus, that he wrote a Book against Alcuin in a most bitter furious stile, calling him a Filthy, rotten false Prophet, a son of Hell, a New Arim, an Arch-heretick, foule, perchy Albinus: and moreover he charged Alcuinus that by torments he had made Felix a Martyr, so forcing him to renounce his former Opinions. To whom Alcuin thus answer, Neither did I, nor Rufinus make Felix a Martyr: But through Gods mercy I made Felix, formerly a partner in your error, to become a good Catholick: I persecuted indeed, not his person, but that impious Doubt of him, who tempting our Lord, said, If thou beest the son of God, command that these stones be made bread.

8. After this Victory Alcuin returned to his Monastery at Tours: For as a Monk of Sangall testifies, King Charles gave to Alcuin the Abbey of Saint Martin near Tours: to the end that when he was absent abroad with his Army, he might rest there, and instruct such as should repair to him. And such plentiful fruits did his teaching produce, that the modern French-men may deserve to be compared with the ancient Romans or Athenians. Thus

A.D. 797.

Quercus. ib.

Alcuin. con.  
Elipand. l. 1.Sangall. de  
Gall. 6. c.  
M. l. 1.



A.D. 797.

as Almighty God in the beginning of this age sent out of our Island seated in the extremities of the world such Apostolick men as Saint Symeon, Saint Boniface, &c. to settle the Christian Faith in Germany: So he thought good at the end of it to send the learned Alcuin to restore the same Orthodox Faith in France and Spain. But of Saint Alcuin, for so hereafter he deserves to be called, more shall be said in this and the following Book. We must now attend to the affaires of Britanny,

XV. CHA.

XV. CHAP.

1. 2. *Kenulf King of the Mercians.*  
3. 4. *He solicites and obtains from Pope Leo a restitution of the Primacy of the See of Canterbury, &c.*

A.D. 797.

1. **E**GFRIÐ the son of Offa King of the Mercians after a short reign of scarce five entire months, dying, he named for Successour Kenulf, having regard rather to his virtues and merits, then title or proximity of blood. Yet he was descended from a Brother of King Penda called Chenuelch father to Kentwin, who begot Cuthbert the Father of this Kenulf.

A.D. 797.

2. The excellency of this Prince is well described by William of Malmesbury, who affords him this Character, Kenulf was a magnanimous person, whose virtues over-weighed his faults. He never did any thing that envy could censure. At home he was Religious, in war Victorious: He was a Prince whose praises will never be silenced as long as there lives in England a person ingenuous and sincere. He is to be exalted for the sublimity of his state, and Humility of his mind: Which virtue did then shine most bright, when he restored the injured dignity of the Archbishopricall See of Canterbury. For this good King did little value the worldly haughtiness of his own Province, when it could not be established without transgressing the ancient Ordinance of Ecclesiasticall Canons.

3. In this first year of his reign there fore Aethelard Arch-bishop of Canterbury encouraged by the justice and piety of this King represented to him the injurious oppression which by King Offa had been brought upon the Prime See of Britanny, desiring him that the order instituted by Holy Synods might not be depraved by the ambition of particular persons. In which request Aethelard Arch-bishop of York likewise joyned. Whereupon the King being satisfied in the justice of his demand, to the end the matter might be more maturely pondred, commanded a synod to be

assembled at Clovesho (or Cliffe) where by the votes of the Bishops and Stability Messengers with Letters were sent to Rome to Pope Leo, desiring him to employ his spiritual authority also to rectify the disorders introduced lately into the Churches of Britanny.

4. But this Ambassage had not the good successe expected: and the fault seems to have been in the Messenger, which was an Abbot called Wadu, who, as we read in a second Letter to the same Pope from the same King Bishops and Nobles, behaved himself in that Legation slothfully negligently and imprudently. Perhaps it might be by the suggestions of the Archbishop of Lichfield, who was principally interested in the business, that he willingly made the message unsuccessful.

5. This second Letter, sent by Byrne a Priest, and by Eilda and Cealberh servants to the King, is recorded by Baronius, and is indeed a Letter well becomming the piety of this good King: In which after the expression of his joy that so worthy a person had succeeded to the Venerable Pope Hadrian, he with great submission begged his Fatherly Benediction, and that he would accept him for his son, promising all duty and Obedience to him: In the next place he represented to him, how his Predecessour King Offa out of an enmity which he bore to the late Archbishop of Canterbury Lambert and to the Kingdom of Kent, had divided that Archbishopricall Province into two Provinces, so making a schism in the Churches of Britanny, contrary to the expresse Ordinance of the most blessed Father Pope Gregory the Great, who had decreed that to the See of Canterbury twelve Episcopall sees should be subject. Now though he would not condemn either King Offa for procuring this change, or Pope Hadrian for condescending to it, since he did not know all the motives which might induce them thereto: Yet since it seemed to him and the Synod most iust that that Mother Church, in which reposed the sacred Body of Saint Augustine who brought Christianity into the Kingdom, should enjoy the honour of Metropolitane, he desired his Holines to advise with wise men about this matter, and to search the Archives of the See Apostolick, where the ancient Ordinances touching the establishment of the Churches of Britanny were preserved, and to give his judgment and Sentence in the cause accordingly. He besought him withall seriously to peruse a Letter sent by the same Messengers from Aethelard Arch-bishop of Canterbury touching severall other causes and necessities of the Churches of Britanny, and to make known to them his will concerning them. With this Letter the King sent likewise certain presents, to wit, a

A.D. 797.

Baron. ad  
A.D. 796.



A.D. 796.

hundred and twenty (*Manufas*) marks.

6. Now though in this Letter the Names of the Messengers by whom it was sent be expressed: Yet certain it is that *Aethelard Arch-bishop of Canterbury*, whose cause was discussed, either himself went with them, or at least immediately followed them. *Saint Alcuin* indeed endeavoured to dissuade him from that journey, but the good Arch-bishop esteeming it his duty to omit nothing that might be advantageous for so iust a cause. *Saint Alcuin* in a short Letter sent from his Monastery at *Tours*, wished him a prosperous iurney. And moreover knowing that the said Arch-bishop was desirous to salute King Charles by the way, he wrote another to the same King, whom he calls King David, and himself *Placem Matricularum*, in which he earnestly recommended to his favourable reception the same Arch-bishop: as likewise other persons of quality which it seems attended him, to wit, *Ceilmund* who had been a servant to *Offa* late King of the *Mercians*, and *Torchmund* a faithfull Officer to *Edilred* formerly King of the *Northumbers*, a man of approved zeale for the Faith, and of stout courage, who had valiantly avenged the death of his Master.

Ap. Malm.  
da Pont. l. l.  
Aethelard.Alcuin. Ep. ad  
K. Carol.

Westm. lib.

Ep. Leon. P.  
ad K. Kennif.

7. Now what successe this iourney had is thus breisly declared by *Marbesh of Westminster*: *Kenulf King of the Mercians* in his own Name, and in the Names of all the English Bishops sent Messengers and Letters to *Leo* Successor to *Pope Adrian*: the Arch-bishop of *Canterbury* himself undertaking the Charge of generall Embassadour: and obtained of him what he requested. But this appears more expressly and fully by the Letter of Answer written by *Pope Leo* himself: in which, after many high commendations both of the Kings piety, and the Arch-bishops excellent vertues, he signified that after diligent search into the Sacred Roman Archives he found that his Predecessor *Saint Gregory* had to the Arch-bishop of *Canterbury*, and to *Saint Augustin* Arch-bishop thereof subiected twelve Bishops, granting to him only the power of consecrating the said Bishops: Therefore by Apostolick authority he decreed a restitution of the same Ordinations & Consecrations to *Aethelard* and his Successors: A confirmation of which Priviledge he had given to the said Arch-bishop, which he required should be observed under the penalty prescribed by the Sacred Canons.



## XVI. CHAP.

1. 2. &c. Pope Leo the third inhumanly tormented by two Assassins, who plucked out his eyes and tongue, &c.

3 4. His sight and speech miraculously restored.

5. 6. &c. Charles the Great testifies this in Letters to S. Alcuin.

1. THERE is one Clause in the foresaid Letter of *Pope Leo* to *Kenulf*, which argues that the said Kings Letter was written two years after this time, as implying a knowledge of a great calamity which befell this good Pope: though some of our ancient Historians refer it to this year. The said clause is conceived in these words: In one of your Epistles, said the Pope, we do find a precession of your Majesty, that such is your respect to our Apostolick function, that if you had been present with mee at Rome, you would willingly and affectionately have layd down your own life for us.

Id. ib.

2. Now the calamity hapning to the Pope was this: Though for his vertues and piety he was by the unanimous consent of the Roman Clergy and people chosen Pope the same day in which his Predecessor dyed: yet some there were which bore excessive malice and envy towards him, the principall of which were two Nephews of the former Pope, named *Paschal* and *Campulus*. It does not appear upon what provocation these two wicked persons should conceive displeasure against the Pope: but their rancour and fury was so implacable that on a certain day when the Pope was publickly celebrating the great *Litany*, they delivered him to certain troops of soldiers layd in ambush near the Monastery of *Saint Steven*, who barbarously seising on him cast him on the ground, and there inhumanly plucked out his eyes, cutt out his tongue, and so left him blind and dumb upon the pavement. Yea moreover those two inhuman wretches not content with this, drew him from that place into the Church it self before the Altar of *Saint Steven*, where they again tore out whatsoever remaind of his eyes and tongue, and tearing all his flesh with whips, they left him there wallowing in his own blood. But afterwards fearing lest some good men should take him from thence, they sent some of their party, who caried him to the Monastery of *Saint Gerastine*, where they shutt him up in close prison.

Angl. Bi.  
Arch. Barn.  
ad 1. D. 7. 19.  
Hauing.  
f. 344.

3. But



3. But God who patiently suffered the malice of these barbarous men thus far, in a moment destroyed all their wicked designs: For Pope Leo, presently after he was conveyed to the said Monastery, perfectly recovered both his sight and speech. Which miraculous mercy being made known to his friends, and particularly to Albin his Chamberlain, they came by night, and by force took him out of the Cloyster, and transported him to the Church of Saint Peter, where generally all the Romans gave praise to God for this wonderfull deliverance of his servant. But the Conspirators not being able to execute their malice any further against the Pope, went to vomite their rage upon the house of Albin, which they lacked and utterly demolished.

4. The fame of this prodigious miracle was in a short time spread through all Christendom. And Winegise Duke of Spoletis, accompanied by the Embassadors of King Charles, came to Rome, and from thence conveyed the Pope to Spoletis. From whence afterward he went into France to King Charles, by whom he was with all honour and kindness received: and during all his voyage the high wayes were filled with devout people, which with great joy and devotion congratulated with him for the goodness which God had so wonderfully shewed to him, and to the whole Church in his regard.

5. King Charles also as he was informed of this barbarous cruelty executed on this good Pope, wrote a Letter to Saint Albin, demanding his advice what became him to doe in such a conjuncture. To whom Saint Albin answered, that it was his duty as being Supreme Governour of Gods people, an avenger of crimes, a comforter of the afflicted and an exalter of such as are good, to punish severely those examples of extreme impiety committed at Rome, where formerly piety did most flourish, but where of late wicked men through the blindness of their hearts pluck out the eyes of their own head, &c. And accordingly King Charles shortly after conducted Pope Leo to Rome, where the crimes falsely imputed to him by his enemies were cleared: but what became of the two forementioned Assassins, we doe not read.

6. Another Epistle likewise King Charles wrote to the same Saint Albin, in which he declared to him the miraculous recovery of the same Pope, to whom God by his Divine operation had restored his sight and speech: To which Saint Albin answered that it was the duty and obligation of all good Christians to reioyce in such Clemency of the Divine Protection, and to praise the name of our God, who never forsakes such as put their trust sincerely in him. And whereas the said King had invited him to quit for some time the smoaky lodgings of his Monastery at

Tours to accompany him in his voyage to the golden palaces at Rome: Saint Albin excused himself, saying, that the sight of swords and armour would doe more harm to his eyes then the smoaky chambers at Tours: and that he should more serve his Majesty by daily praying for him in his Monastery, then attending him in his tedious journey, too burdnesome to his weak infirm body.

## XVII. CHAP.

## XVII. C.

## 1. 2. Succession of Bishops.

## 3. 4. &amp;c. Edilbert Prent King of Kent Subdued by Kennulf the Mercian King.

## 5. The Monastery of Winchelcomb.

1. **A** Thelard returning from Rome seems to have brought with him the Archbishop Pall for Eanbald Archbishop of York, who this year received it and thereby was instated in the plenitude of his Pontifical power. The first exercise whereof was expressed in the Ordination and consecration of Eadred to the See of Hagustald, who succeeded to Ethelbert. In which ordination he was assisted by Higbald Bishop of Linderfarn: and the solemnity was performed at a place called Wadford. Dudda likewise the Bishop of Winchester dying, in his place was substituted Kinebert.

Hoved f. 406

2. The year following Eathured Bishop of Worcester in the Kingdom of the Mercians, dying, in his room succeeded Denebert. And about the same time the Church of Shireburn also being deprived of its Pastor, Denebert, received Wideri for his Successour.

A.D. 798.

3. At the same time Edilbert surnamed Fria after he had reigned two years in Kent, taking the boldnes to provoke the Mercians much exceeding him in power, was taken prisoner by them, and was for some time held captive in chains. But afterwards being set free by his enemies, his own Subjects refused to admitt him: so that it is uncertain how and where he ended his life.

Malmsh. fol.

4. But Hoveden recounts this calamity of King Edilbert Prent more tragically: At this time, saith he, Kennulf King of the Mercians with all his forces united invaded the Province of Kent, which he wasted most terribly, almost to the destruction of the inhabitants. During which invasion Edilbert King of Kent was taken prisoner, whose eyes the Mercian King commanded to be plucked out, and his hands cut off, for his former pride and treachery. Then he adjoynd that King

Hoved. hic.



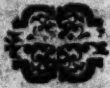
dom to his own, putting the crown thereof upon his head, and the Scepter in his hands.

5. Such inhumanity as this seems much disagreeing from the mercifull nature of this good King. Therefore the Narration of Maibow of Westminster is far more credible: In the year of Grace seven hundred ninety eight (says he) Kynulf King of the Mercians in a hostile manner wasted the Province of Kent, and took prisoner Edilbert, surnamed Preu, who was much inferior to him in power, whom he carried in a triumphant manner bound in chains to his own kingdom. But not long after when he caused a Church, lately founded by him at Winchelscomb, to be dedicated, on the day of the Consecration he took the chains from off the captive King before the Altar, and dismissed him free. There was then present Cuthred, whom in the place of Edilbert he had made Governor of Kent. The Church founded with acclamations, and the streets with the Kings praises, and because in a meeting of thirteen Bishops and ten Dukes assembled for that Solemnity he refused to take the marks of his liberality: so that all went home much richer then they came: For besides Presents of inestimable value in rich garments, choice horses and other furniture which he gave to his Nobles: to every particular man then present he gave a pound of silver, to every Priest a Mark of gold, to every Monk a peice of money: so that not one person there present failed to partake of his bounty. And he enriched the Monastery with so large possessions, that in this age it seems incredible.

Monast. Ang.  
p. 189.

6. In the Annals of this Monastery of Winchelscomb is recorded the Charter of this King, confirmed in a synod at which were present two other Kings his Tributaries, Cuthred King of Kent, and Sired King of the East-Saxons: in which he signifies that his intention was that his body should be buried in the same Church. But this Charter was of a later date, because it is subscribed by Wulfred Arch-bishop of Canterbury who succeeded six years after this to Athelard. In the same Annals likewise is declared that at the first building of this Monastery three hundred Monks were placed in it. What particular Manners the King gave to them is unknown, by reason all the ancient Records were burnt in the time of King Steven.

Regist. Win-  
chel.



## XVIII. CHAP.

1. 2. A Synod at Bacanceld, against Usurpers of Church-revenues: and for restitution of the Rights of the See of Canterbury.

3. Another Synod of the Arch-bishoprick York.

1. A Little after Athelard was returned from Rome, a Synod was assembled by the Kings command, in which himself and Athelard presided. The place where the synod was held was called Bacanceld: In which the Arch-bishop in the name of Pope Leo, by the consent of the whole Synod published this Prohibition, adiuring all men by the most dreadfull iudgment of God from that day forward, not to infringe the liberties, nor usurp the revenues of Gods Churches and Monasteries: denouncing against all transgressours excommunication in this world, and damnation in the next.

Spelm. de  
Concil. f. 177.

2. At the same time likewise the dignity, of late empaired, was restored to the Metropolitan Church of Canterbury. And Aldulf formerly styling himself Arch-bishop of Lichfield, submitted himself to the Popes command, and to the iurisdiction of Athelard: in this synod subscribing himself by the simple Title of Bishop. Yet all matters were not so cleared in that Controversy, but that upon new emergent difficulties Athelard was obliged once more to have recourse to the See Apostolick.

3. In the Kingdom of the Northumbers likewise a Synod was called at Finchal (now Finkley) in which Eanbald Arch-bishop of York presided, and at which were present many persons of high rank, both Ecclesiastical and Secular. In this Synod many Ordinances were made, profitable to the Church of God and the whole nation, touching the Observation of the Paschall solemnity, the regulating of Indulgences both Ecclesiastical and Secular, the introducing of good order among Clerks and Religious persons, and many other like Ordinances, by which the generall state of that Province was excellently composed. Eanbald likewise the Arch-bishop commanded that the Faith of Gods Church explained by the five General Councils should be publicly recited: whereto all unanimously consented. (The same as we have before declared, had been practised in the Synod of Hasfeld under Theodore Arch-bishop of Canterbury.)

Hroolf 406  
1b. 5abbw  
de AB. Pm.  
ebgac.



## XIX. CHAP.

## 1. 2. &amp;c. Pope Leo conducted to Rome by King Charles the Great.

**T**HE year following King Charles with great pomp conducted Pope Leo back to Rome. Among other expressions of joy at his reception testified by Anastasius, this was one, That all the Scholars of Strangers in that City, to wit, of the Franks, Frisians, Saxons and Lombards joining together in one body with Crozier and staves, singing likewise spiritual Canticles, received the Pope, leading him to the Church of Saint Peter, where he solemnly celebrated Mass. Now by the School of the Saxons he certainly means that of the English, instituted by King Ina and amplified in revenues by King Offa. For the Name of Britain began now to grow out of use. Shortly we shall have it by Royal authority changed into England. In the meantime it was most usually called Saxony beyond the sea, to distinguish it from the old Saxony in the Continent. Hence in the last Letter written by Pope Leo to Kenneth King of the Mercians, he styles him King of the Province of Saxony.

1. It is probable that Athelard Archbishop of Canterbury, and Kinebert Bishop of Winchester accompanied their countrymen in this Procession: For at this time those two Bishops were at Rome, as Florentine testifies. The occasion of Athelard's second journey thither was to clear some difficulties arising from the change made lately in the Ecclesiastical Jurisdiction in Britain. Which difficulties were so many and of such consideration, that all opposition could not be quieted, nor all impediments removed till four years more were passed.

3. And as for Kinebert, the Motive of his going to Rome was either devotion, or to offer in the name of British King of the West-Saxons the yearly contribution, called *Kinefer*, which was collected out of his Dominions.



These things considered, both gratitude and interest strongly moved Pope Leo to resent the inestimable benefits which he had so lately received from King Charles. And since his abilities could stretch no further than to exalt so great a King by Words and Titles, and no Title was either more easy for him to bestow, or more becoming King Charles to receive, than that of Emperor of the West, or of Rome: For these

## XX. CHAP.

## 1. 2. &amp;c. Charles the Great solemnly crowned Emperor of Rome by Pope Leo the third.

6. Saint Martin's congratulation to him.

**T**HE last year of this Century was rendered illustrious by the New election of the Western Empire. The Emperors of Constantinople, besides that for several ages they had been the Protectours of Heresy, they were become unable to defend the Western Regions from the assaults which the Saracens made in several parts, especially the Islands: and Rome particularly was exposed to many oppressions from the Lombards and other petty Princes tyrannising in Italy, yea from the Nobility of the City itself and of the Territory adjoining, who oft compelled the Pope to fly into France and Germany: So that it was necessary to seek out a common Protector abroad. Now not any Christian Prince could enter into competition with the Kings of France either for power or inclination to defend the Apostolick See, or to secure Italy itself from the Saracens abroad, and Tyranny within the bowells of it. The obligations which Rome, and especially the See Apostolick had already to the Protection of King Charles, nor only for quelling the Tyrants who oppressed it, but for raising it from poverty and weakness to wealth and power, to be envied even by Princes, were so fresh and so excessive, that to seek a Protector from any other Kingdom had been folly. And among the Kings and Princes governing in France, none hitherto approached to King Charles the Great, either for power, or for affection to the Church, a proof whereof he at this time gave to the present Pope, in his care to secure him from his malicious enmity by retiring into France, his tender, affectionate and respectfull entertainment of him there, and his restoring him with far greater splendour than ever to his See, with power to execute justice, and if he pleased, any revenge upon his barbarous enemies.

2. These things considered, both gratitude and interest strongly moved Pope Leo to resent the inestimable benefits which he had so lately received from King Charles. And since his abilities could stretch no further than to exalt so great a King by Words and Titles, and no Title was either more easy for him to bestow, or more becoming King Charles to receive, than that of Emperor of the West, or of Rome: For these



A. D. 800.

reasons the sayd Pope at this time made choice of that way of expressing his gratitude.

3. Now that this new Honour might be conferred as it were in a *Legal* manner and due *Form*, according to the ancient custom, he caused the *Nobility* and *cheif* among the *Clergy* at *Rome* and neighbouring places to assemble together, as constituting a resemblance of the ancient *Roman Senate*: And by their unanimous *Votes* and suffrages was this illustrious *King* nominated and chosen *Emperour* of *Rome*: Which election was preciently signified to the *Common people* of *Rome* and other *Regions* of *Italy* assembled in infinite multitudes from all parts, by whom it was with loud acclamations ratified and confirmed. Which being done, *Pope Leo*, as *Prince* of the *Senate*, did in all their names, with the greatest solemnity and glory imaginable, ioyning in the ceremony both *Civill* and *Spiritual* authority, sett the *Imperiall Crown* upon his head on the day of the great solemnity of our *Lords Nativity*.

4. The fame of this being spread abroad, as it caused both envy and terrour to the *Eastern Emperour* and *Empire*, so it was received with great applause and congratulation in the *Western Provinces* and *Kingdoms*, from whence many testimonies of ioy, and many rich presents were sent from all parts to the *New Emperour*.

5. Among others none was more eminent either in the way to testify his ioy, or the preciousnes of his present then our Countryman *Saint Alcuin*. His *Epistle* is to this day extant full of cordiall expressions of affection and congratulation. So likewise does his *preface* remain in the *Church*, as a common benefit and treasure. Concerning it *Cardinal Baronius* thus writes:

6. Among the many obligations in which posterity is engaged to celebrate the memory of this glorious Emperour, the most eminent is that famous elaborate Work compiled by Alcuin, or Albin, who with incredible pains published a corrected Copy of Holy Scriptures both of the Old and New Testament. For by occasion of the multiplicity of exscribed Copies, it was become so heavily contaminated with errors and corruptions, that it had in a manner lost its esteem among Catholics. King Charles was much troubled at this, and thereupon resolved to employ his care that the Scripture might be restored to its primitive integrity. But that task required both such wonderful labour and iudgement, that all those to whom he recommended it excused themselves out of a consciousness of their inability. At last he obliged Alcuin to undertake it. Who thereupon employing his utmost diligence, and having recourse to the most ancient and most true sources, he at last compiled a perfect corrected Copy of the whole Scripture, which he presented to the Emperour Charles. And of this the same Emperour takes notice in one section of his Capitular, in these words, Our pleasure is, and such

command we have given by our Messengers, that true Copies of Canonick Books of Scripture be provided and read in all Churches.

## XXI. C H A P.

XXI. Ch.

1. 2. &c. That S. Alcuin was Charlemagnes Master.

4. 5. By his suggestion the Feast of the Holy Trinity was instituted

1. **A**Bout the same time *Saint Alcuin* having likewise finished his *Books* concerning the *Blessed Trinity*, which he undertook in opposition to the forementioned *Heretick Elipandus*, dedicated them to the same *Emperour*, as appears by the preliminary *Epistle* to him. And the particular reason given by him why he inscribed them to him was, *Because*, said he, it became mee to perform the Office implied in the Title which is commonly given mee, though beyond my desert, of being your *Master* and *Instructor*: as likewise to convince those who do not much approve your *Maisters* intention of understanding the nice subtilties of *Logick*, which the Holy Father *Saint Augustin* in his *Books* of the Holy Trinity shewd to be necessary in the explanation of this *Mystery*, the profound *Questions* whereof, he says, can no other way be manifested but by the subtilties of the *Categories*.

Alcuin in  
Prefat. ad l.  
t. de Trinit.

2. *Cardinal Baronius* is the only considerable *Writer* who denies S. Alcuin to have been the *Emperours Master* and *Teacher*: grounding his assertion on this, That Alcuin himself sometimes consulted the *Emperour* in points of difficulty, as in one for example, Why the three Sundays before *Lent* should have the Titles given them of *Quinquagesima*, *Sexagesima* and *Septuagesima*: And thence he concludes, that when the *Emperour* calls him *Master*, he intended thereby only a Title of honour, and not as if he had really been his *Disciple*.

Baron. ad  
A. D. 778.

3. Notwithstanding though it be most true that the said *Emperour* was more then ordinarily learned in sacred knowledge, yet that S. Alcuin at least in inferior literature was his *Master*, is testified by *Writers* of the same age, and the immediately following. Thus *Eginardus*, who is called by *Baronius* the *inspector* and recorder of the *Gests* of *Charles the Great*, writes thus in the said *Emperours* life, In learning *Grammatick* *Charles* had for his *Master* *Peter* of *Pisa* a *Deacon* and old man: In other *Disciplines* his *Teacher* was *Albin*, surnamed *Alcuin*, a *Deacon* likewise and most learned man in all kinds of knowledge, who was of a *Saxon* offspring and came to him out of *Brittany*. Under him the *Emperour* employed much time and diligence in learning *Rhetorick*, *Logick* and

Eginard. in  
vit. Caroli.

especially

Alcuin  
Ep. 10.

Baron. ad  
A. D. 778



XXII. CHAP.

1. 2. &c. A Synode at Clovesho: and the Acts of it.

1. **W**E will conclude this book and Century with a short view of the state of Gods Church in Brittain at this time. Sir Henry Spelman has published another Synod held this year at Clovesho: In which, after a publick attestation of the uniformity of their Faith with the same which Saint Gregory the Great caused to be taught here at the first Conversion of the Nation: With a Profession that what they beleived they would also in their lives practise, a Decree was made for the restitution of all lands and goods which had been usurped by Lay-persons; and violently taken from Churches and Monasteries.

2. More specially Athelard Arch-bishop of Canterbury presiding in the same, represented to the Synod, how Ethelbald King of the Mercians had given formerly to the Church of our Saviour in Canterbury a certain Monastery called Corham with all the Lands and possessions belonging thereto: and that such his Donation might be of perpetuall force he sent by Cuthbert then Archbishop a Part of the said land, together with all Writings pertaining to the same Monastery, which he required him to lay upon the Altar of our Saviours Church. But after the death of the said Arch-bishop, two men who had been educated by him, named Weibred and Osbert, by the Devils instigation stole away those Writings, and carried them to Ceolulf King of the West-Saxons: who thereupon took to his own use the said Monastery and land, notwithstanding any thing that the Arch-bishop could alledge. His Successors likewise in the Arch-bishoprick, Bregwin and Lambert, in severall Synods made complaints of this injury done to the Church of our Saviour, both to the King of the West-Saxons and to Offa King of the Mercians, who had subdued many Cities, and particularly that Territory in which the said Monastery of Corham was seated, which he annexed to his own Dominion. But now at last Kenulf King of the Mercians repenting of his injustice, had restored all the said Writings, adding withall a great summe of money, humbly requesting that he might be absolved from the Excommunications denounced against Sacrilegious usurpers of Church-lands.

3. Matters standing thus, the said Arch-bishop Athelard, together with his principall Officer Cuba, brought the foresaid Writings into the Synod, which

Spelm. f. 318.

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especially Astronomy. The like is affirmed by the Monk of S. Gall, who having called Saint Alcuin an English man exercised in all the latitude of Scriptures above all in his time, adds, That Charles retained him with him continually to the end of his life, except when he went forth with his Armies: inasmuch as he would have himself styled his Disciple, and Alcuin his Master. And Radulfus Dean of Tongres writes thus, In divers countreys through all the Paschall time only three Psalms are recited at Matins: and for this custom it is alledged that Alcuin, Master to Charles and his son Rudovicus, at the entreaty of Boniface Arch-bishop of Mentz, instituted this order, with the approbation of a Synod at Mentz. To these may be added the testimonies of many other Authors cited by Quercetanus. And for as much as concerns the error in his allegation to the contrary from Saint Alcuin proposing a Question to King Charles touching Quinquagesima, &c. an answer may be given from Alcuin himself writing to the same King, where he says, That to propose a Question wisely, is to teach. But this is more then sufficient touching this Point, upon occasion of S. Alcuins Books of the Blessed Trinity.

4. These Books did S. Alcuin write to the Emperor Charles to inflame his zeale to the Mystery of the Blessed Trinity. And moreover to the end that the Relief & reverence thereto might be communicated to all Christians, he at this time also moved the same Emperor to deale with Pope Leo that the Holy Trinity might be honoured with a peculiar Feast, for which a proper Office and Masse should be instituted. Which was also effected, and the said Office and Masse were compiled by S. Alcuin himself. This is testified by Frederick Naufrus Bishop of Vienna, who puts this among the praises of Charles and S. Alcuin, saying:

5. For a long time there was no special Feast instituted to the Honour of the Blessed Trinity, the Catholick Church concerning her self with that daily Form of Praise where with we use at the end of every Psalm, Hymn and Canticle to glorify the same, saying, Glory be to the Father, and to the Son, and to the Holy Ghost, &c. Which order was instituted by Pope Damasus at the proposal made by S. Hierom. But at length in the year of our Lord eight hundred at the request of the Victorious, holy Emperor Charles the Great, moved thereto by his Master and Preceptor Alcuin, a man of eminent learning and piety, an Ordinance was made by the command of Pope Leo that the Blessed Trinity should be honoured by a peculiar Feast on the next Sunday after Pentecost, being the Octave thereof.



were



A.D. 780.

were publicly read and approved. Then he acquainted the *synod* that by a mutuall agreement between himself and a certain *Abbesse* named *Cynodiritha*, she should possesse the said *Monastery* of *Cotham* with all lands belonging to it, giving in exchange land of one hundred and ten *Mansions*, and Sixty Hides (*Cassatenum*) in a place named *Fless*, and thirty in another called *Tenham*, and twenty in a third named *Croga* *Annulina*, all which lands *King Offa* had formerly given to her and her heys, and after their decease to the *Church* of *St. Dunstons*. This agreement touching an exchange, with a mutuall surrendry of all *Writings*, on both sides, the *Arch-bishop* desired might be approved and confirmed by the *synod*, that no difference might hereafter happen between his *Succes-sors* and the heys of *King Offa*. He moreover gave to the same *Abbesse* another *Monastery* seated in a place called *Pestuneg*, which the devout *King Egfrid* had bestowed on him to be possessed by a right of inheritance.

XXIII. C.

XXIII. CHAP.

1. *Of the Martyrdom of S. Alcmund a Northumbrian Prince.*

4. *Of Brittric King of the West-Saxons murdered by his Queen Eadburga: For which it was ordained that the wives of succeeding Kings should never have the Title of Queens.*

Westmon. lib.

1. **T**HE Kingdom of the Northumbrians at this time was again most grievously plagued by the Danish Pirates: for a most horrible army of them landing in the Northern parts cruelly spoiled the Churches of Beverley and Tyne-mouth.

2. The same year also *Alcmund* son of *Aethelred* who had been there King, was apprehended by the guards of the present *King Bardulf*, and by his command was slain, together with all those who had been his companions in banishment.

3. This Prince *Alcmund* was son of that King *Aethelred* who in the year of Christ seven hundred seaventy four was by a rebellion of his subjects driven out of his kingdom, and fled to the *Franks*. This Prince willingly followed his Father into banishment, the incommunities whereof he bore with a Christian equanimity. By such afflictions God disposed this pious Prince for a far richer crown. For though by the relation of *Mathew* of *Westminster* he is said to have been slain by the cruelty of *King Bardulf*: yet in our *Martyrology* he is commemorated in the quality of a *Martyr*, made a sacrifice to God by the inhumanity of the Danes. Certain it

Martyr. Aug.  
19. Mart.

is that he dyed a violent and unjust death, and by posterity has been always venerated as a *Saint*: which God approved by many *Miracles*. In the City of *Darby* a magnificent Church was built to his honour, called to this day the Church of *S. Alcmund*. Another likewise was erected in *Shrewsbury*, as our *Martyrology* testifies, where his Name is celebrated among *Saints* on the nineteenth of *March*. And in former times a great concourse thither was made, especially from the Northern parts, to pay their devotions to God in honouring his *Saint* their injured countryman.

4. This Century concluded with the death of *Brittric* King of the *West-Saxons* by the treacherous cruelty of his wife. The manner thereof is thus described by *Mathew* of *Westminster*. *King Brittric*, saith he, had taken to wife *Eadburga* daughter to *Offa* King of the *Mercians*. This woman being exalted to so great honours, did not content her self, but was restless in her ambition to enjoy alone all wealth and power. Therefore with a tyrannous malice she was wont to accuse before the King and persecute all the Nobles of the Kingdom and all others who favoured justice. By which means she became the object of the universal hatred both of the Princes and inferior subjects: Because that wicked woman by her flatteries had so insinuated her self into the Kings affection and esteem, that whenever she accused, were presently either banished or slain: Or if she could not obtain this, her custom was privately to destroy them by poison.

5. Now there was at that time a certain young man of a Noble family and deeply in the Kings favour: against whom the Queen not having any thing of which she could with any pretence of justice accuse him, she provided poison with which she killed him. And a part of this poison the King unawares tasting, immediately dyed. Her purpose then was not that the poison should be given to the King, but only to the young man his favourite: but by mishap they both drank of it, and both presently dyed.

6. The King being thus unhappily slain, the Queen knowing how universally she was hated, in great fear fled away privately, carrying with her inestimable treasure. And passing the sea, she went to the Emperor *Charles*, to whom she presented many rich gifts. On a certain time, as she was among other Ladies standing in his presence, being through a mist wicked, yet women of wonderful beauty, the Emperor said unto her, Take your choice, Madam, whosoever you will have mee, or my Son who stands there at the window, for your husband. She without any deliberation, and being moved by her lust, answered thus, If the choice be left to mee, I would much rather chuse your son then you, because he is younger. Then the Emperor perceiving that she satisfying her lust forgot this answer to her tongue, returned her this quick and elegant reply, If you had chosen mee, I would have given you my Son: But since you have chosen him, you shall have neither him nor mee.

7. Notwithstanding

A.D. 780

L.A.

Westmon. lib.



## under the Saxon Heptarchy. XXV. Book. 681

7. Notwithstanding upon her importunity, and also in regard of her beauty the Emperour bestowed on her a Noble Monastery of Religious women into which she retired, and there hypocritically laying aside her secular habit, she took the habit of a Religious woman, having in her heart no sense of the duty to which that Profession obliged her, and for some few years exercised the Office of Abbess there.

8. Her memory was in such execration in Brittany, that by an unanimous agreement of the Nobility and Commons in the Kingdom of the West-Saxons a Decree was made, that from that time the wives of those Western Kings should never enjoy the Title of Queens, nor partake of any prerogative of Regal dignity.

9. To Brithric there succeeded in that

kingdom Egbert, the first founder of the Saxon or English Monarchy, and the first who commanded the Island to be called by a new Name, England: Concerning whom more in the following Book. This I will conclude with the Chronologicall account of this time given by Eichelwerd a Noble Historian of the Royall blood of the Saxons, who lived in the following Age: In the year when Egbert began his reign there passed from the Creation of the world six thousand years wanting five: from our Lords Incarnation, eight hundred: from the coming of the Saxons Hengest and Horsa into Brittany, three hundred and fifty years: and from the first entrance of S. Augustin sent by S. Gregory to convert this Nation, two hundred and four years.

Eichelwerd.  
hist. l. 3. c. 2.

